



Luke 9:23-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 712.

BOSTON, SATURDAY, JANUARY 6, 1855.

VOLUME XV. NO. 1

THE HARP OF ETERNITY.

"And these new heavens and new earth shall be one grand Eolian Harp, over whose strings the Spirit of God shall sweep and draw out unexhaustible harmonies."

(For the Herald.)

Dr. J. Cumming.

List, an Eolian Harp is ringing,
Rolls its dulcet strains afar;
Now the flight of faith is over,
Shouts of victory rend the air:
Now has passed the vain ideal,
Now has come the true and real.

Spirit, plume thy viewless pinions,
Sweep the golden chords along;
Bless the new world's wide dominion,
Fill our Paradise with song:
Till hosannah's loud and thrilling,
All the boundless realm are filling.

Now a hushed and mellow cadence,
From each harp-string seems to rise;
Now the anthem mounting higher,
Burdens all the sunny skies:
All a meed of praise are bringing,
Man the highest note is singing.

Forms that withered long in silence,
Pulseless hearts that sorrow strung;
Sparkle now in fadeless splendor,
Crowd the angelic choirs among:
No'er again death's shafts shall sever,
Those, who part no more forever.

Earth that sung in mournful music,
Plaintive strains so sad and low:
Now an everlasting minstrel
Sings no minor notes of woe,
Tunes once more her ruined lyre,
Sings, "He reigns the great Messiah."

Land and sea and vale and mountain,
Sunlit wave and golden strand;
Bird and tree and gushing fountain,
Feel the master player's hand.
Sing! Redemption's matchless story,
Sing Immanuel's King of Glory.

Spirit Harps! thy royal numbers
Wafted o'er that Eden clime;
Wins my soul with heavenly rapture,
Steals my heart from things of time.
Shall I with a form immortal
Enter through that new world's portal?

Where the tree of life all healing,
Where life's pearl-paved waters roll;
Where a sea of bliss unbounded
Fills the blood-washed ransomed soul.
Saviour, mid those bowers vernal
Shall I live the LIFE ETERNAL!

D. T. TAYLOR.

(For the Herald.)

Extracts from Various Writers.

BY A. MERRILL, MONTGOMERY, VT.

(Concluded.)

4. IN THE 19TH CENTURY.

BISHOP HEBER.—His prize poem on *Palatinate* not only distinctly avows his faith in the pre-millennial advent, but even his very popular missionary hymn says:

"The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

DR. ADAM CLARKE.—In his commentary on the words "all these things shall be dissolved," 2 Peter 3:11, he says, "They will all be separated, all decomposed, but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system: and therefore the apostle says, 'We look for new heavens and a new earth:' the others being decomposed, a new system is to be formed out of their materials."

"It does appear from these promises, what is said in Rev. 21:27, and 22:14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined, purged from all moral and natural imperfection, and made the endless abode of blessed spirits."

In his discourse on Nebuchadnezzar's Dream,

he says: "And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burned up. . . . What sort of persons should we then be in all holy conversation and godliness? Where is our zeal for God? Where the sounding of our bowels over the perishing nations? . . . Let us beware lest the stone that struck the motley image, and dashed it to pieces, fall on us, and grind us to powder."

ROBERT HALL.—"Everything in the condition of mankind announces the approach of some great crisis." . . . "The world is impelled with violence in opposite directions; a spirit of godliness and revolt is shed upon the nations, and the seeds of mutation are quickly sown."—See *Sermon on Adv. of Knowledge*.

"Robert Hall regretted, on his dying bed, he had not preached the millenarian views he entertained."—So says Dr. Duffield, on the authority of Mr. Brook's *El. of Proph. Int.* p. 82.

DR. CHALMERS.—In his sermon on the new heavens and new earth, he says: "And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled as before, with the varieties of material loveliness."

In his *Daily Scriptural Readings*, viz., on Isa. 52:7, he says: "This seeing eye to eye makes for the personal reign of Him whose feet shall stand on the Mount of Olives. . . . One, at whose appearance all the Kings of the world will fall prostrate, and at length acknowledge his rightful title as King of kings and Lord of lords."—Quoted in *Imbrie's Sermon*.

THE PRESBYTERIAN REVIEW, Edinburgh.—"It is now 16 years since this journal sought to direct attention to the subject of unfulfilled prophecy. . . . At that time there were few, very few, in Scotland, who could be prevailed upon to give the subject a patient hearing. Now the difference is immense. Inquiry into the subject is wide-spread. The belief in the pre-millennial advent gains wide and rapid ground among us. . . . It is proclaimed from many a pulpit, and advocated from many a circle. The circulation of pre-millennial works is very great, and the avidity with which they are read, is not a little remarkable. . . . Yet all this is little; for the time that remaineth is short! The night cometh! The outriders of the King are arriving day by day. The sound of his chariot wheels is already heard in the distance."—Quoted in *Methodist Quar. Rev.* 1849.

THE FREE CHURCH OF SCOTLAND.—Her general assembly has "blessed God that His Church in all its various branches has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that second coming of their great King and Lord, which, whatever obscurity may hang over its details, should ever have been, and now more and more must ever be, in its grand outlines, the Pole star of her hope."—Quoted in *Imbrie's Sermon preached before the Synod of New Jersey*.

RECENT WRITERS IN GREAT BRITAIN.—"Among the most zealous advocates [of the millenarian doctrine] of the present day," says Dr. Duffield, "are to be found some of the most pious and evangelical, learned and divines in the Church of England, such as Bickersteth, Burgh, Fry, Girdlestone, Hales, Hoare, Hooper, Hawtre, Marsh, the Maitlands, Madden, McNeile, Mellville, G. T. Noel, Pym, Sirr, Sabine, Stuart, and others;—among the Dissenters—Begg, Cox, Tyso; and among the laity, Frere, Habershon, Viscount Maudeville, Platt, Peen, Wood, and Cunningham of Scotland."

To which list, we add other recent writers of Great Britain: Birks, Brock, Charlotte Elizabeth, Elliott, East, Dr. Cumming, the Bonars,

Duff, Candlish, Brooks, Thorp, Woodward, Anderson, Wolff.

"He that runneth, well may read
Texts of truth the times afford,
How, in earth's extremest need,
Cometh, cometh soon indeed
Our own redeeming Lord."

(See Poem on *The Last Time* by Tupper.)

"The day of the Lord is at hand, at hand,
The storms roll up in the sky;
A nation sleeps starving on heaps of gold,
All dreamers toss and sigh.
And the day is darkest before the morn
Of the day of the Lord at hand.

Gather you, gather you, angels of God;
Chivalry, Justice and Truth:
Come, for the Earth is grown coward and old;
Come down and renew us her youth!
Freedom, Self-sacrifice, Mercy and Love,
Haste to the battle-field—stoop from above,
To the day of the Lord at hand.

Gather you, gather you, hounds of hell—
Famine, and Plague, and War;
Idleness, Bigotry, Cant and Misrule,
Gather—and fall in the snare!
Hirelings and Mammonites—Pedants and Knaves—
Crawl to the battle, or sneak to your graves,
In the day of the Lord at hand.

Who would sit down and whine for a lost Age of Gold

While the Lord of all ages is here!
True hearts will leap up at the trumpet of God,
And those who can suffer can dare.
Each past Age of Gold was an iron age too,
And the meek of saints may find stern work to do
In the day of the Lord at hand."

Rev. Chas. Kingsley, (Eng.).

In the *United States*, after Mather, Prince, and Spalding, we must not pass by the writings on prophecy of that eccentric but thoughtful man LORENZO DOW.—In one place he says: "The tentacles of Nebuchadnezzar's image only remain; these times are eventful, the signs are portentous; let all the Israel of God be in a state of readiness for the coming of the Lord."—See *Dow's Works*.

Among the millenarian writers of this country, besides the denomination of "Adventists" with their books, tracts and periodicals; are George Duffield, Pastor of the First Presbyterian Church at Detroit, author of *Dissertations on the Prophecies*, 434 pages; William Ramsay, Pastor of the Presbyterian Church in Philadelphia, author of a small work on the pre-millennial advent; D. N. Lord, editor of the *Theological and Literary Journal*, New York; Charles Beecher, author of a series of letters published in the *Watchman of the Valley*; James K. Imbrie, author of a sermon preached before the Presbyterian Synod of New Jersey; President Lord of Dartmouth College; Mr. Lord of Cincinnati, deceased, author of a volume of sermons; Dr. Nelson, author of *Cause and Cure of Infidelity*, who avowed his faith in the near coming of Christ; Mr. Winthrop, Rector of St. Paul's Church, Norwalk, Ohio, author of an essay on prophetic interpretation which took the prize of four hundred dollars offered by D. N. Lord; Dr. Tyng of New York, of the Episcopal Church; D. Campbell, author of *Illustrations of Prophecy*; Mr. Lillie and Mr. Labagh of the Reformed Dutch Church; and H. F. Hill, author of a good octavo volume entitled the *Inheritance of the Saints*.

WRITERS WHO COMMENCE THE 1260 DAYS AT A.D. 533.—Croly, Irving, Gisborne, Frere, Cunningham, Bickersteth (who says this is the most common modern opinion).

THE TEMPORAL MILLENNIUM.—"Anti-millenarian views, as at present entertained in these United States, are but of recent date. Dr. Daniel Whitby, who died A.D. 1726, seems to have been the first to reduce them into order. He has written a commentary on the Apocalypse, to which he has appended a treatise on the millennium. . . . In that treatise, he explains the manner in which his mind was led to the views he originated, of an allegorical millennium. He confesses it to be, and calls it a 'New Hypothesis.' It was excogitated by him, wholly by means of the allegorizing or spiritualizing interpretation."—Duffield, p. 260.

"The early divines of New England, the Cottons and Mathers, and their cotemporaries, know nothing of such a millennium as that invented and advocated by Dr. Whirby. The first who gave it their sanction in this country, appear to have been President Edwards, in the middle of the last century, and Dr. Bellamy. But the former looked for terrific judgments and overwhelming sorrows coming on the world before the millennium, and destined to prepare the way by cutting off the wicked, and purifying the holy people before the latter day glory. . . .

"The general concert of prayer which President Edwards recommended in his works, originated with a memorial from certain ministers of Scotland in 1746, the object of which was distinctly stated, that Christ in his glory would himself appear and favor Zion.—*Id.* p. 264.

Dying not the Climax of Pain.

THERE is no foundation for the idea that the pain of dying is the climax to the pain of disease; for, unless the stage of the agony is crossed at a stride, disease stupifies when it is about to kill. If the anguish of sickness has been extreme, so striking from the contrast is the case that supervenes, that, without even the temporary revival which distinguishes the lightening before death, "kind nature's signal for retreat," is believed to be the signal of the retreat of the disease. Pushkin, the Russian poet, suffered agony from a wound received in a duel. His wife, deceived by the deep tranquility which succeeded, left the room with a countenance beaming with joy, and exclaimed to the physician, you see he is to live! "But at this moment," says the narrative, "the last process of vitality has already begun." Where the symptoms are those of recovery, there is in truth more pain to be endured than when the issue is death, for sickness does not relinquish its hold in relaxing its grasp. In the violence which produces speedy insensibility, the whole of the downward course is easy compared to the subsequent ascent. When Montaigne was stunned, he passed, as we have seen, from stupor to a dreamy Elysium. But returning life had thawed the numbness engendered by the blow, then it was that the pains got hold of him which the imagination pictures as incident to death. Cowper, on reviving after his attempt to hang himself, thought he was in hell; and those who are taken senseless from the water, and afterwards recovered, re-echo the sentiment, though they may vary the phrase. This is what, upon reflection, we should expect. The body is quickly deadened, and slowly restored; and, from the moment corporeal sensitiveness returns, the throes of the still disordered functions are so many efforts of pain. In so far as it is a question of bodily suffering, death is the lesser evil of the two.

Of the trial to be undergone before the dying sets in, everybody from personal experience or observation of disease, has formed a general idea. Duration is an element as important as intensity, and slow declines, which are not accompanied by any considerable suffering, put patience and fortitude to a considerable test. "My friends," said Fontenelle a short time before he died, "I have no pain; only a little difficulty in keeping up life."

When Cavendish, the great chemist, perceived that his end drew near, he ordered his attendant to retire, and not to return till a certain hour. He had chosen to breathe out his soul in solitude and silence; and would not be distracted by the presence of man, since vain was his help. Every body desires to smooth the bed of death; but unreflecting feeling, worse than the want of it in the result, turns it often to a bed of thorns.

It is not always that sickness merges into agony. The strained thread may break at last with a sudden snap. This is, by no means rare in consumption. Burke's son, upon whom his father has conferred something of his own celebrity, heard his parents sobbing in another room at the prospect of an event they knew to be in

evitable. He arose from his bed, joined his illustrious father, and endeavored to engage him in a cheerful conversation. Burke continued silent, choked with grief. His son again made an effort to console him. "I am under no terror," said he; "I feel myself better and in spirits, and yet my heart flutters I know not why. Pray, talk to me, sir! talk of religion, talk of mortality; talk, if you will, of indifferent subjects." Here a noise attracted his notice, and he exclaimed, "Does it rain!—No; it is the rustling of the wind through the trees." The whistling of the trees, brought Milton's majestic lines to his mind, and he repeated them with uncommon grace and effect:

"His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops ye pines;
With every plant, in sign of worship, wave!"

A second time he took up the sublime and melodious strain, and accompanying the action to the word, waved his own hand in token of worship, and sank into the arms of his father—a corpse. Not a sensation told him that in an instant he would stand in the presence of the Creator, to whom his body was bent in homage, and whose praises still resounded from his lips. But commonly the hand of death is felt for one brief moment before the work is done. Yet a parting word, or an expression of prayer, in which the face and voice retain their composure, show that there is nothing painful in the warning. It was in this way that Boileau expired from the effects of dropsy. A friend entered the room where he was sitting, and the poet in one breath, bade him hail and farewell, "Good day and adieu," said he; "it will be a very long adieu," and instantly died.

In sudden death, which is not preceded by sickness, the course of events is much the same. Some expire in the performance of the ordinary actions of life; some with a half completed sentence on their lips; some in the midst of a quiet sleep. Many die without a sound; many with a single sigh; many with merely a struggle and a groan. In other instances two or three minutes of contest and distress; and in proportion as the termination is distant from the commencement of the attack, there will be room for the ordinary pangs of disease. But, upon the whole, there can be no death less awful than that which comes in the midst of life, if it were not for the shock it gives the survivors, and the probability with most that it will find them unprepared. When there are only a few beats of the pulse, and a few heavings of the bosom between health and the grave, it can signify little whether they are the throbbings of pain or the thrills of joy, or the mechanical movements of an unconscious frame.

The Immaculate Conception.

THE first meeting of the Roman catholic bishops on the question of the immaculate conception took place in one of the halls of the Vatican, at Rome, on the 20th ult, under the presidency of Cardinals Brunelli, Caterini, and Santucci. From an official published list it appears that the number of prelates present in the "eternal city," on the 18th ult, was 51 cardinals, 37 archbishops, and 57 bishops. More have arrived since. The discussions were kept quite secret. After the discussions of the bishops, they were to have their meetings in secret consistories, under the presidency of the pope himself.

The foreign correspondent of the *Newark Advertiser*, writing from Rome, Nov. 26, gives the following interesting particulars of the convocation of Roman Catholic dignitaries in the "Eternal City."

"The melancholy old city has assumed quite an air of gaiety since the arrival of the foreign Church dignitaries. Cardinals, Primates, and Bishops are now nearly as numerous in the streets as soldiers and beggars. Assemblies and feasts are things of daily occurrence. The grand reception at the splendid residence of the Cardinal Primate of Hungary, exceeded any soiree I have seen in Europe. I doubt if an equal number of civil and ecclesiastical people of rank were ever assembled on such an occasion. The princess Odessalchi presided with exceeding grace. The honored Cardinal is said to be the richest ecclesiastic in Christendom, though I believe he was never in priest's orders, having been raised to the Cardinate on account of his superior worth, wealth and devotion. He holds by inheritance the populous duchy of Sermio, in Hungary, and is said to have besides, an income of \$200,000 which is mostly expended in the service of the church.

"Much is said also of an official dinner a few days ago by Cardinal Antonelli at the Vatican palace, to the foreign Cardinals and Archbishops. The diplomatic corps, Cardinal Brunelli, Nuncio at Madrid, presides at the advisory sessions of the Bishops in the Vatican. The object of the extraordinary convocation is, as set forth

in the call, to enable 'the Holy Father' to promulgate, in the most fitting manner, a 'decision upon the conception of the Very Holy Mother of God, the immaculate Virgin Mary,' so long mooted among the faithful.

"The form of a bull setting forth the grounds of the decision is undergoing the careful revision of this House of Bishops, and it will be in like manner discussed by the Cardinals. It will set forth that the Sovereign Pontiff has arrived at the decision, after a careful examination of the doctrines of the Fathers of the Councils, and of his predecessors, with the devout concurrence of the most eminent living counsellors of the Church. It is to be proclaimed to the world on the 8th of December—the fete of the Conception.

"The Pope has ordered at the Mint 300 copies of a monumental medal commemorative of the Immaculate Conception, to be made from a present of gold from Australia. One side will bear the image of the Virgin, and the other the following inscription: *Deipara Virgine sine labe concepta Pius IX. Pont. max. ex auri Australia primitiis sibi oblatis cudi jussit IV id. dec. MDCCC-LIV.* Each of the Bishops present is to have a copy.

"The magnificent church of St. Paul, outside of the walls, rebuilt on the ruins of the edifice destroyed by fire during the Pontificate of Pius VII, is at length completed; and is to be consecrated on the 8th proximo. Next to the St. Peter's, it is the most sumptuous church in Christendom, having cost hundreds of thousands of dollars. Among the decorations are portraits in Mosaic of all the Popes, including St. Peter. The facade alone cost \$40,000. The ceremonies of consecration in presence of the largest congregation of ecclesiastics seen here in many years, will be something imposing."

Plague of the Fourteenth Century.

THERE was one disease called the black death, the black plague, or the great mortality. The most dreadful visitation of it was one that began in China, spread over Asia, and in the year 1348 entered Europe. Europe was then however not unused to plagues. Six others had made themselves famous during the preceding eight-and-forty years. The black plague spread from the south of Europe to the north, occupying about three years in its passage. In two years it had reached Sweden; in three years it had conquered Russia. The fatal influence came among men ripe to receive it. Europe was full of petty war; citizens were immured in cities, in unwholesome houses overlooking filthy streets, as in beleaguered fortresses; for robbers, if not armies, occupied the roads beyond their gates; husbandmen were starving feudal slaves; religion was mainly superstition; ignorance was dense, and morals were debased; little control was set upon the passions. To such men came the pestilence, which was said to have slain thirteen millions of Chinese, to have depopulated India, to have destroyed in Carlo fifteen thousand lives a day. Those were exaggerated statements, but they were credited and terrified the people. Certainly vessels with dead crews drifted about in the Mediterranean, and brought corruption and infection to the shores on which they stranded. In what spirit did the people, superstitious as they were in these old times, meet the calamity? Many committed suicide in frenzy; merchants and rich men seeking to divert the wrath of heaven from themselves, carried their treasure to the churches and the monasteries; where if the monks, fearing to receive infection from it, shut their gates against any such offering, it was desperately thrown to them over their walls. Even sound men, corroded by anxiety, wandered about livid as the dead. Houses quited by their inhabitants tumbled to ruin. By plague and by the flight of terrified inhabitants, many thousand villages were left absolutely empty, silent as the woods and fields. The Pope, in Avignon, was forced, because all the churchyards were full, to consecrate as a burial place the river Rhone, an interment, if not in holy ground, at least in holy water. How the dead were carted out for burial in pits, and how the terror of the people coined the fancy that through indecent haste many were hurried out and thrown into those pits while living, every one knows; it was the incident of plague at all times. Italy was reported to have lost half its inhabitants. The Venetians fled to the island and forsook their city, losing three men in four; and in Padua, when the plague ceased, two-thirds of the inhabitants were missing.—This is the black death, which began towards the close of the year 1348 to ravage England; and of which Antony Wood says extravagantly, that at the close of it scarcely a tenth part of the people of this country remained living.

Dickens's Household Words.

Resolutions versus Practice.

It has been quaintly remarked, that one of the most instructive books of the New Testament

is named, not the *Resolutions*, but the *Acts*, of the Apostles. We are often reminded of this remark, especially when we attend Anniversaries. What excellent resolutions are conceived on such occasions! How much feeling they elicit! What soul-stirring speeches they call forth! And how courageously the speakers bear themselves, as if they were ready for the onslaught upon Satan's strong holds, any where, and at all times! One would think that, before the lapse of another year, the whole world would be taken by storm, and brought to obey the truth.

But anniversaries are soon over, and the brethren who talk so boldly, and declare their readiness to lay themselves out for such great things, return to their homes. The realities of every-day life come up, as usual. The temptations which the anniversary helped to keep out of sight for a few days, are brought to bear upon them with their wonted strength. They are called to fight the enemy of souls alone and single-handed, just as they were before they went abroad to meet their brethren from other places. It is the same self-denying, disagreeable, unpopular, and much-despised work which before devolved upon them, that they are called to undertake again. And so another year passes away without the resolutions, to which they spoke with such boldness, being carried into effect.

The Rod.

I weep, but do not yield,
I mourn, yet still rebel;
My inmost soul seems steel'd,
Cold and immovable.

The wound is sharp and deep;
My spirit bleeds within;
And yet I lie asleep,
And still I sin, I sin.

My bruised soul complains
Of stripes without, within;
I feel these piercing pains—
Yet still I sin, I sin.

O'er me the low cloud hung
Its weight of shade and fear;
Unmoved I passed along
And still my sin is here.

Yon massive mountain-peak
The lightning rends at will;
The rock can melt or break—
I am unbroken still.

My sky was once noon-bright
My day was calm the while
I loved the pleasant light,
The sunshine's happy smile.

I said, My God, oh, sure,
This love, will kindle mine;
Let but this calm endure,
Then all my heart is thine.

Alas I knew it not!—
Thy summer flung its gold
Of sunshine o'er my lot,
And yet my heart was cold.

Trust me with prosperous days,
I said, O spare the rod;
Thee and thy love I'll praise,
My gracious, patient God.

Must I be smitten, Lord?
Are gentler measures vain?
Must I be smitten, Lord?
Can nothing save but pain?

Thou trustedst me a while;—
Alas! I was deceived;
I revell'd in the smile,
Yet to the dust I cleaved.

Then the fierce tempest broke,
I knew from whom it came,
I read in that sharp stroke
A father's hand and name.

And yet I did Thee wrong;
Dark thoughts of Thee came in,—
A froward, selfish throng—
And I allow'd the sin!

I did Thee wrong, my God,
I wrong'd thy truth and love,
I fretted at the rod,
Against thy power I strove.

I said, My God, at length,
This stony heart remove,
Deny all other strength,
But give me strength to love.

Come nearer, nearer still,
Let not thy light depart;
Bend, break this stubborn will,
Dissolve this iron heart.

Less wayward let me be,
More pliable and mild,
In glad simplicity
More like a trustful child.

Less, less of self each day,
And more, my God, of thee;
O keep me in the way,
However rough it be.

Less of the flesh each day,
Less of the world and sin;
More of thy Son, I pray,
More of Thyself within.

Riper and riper now,
Each hour let him become,
Less fit for scenes below,
More fit for such a home.

More moulded to Thy will,
Lord, let Thy servant be,
Higher and higher still,
Liker and liker thee.

Leave nought that is unmeet;
Of all that is thy own
Strip me; and so complete
My training for the throne.

London "Quarterly Journal of Prophecy."

Varieties.

HOPE AND FEAR.—Christ would have us to hope: the Devil would have us to fear and doubt. Hope is saving, fear destroying.—Christ the Saviour, is the author of hope; the devil, a "murderer from the beginning," is the inspirer and suggester of doubt. Christ the "faithful and true witness," of God's dispositions towards us commands you to hope and to trust. Doubt (you may know it by its grim gloomy visage) is the child of hell. Hope (by its beaming and radiant aspect) approves itself to be the daughter of God.—"We are saved by hope." Flee therefore, for refuge to lay hold on the hope set before you in the Gospel and "hold fast" to it "without wavering."

TRUE COURAGE.—What can be more honorable then to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned us; to be proof against poverty, pain, and death itself, so far as not to do any thing that is scandalous or sinful to avoid them; to stand adversity under all shapes with decency, with resolution? To do this is to be great above title and fortune. This argues the soul of a heavenly extraction, and is worthy the offspring of the Deity.

RENEWED PERSECUTION.—Many persons in Tuscany, of both sexes and all ages, have been thrown into dungeons for reading the Bible, or even for being suspected of it, or connected with those that are suspected. Many have been confined among felons, on so slight grounds, that the government have been unable to sustain any charge against them. The persecutions are the work of the priests, and are not popular among the most of the people.

THE Emperor of Russia has granted decorations to his two sons for their bravery at the battle of Inkermann. If the British accounts be true, their bravery was exhibited by standing at a distance on the side of a hill as spectators of the battle, and at its close by precipitately retreating out of the reach of the allied forces.

Hard Times.

We doubt not that the following views expressed by the *Transcript* will be read with interest by all. The subject is one that comes home to the consciousness of every member of the community, and should be thoughtfully considered:

"Every body talks and thinks about the 'hard times;' and almost every body feels them, and knows by bitter experience what they mean. But very few stop to consider as carefully as they should, what is the cause of all the suffering and anxiety they share or witness, or what remedy there may be for either. Some attribute our troubles to the banks, and demand more discounts;—as if the banks were not always eager to do just as much business as they can do lawfully and safely. Some attribute them to the great frauds of agents, who have mismanaged the affairs of great corporations, and so created a distrust:—as if a few unprincipled men could, by mere peculations, blight a whole land worth a million times more than they have cheated it out of. And others give other reasons for them. Each of these reasons may have some weight; but no one of them is of much significance, nor could all put together produce such effects as we witness, or account for them. It is the people—the mass of the people that bring about such results. The universal extravagance has caused the universal depression and anxiety.

If an individual spends more than his income, everybody knows that he must retrench or be ruined. If the whole nation runs into similar

extravagance,—a nation being only a mass of individuals,—the whole nation must retrench or be ruined. In the United States, for several years back, we have been spending extravagantly, and the consequence is, that there is now a general embarrassment and trouble; and we begin to hear a cry to know the cause, and find the remedy. The cause is as plain as the way to church; the remedy is equally plain, but by no means so agreeable. We have bought more than we can pay for with our present incomes. We must therefore retrench, or go on suffering more and more.

That this is the true state of the case may be made clear by two examples, taken from the opposite extremes of our folly. The Secretary of the Treasury tells us, that in our last financial year we imported thirty-three millions worth of silk goods. Silk we produce at home only in small quantities, and it is the merest luxury. We should be as warm and as well off, physically, in all respects, without spending a dollar on it. Now, if we want to know what is done with it, look at the dresses of our women, whose husbands and fathers cannot afford to pay for them, or at the drapery of their parlors, which are becoming mere monuments of vanity and of bad taste, by their heavy, inelegant extravagance. Or, what perhaps, is yet more obvious, look at our large hotels and the people who frequent them, in New York, whose Ladies Ordinary was lately a sight like a show at the play-house, had damask curtains in its drawing rooms that cost fifteen thousand dollars. At the last accounts they were in the sheriff's hands. Private parlors of the same fashion are coming fast to the same end.

But let us go to the other extreme of our folly. We are compelled to import silks if we must have them; but, if there is anything of which we have enough, and to spare, it is stones—marble and granite, and standstone, and all kinds of stones. New England and the Middle States are full of them. But quantities of them are imported from France! Churches and houses, in no small numbers, are built of them in New York and Brooklyn, and elsewhere. One person in New York, we understand, now offers a hundred tons of them for sale. Next we ought to hear of importing dirt to cover up our own rocks, lest the sight of them should reproach us with our senseless extravagance. Sancho, in Don Quixote, characterizes a man's folly by saying, he wants better bread than can be made of wheat. Do we want better churches and houses than can be built of Quincy and Rockport granite, or Berkshire and Vermont marble, or Connecticut sandstone? The very suggestion is ridiculous.

But there is no need of such separate illustrations. Our importations for the last two years show us extravagance and folly, in the gross, just as plainly as our French silks and French building-stones show them in detail.

The Mail Robberies at Elmira.

THE recent arrests at Elmira, N. Y., of two young men, for robbing the mails, proves to be quite an extensive affair. The following particulars, additional to those we have already given, are interesting:

"For more than a year, mail matter, and in some instances, whole mail bags, have been missing somewhere between New York and the West. Innumerable complaints reached the department at Washington, and several agents have been sent over the road to detect the thief. Every large Post Office on the line was in turn suspected. Arrangements were secretly made to arrest simultaneously every rout agent on the cars, baggage men and switch men, on the New York and Erie Railroad, and see who the robber was. Every man had been spotted—another day or two would have seen them all in durance vile. At last a telegraph despatch announced that 'sixteen mail bags, rifled mostly of their contents, had been found in a vault at Elmira, N. Y.'

"Elmira is where the Buffalo and Niagara Falls, and several other roads meet. Of course, at times there would be a great accumulation of mails there, and the opportunity of taking now and then a bag without its being noticed.

"The local mail agent who had the contract for taking mails to and from the cars was an old gentleman named Gates. He used to employ his son, a frolicsome, drinking, sort of a chap, to drive the cart and handle the bags. It appears that he had an accomplice by the name of Stone, a young fellow employed in a stable where Gates kept his horse. In the rear of this stable was a high fence, over which was a privy belonging to one of the public schools of the place. It was in this privy, after the night train had passed, that these fellows used to take their stolen mails, rifle them, and throw the bags in the vaults.

"Stone, it appears, thought he had made money enough in this way, went to New York city, engaged a partner, and was going into business with a very fine cash capital. He made Gates, his drinking accomplice, promise

when he left, to rob no more mails, but Gates, getting short, undertook a "bag" on his own hook one night; and either being drunk or interrupted, left letters scattered about the privy, which being found by the scholars next day, were reported to the Postmaster. The privy was searched, and from its vaults were fished up sixteen mail bags and any quantity of letters. In one bag was found a \$30,000 draft, in another \$4,000 in money, overlooked. Gates got but \$4,000 in the bag he robbed, and left some \$1000 in it. Gates confessed all. Stone denies everything, but was overheard to say that he did not care what they did with him, if they would let him have one hour with Gates."

Foreign News.

In our last we gave a telegraphic summary of the news brought by the *America*, which arrived at this port Dec. 25th. According to this arrival the active operations in the Crimea, presents few features of marked interest. The allies appear to be mainly engaged in strengthening their positions and their fire against Sebastopol is very weak. The principal interest in the accounts by this arrival centers in the account of the great gale on the 14th ult., which appears to have been fearfully destructive of life and property at Balaklava and Eupatoria. Thirty transports of the British and French were wrecked, and half as many dismasted at Balaklava, and eighteen vessels were wrecked or dismasted at the mouth of the Katcha. The loss of men at the various stations on the coast of the Crimea during the gale is reckoned at a thousand, besides those who have fallen into the hands of the Cossacks. The English men-of-war, owing to the strength of their cables, suffered comparatively little; but the French have lost the three-decker war steamer *Henri IV*. The greatest loss is that of the screw steamer *Prince* of 2700 tons. She carried out to Balaklava the 46th regiment, all the winter clothing for the troops engaged in the siege, including 40,000 great coats, flannel suits, under-clothing, socks and gloves; beef, pork, and other provisions; hospital stores for Scutari; and a vast quantity of shot and shell to carry on the siege. The troops were landed at their destination in safety, but the stores are wholly lost, and nothing remains of the *Prince* but half a dozen of her numerous crew, who managed to get on the cliffs when she was "broken to powder" against them. The *Resolute*, with 900 tons of gunpowder, also went to the bottom. The pecuniary loss to the shipping is estimated roughly at two millions of pounds. On shore the tents of the soldiers were blown down and greatly injured.

The correspondent of the *Times*, writing from the Crimea on the 17th of November, gives the following account of the gale and of the destruction of life and property off the Katcha:

"From Monday morning, the 13th inst., until the afternoon of Thursday, the 16th, the most terrible gale ever known in this part of the world has been raging throughout the length and breadth of the Black Sea. Pilots accustomed to the navigation of the Buxine cannot remember a tempest so lamentable as the one which has just passed over us. The prevalent wind was from the south-west, with occasional shifts to other quarters. It commenced about seven o'clock on Monday morning, and, with the abruptness common to this sea, soon lashed into a perfect hurricane. Ever and anon through the gale, fearful gusts came sweeping down, the wind blinding men with hail and mist, snatching strong ships from their holding ground, and snapping the iron cables like bands of tow. Whenever this 'soud' lifted, another and still another hapless craft was seen dashed miserably upon the inhospitable shore. It was impossible to give them help of the faintest kind in the midst of the resistless swell of that wild surging sea, and the mad howling of the tempestuous wind.

"The first mishap which occurred in the anchorage off the Katcha (where the commander-in-chief is stationed, and the larger numbers of the allied fleets) was to her Majesty's ship *Samson*, which, together with other steamers, had got up steam the moment the gale began. This unfortunate ship fell foul of the transport *Pyrenees*, and was dismasted by the concussion. The latter vessel, however, in consequence of the accident snapped her remaining cable and slowly drifted ashore, where she struck with great violence upon the beach, and her masts instantly went over the side. Her master managed to find for her a most 'comfortable berth,' if not such an expression is not a contradiction in terms. The *Pyrenees* was followed during the day and the succeeding night by the *Rodsley* and the *Ganges*. The *Lord Raglan* also went ashore lower down the bay and nearer the mouth of the Katcha. Eight French brigs, freighted with horses and men, were also cast away and several of them went to pieces at once, or were pounced upon by the Cossacks, who, ever at hand quickly discovered the disaster, and prepared to turn it to the best accounts,

"Information was speedily sent to Sebastopol, and in a few hours a carriage drawn by four greys was seen coming over the downs, and containing evidently an officer of high rank. To his presence probably may be ascribed the humane treatment the shipwrecked mariners experienced at the hands of the masters of the cliffs, who might easily have destroyed every soul, by firing over the cliffs upon the ships below. These although for the most part armed, were perfectly helpless, the guns being impracticable and the powder saturated with sea water. The Russian officers came to the top of the cliffs and lifted their hats, beckoning to the sufferers to come on shore—an offer which, for the most part, was respectfully declined. On Wednesday afternoon a lull occurred, and commander Franklyn, the agent of transports, put off in a boat to attempt to reach the admiral's ship—a feat which he fortunately accomplished with safety. At the same time Captain Mitchell, of her Majesty's ship *Queen*, requested by signal permission to send assistance to the wreck. This was readily granted, and three boats from the *Queen*, under the charge of a lieutenant, at a great risk, succeeded in fetching the *Pyrenees*, in spite of the surf and heavy sea. A boat from the *Britannia* put off, but I believe was nearly lost in the attempt, and an officer and boats crew from the *Ville de Paris*, who had gallantly endeavored to aid their compatriots, were all made prisoners by the Russians, the sea having forced them on shore.

"About 40 or 50 men and two soldier's wives, belonging to 95th regiment, were rescued on Wednesday evening, and taken on board the *Queen*. The Cossacks on the beach, seeing a portion of their expected booty slipping through their fingers, fired on the retreating boats, and a bullet passing through the bonnet of one of the women, killed a seaman of the *Queen*. The enemy closed the day by firing a smart volley upon a barque round whose yawning sides 20 or 30 men were desperately clinging. I fear their sufferings and suspense were thus summarily put an end to. The next morning (Thursday) the gale having completely broken, a large number of boats from all the ships were employed in bringing off the remainder of the crews, and such personal property and valuables as could be secured. About 80 men were taken off by the *Queen*—20 were on board the *Fury*, and the *Simoon* afforded help to the soldiers in the French transports, who had defended themselves against the attacks of the Cossacks the whole night. Some field-pieces belonging to the enemy had been brought down during the night, but disappeared when the steamers went in to clear the breach with shot and shell.

"Such has been the fate of some of the splendid transports before the Katcha, all first class ships, and worth upwards of £15,000 apiece."

The following is from a Constantinople letter of the 20th, giving an account of the gale at Balaklava, where the most serious loss occurred:

"The tempest commenced at Balaklava about seven in the morning, and in two hours eleven transports had been wrecked, and six dismasted and rendered unfit for service. The most terrible disaster is the total loss of the new magnificent steamship *Prince*, which arrived here a few days since with the 46th regiment and a cargo valued at £500,000, and indispensably necessary for the prosecution of the siege and the comfort of the army. The loss of the *Prince* seems to be partly owing to the negligence of her officers. An eye-witness saw her carried from her moorings on to the rocks with such force that in ten minutes there was hardly a piece a yard long remaining. She might almost be said to go to powder. Of a crew of 150 only six were saved.

"This splendid vessel of 2700 tons, was purchased by government some time since, and sent out full of most valuable stores and munitions of war. Everything is lost. With the exception of the troops, everything remained in her at the time she was dashed on the rocks. The whole of the winter clothing for the men has gone down—40,000 suits of clothes, with undergarments, socks, gloves, and a multitude of other articles of the kind, vast quantities of shot and shell, and not least in consequence, the medical stores sent out in consequence of the deficiencies which formerly existed. The latter were, with not uncommon negligence, stowed away under the shot and shell, and could not be landed at Scutari. They are now lost at a time when the demand for them is likely to be more urgent than ever, and when the commissariat is fully occupied in ministering to the wants of those who still remain unhurt. The other British vessels lost at Balaklava were—the *Resolute*, all hands lost; the *Rip Van Winkle*, all lost; the *Wild Wave*, one or two saved; the *Keilworth*, all lost; the *Progress*, some saved; the *Wanderer*, all lost; the *Mary Ann*, all lost; the *Pultowa* all saved; the *Marquess* all lost; the *Caduceus*, dismasted and abandoned.

"The following are dismasted, and unfit for service: The *Pride of the Ocean*, the *Medora*, the *Melbourne*, screw steamer, flag of Captain

Christie; the *Sir. R. Sale*, the *Minshee*, and the *Lady Valiant*.

"The loss of men at Balaklava is about 340."

The London papers endeavor to keep a stiff upper lip, notwithstanding this calamitous loss. The *London Morning Chronicle* says there is not the smallest ground for supposing that the shipwrecks of the 14th ult. have in any degree crippled the operations of the English army, or exposed the troops to intolerable privations. Lord Raglan, it says, had in store, at that time, upwards of three millions and a half of cartridges; and, independently of the articles of winter clothing that were unhappily lost on board the *Prince*, there were on board other ships which must have arrived shortly after the storm, 54,000 pairs of woolen socks, 30,000 woolen frocks, 34,000 flannel drawers, 3500 watch coats, 50,000 blankets, 23,000 rugs, and nearly 7000 pairs of worsted gloves.

It is said to be decided that Admiral Stopford shall proceed with the British sailing vessels to Sinope, to pass the winter.

BALAKLAVA, Nov. 16. The British army is in a critical sanitary position. No further attempt will be made against Sebastopol till the arrival of considerable reinforcements, and it will then have to be taken by slow and scientific approaches. The army will therefore have to winter on the plateau where they are now encamped. The cold weather has already set in, at least has so far set in that with northerly winds the thermometer falls to the freezing point. By the middle of December, the winter will have set in in earnest. The plateau soon afterwards will be covered with snow, and the prevailing north-east wind, sweeping down over the frozen steppes of Southern Russia, will cut to the bone. They will not then be able to exist under canvas on the plateau. They have been exposed to great hardships and privations already, and with corresponding results—the army melting away through death, from disease and sickness, to the amount of 10,000 in seven weeks. Many of the sick have, no doubt, returned to the ranks by this time, cured at Scutari. But the effective bayonets of the British army at this moment (Nov. 13) are only 14,000.

There is still cholera, but of late fortunately to a diminished extent; and to a greatly diminished extent likewise, as it is reported, does diarrhoea now prevail. But as the latter at one time was almost universal, it must be still a severe drag on the efficiency of the army. Besides, diarrhoea now degenerates very commonly into chronic dysentery. The next alarm will be scurvy.

A despatch from St. Petersburg of the 5th instant, mentions that Prince Menschikoff, writing on the 27th ult., states: "The allies continue their bombardment of Sebastopol, but their fire is weak, and causes us scarcely any loss or damage. It is obvious that they are strengthening their position, and establishing new batteries, but the fire of the latter has not yet opened."

A railroad is about to be constructed between Balaklava and the camp before Sebastopol. Government has excepted the offer of M. Peto and some of the other distinguished railway contractors to send out 10,000 tons of rails, with a body of about 500 men to construct the line, which they have undertaken to complete within three weeks after their arrival in the Crimea. The contractors are to manage the whole matter with their own men, and when the railways is completed they will hand it over to the army at the exact net cost.

Battle-Eve in the Russian Camp.

A CORRESPONDENT of the *La Presse* communicates the following curious information respecting the proceedings in Sebastopol and the Russian camp, from the arrival of the reinforcements under General Dannenberg till the battle of Inkermann:—

"On the 4th a solemn celebration took place. A mass was chanted with all solemnity by bishops who had come with the Archdukes. At the end of the mass the troops were assembled, and one of the prelates addressed them. I should have been incredulous as to the details which I am about to communicate, had I not received them from a Russian officer, at present at Balaklava, and if they not been confirmed by special investigations which I have made for the purpose of ascertaining their truth.

"The bishop began by reminding the soldiers of their duty to the Czar and their country, and drew their attention to the two archdukes, who had come to share their dangers. He then spoke of their enemies, and gave an explanation of the battle of the Alma calculated to flatter the self-love and to elevate the courage of the Imperial army. The English came under the special notice of the bishop. He said that they were poor soldiers, destitute of all energy, and hostile to the cause of God. His allusions to the French were a mere echo of the proclamation of the Czar at Moscow in the year 1812.

"The most remarkable point, however, was the conclusion of the address:—

"If you are conquerors," cried the Bishop, "great joy is in preparation for you. We know from unimpeachable sources that these English heretics have in their camp an enormous sum, which God will give into your hands. This sum amounts to thirty million roubles. The Emperor makes you a present of the third part of this tremendous sum. The second third is reserved for the purpose of the rebuilding of Sebastopol, which you are in the point of relieving. The remainder will be divided among the princes and officers who will to-morrow be your commanders in the battle. Every one of you soldiers will receive 580 roubles. To the wounded the Emperor promises a month's pay and rations. As to those of you chosen by God for a glorious death, your Emperor will permit you to dispose of your share in the booty by will. Whatever may be the wishes of any one of you, they will be respected solemnly."

"The speech was terminated by an appeal to the God of armies to bless the soldiers of Russia. A distribution of medals and coronets followed."

British Banner.



The Advent Herald.

BOSTON, JANUARY 6, 1855.

These readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE ABRAHAMIC INHERITANCE.

(Continued from our last.)

Mr. Williamson's next point is, that at the time of Christ, the larger part of the Jewish Church regarded him as an impostor, and refused his authority, while another portion of the nation received Christ as their Lord and King, and he asks:

"Did those Jews who received him as their promised Saviour, and who carefully followed and obeyed him, though often at great sacrifices, thereby forfeit their character as Jews, and their claim as heirs to the promises made to Abraham and his seed; and, did the other party, who called him an impostor, and who joined in persecuting and putting to death the Son of God, thereby secure to themselves and their children forever all those legacies which were yet due by covenant promise to the lawful heirs of Abraham? Can you suppose that the forfeiture fell upon that party, though for the present the smaller, who obeyed the Saviour, and owned him as their promised deliverer? and that the party who rejected him as an impostor, and continued to rebel against him after his resurrection, by that rebellion secured to themselves and their children these rich promised legacies from that very Saviour who had bequeathed these legacies, and who has risen to be the executor of his own will? Would not this be rather a strange conclusion? That such an act of rebellion, against their rightful sovereign, should be followed by such rich blessings, and that the obedience and love of the disciples of Christ, and the thousands of others who during the preaching of the apostles, fell to him, and owned him as their Saviour, should be followed by such fearful forfeiture to themselves and their children? At least, this is not the way in which victors commonly reward their friends and enemies, and you can hardly maintain that Christ will really so reward his friends and enemies; and yet such was the nature of that division, that you will admit that both parties could not after this be the heirs of all the rich legacies yet due to the lawful heirs of Abraham, for they were even more diverse than Jew and Gentile."—*Letters*, pp. 53-55.

Mr. Lord says of the above, "A more unhappy confusion of ideas, a sadder misconception of a plain subject we have never seen."

Mr. Williamson is not, as we conceive, entirely undeserving of this censure. The real question at issue is, whether, or not, the unbelieving Jews by their unbelief, forfeited their title to the inheritance! Mr. Williamson takes the ground that if they did not forfeit their title, that the believing Jews did theirs!—which would by no means follow. His interrogatories, whether by their rebellion they thereby secured for themselves and children rich legacies, &c., are entirely misplaced; for no one would contend that they secured anything by rebelling. The question is whether they could still retain a title to the inheritance in spite of their rebellion! Much of the phraseology in his book, betrays a like misapprehension of the question at issue. He also confounds the Abrahamic inheritance with mere gospel privileges.

We contend that by their rejection of Christ,

the unbelieving Jews did forfeit all their privileges as the seed of Abraham. Mr. Lord denies this, and claims that "that land was given to the Israelites simply as the chosen people of God; the descendants of Jacob: precisely as a perpetual national existence was promised to them as his offspring and God's people."

Mr. Lord, however, evidently regards the temporal possession of the land by the nation, as an inheritance of it under the promise; for he asks:

"Does he deny that they were God's chosen people, and heirs of Canaan, simply as Israelites, without any consideration whether they are believers or not? If not; if a multitude of those who were inheritors of it, and occupied it till they were conquered by the Romans—were unbelievers, how can Mr. Williamson maintain that the rejectors of Christ disinherited themselves by their unbelief, and lost all their interest in the promises that were peculiar to that people, of a covenant relation to God, a perpetual national existence, and the inheritance of Canaan? If unbelief did not draw after it an excision from the chosen people, and disinheritance of the covenant during the time of the Judges and the Kings, why did it any more during the domination of the Romans? In what an extraordinary complexity of contradictions and absurdities Mr. W. has involved himself! If he maintains that those who rejected Christ lost their heirship to the covenant because of their unbelief, and on the ground that it was necessary that they should be the children of Abraham by faith in order to be inheritors of the national blessings promised his chosen descendants, then he must maintain that the whole body of those who belonged to the nation, and had a possession in the sacred land from the time of their entrance on it till their final dispersion, were genuine believers. But that will be to deny that any of them ever apostatized from God, and contradict the pretence he is endeavoring to sustain, that they were carried into captivity, because they had, as idolaters, excised themselves from the chosen people, and lost their title to all the national blessings that were promised in the covenant. If he admits that faith was not a necessary condition of heirship to those national blessings, then he gives up the ground on which he maintains that those who rejected Christ lost their interest in the national inheritance, and ceased to belong to the chosen people. And finally, if he holds that faith gave a title to that inheritance, and that all who believed in Christ became thereby fellow-heirs with the chosen people, and sharers in their national domain, then he must maintain that all the Gentile believers became inheritors of the land of Canaan, and are to receive a portion there for their everlasting residence. What a charming complication of errors, self-contradictions, and monstrosities!"—*Theo. and Lit. Jour.* pp. 511, 512.

Let us examine this and see if Mr. Lord's view is entirely unincumbered with difficulties.

If they were God's chosen people and heirs independent of any compliance with God's requirements, in what did their heirship consist? Was it a mere title to residence in that land? If so, and that we understand to be Mr. Lord's position, then all the rebellious Jews who were deprived of a residence there, were deprived of that which as Israelites they were fully entitled to. But God did scatter them because of unbelief. The prophet Abijah said to the wife of Jeroboam, "The Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what! even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger."

If they were entitled to a residence there as Israelites, the Lord would not have scattered them. But if he may justly deprive one generation of a residence there, because of their sins, he may other generations.

The fact that unbelievers continued in the land, is only evidence that God did not banish all unbelievers; but it is no evidence that God will not exercise his prerogative and banish such as he chooses to banish.

If the Jews could not, for their unbelief, have been dispossessed of their residence in that land by the Romans, then it follows that they could not have been at any previous time; and Mr. Lord, to sustain his argument, must be able to show that none of Jacob's offspring have ever been compelled to reside in any other land; for the promise being to all the seed, those who were refused a residence there, on Mr. Lord's grounds, must have failed of the promise; and if one failed of it, it was not sure to all; and if not sure to all, his argument fails.

We are not however dependent on any such mode of argument to demonstrate that the Jews were dispossessed by the Romans because of their unbelief. This is distinctly asserted by the Saviour in the following parable.

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent

his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first; and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The Stone which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:33-43.

There need be no difficulty in applying this parable. Even the chief priests and Pharisees "perceived that he spake of them." The Jews held the inheritance under the law, which was to continue only till Christ should come; but as the original promise, made 430 years before the law, cannot be disannulled by any want of compliance with the requirements of the law, the inheritance in due time must revert to the promised seed. Said the Saviour, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last."—Luke 13:28-30. "And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knowest not the time of thy visitation."—Luke 19:41-44. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

If they were not thus dispossessed of the land because of their sins, for what pray, were they dispossessed of it? As multitudes of the offspring of Jacob have not resided in that land for eighteen centuries, it follows either that a residence in that land was not what was promised to all of Abraham's seed, or that those who have not resided there were not of the promised seed—either, or both, of which would be fatal to Mr. Lord's position. Regarding their residence there as distinct from its future inheritance, our view is not encumbered by those difficulties.

(To be continued.)

THE NEW YEAR.

With this No. we enter on the duties the cares and trials incident to another yearly division of time. The new year is an epoch, which all nations have considered worthy of commemoration, by gifts congratulations, &c. In Rome sacrifices were offered to Jupiter—the whole city marching in procession to the capital for that purpose; and a white steer was offered to Janus. Ceremonies of various kinds and festivities mark the commencement of the year among all the European nations—much more so than has been usual in America.

The time of the commencement of the year has been various in different nations. The ancient Chaldeans, Babylonians, Medes, Persians, Armenians, and Syrians began their year about the Vernal Equinox, which was regarded as the season when the primeval year, or that instituted at creation began. The Chinese and Romans originally began their year in the spring, but afterwards began it about the winter solstice. The Athenians, and the Greeks in general, began their year about the middle of our July. And the Egyptians, reckoned their year from the autumnal Equinox.

The time of the primitive year has been a subject of some dispute,—some contending that it was in the Spring and others that it was in Autumn—and great names being found favoring either views—but the great weight of authority and of arguments strongly preponderates in favor of the Spring.

The adoption of the Spring as the commencement of the year by all the ancient nations, with the exception of the Egyptians, is of itself a strong argument in favor of that date. And a local circumstance very satisfactorily explains why the Egyptians should begin their year in the Autumn—viz. the annual overflow of the Nile, which begins to increase about the Summer solstice, continues to rise till the autumnal equinox, and within three days of that always begins to diminish. It was natural therefore, that the Egyptians should begin their year when the overflow of the Nile began to subside. And this explains their differing from all other nations in that particular.

This view is strengthened by the fact that the Jews were required to change the time of the commencement of their sacred year from Autumn to Spring,—showing that it had been incorrectly commenced in the former season. The great Jewish antiquary, Philo, in explaining why the month Abib,—the seventh in order when reckoning from the commencement of the civil year at the Autumnal equinox, is denominated in the sacred books the first month, says;

"The reason, I think, is this: because the vernal equinox is the image and representative of the original epoch of the creation of the world. Therefore God notified the Spring, in which all things bloom and blossom, to be an annual memorial of the world's creation. Wherefore this month is called the first in the year, as being the image of the first original month, stamped upon it as it were, by that archetypal seal."—*De Septenar.* et. Fest. p. 1190.

The children of Israel, from their long residence in Egypt, would naturally conform, in their reckoning of time, to the customs which there prevailed; and if the time of the commencement of the year was wrongly observed, it would be necessary to correct it by Divine authority. Therefore, at the institution of the Passover, the Lord said to Moses, (Ex. 12:2,) "This month shall be unto you the beginning of months; it shall be the first month of the year to you." And in Ex. 13:4, it is said "This day came ye out, in the month Abib"—the signification of which is, green ears. This looks very much like a retrieval of the primeval year. There is also a propriety in supposing that the original year should be followed by springing grass, and the ripening of the fruits of the earth. Virgil, in the following lines thus favors this idea;

"The springing grass to trust this season dares, No tender vine the gathering tempest fears, By the bleak North, or roaring Southwind rolled; But spreads her leaves, and bids her germs unfold. Such were the days, the seasons were the same, When first arose this world's all beauteous frame; The sky was cloudless, balmy was the air, And Spring's mild influence made young Nature fair;

And Cattle first o'er new born pastures spread, And Man, an iron race, uprear'd his hardy head; When Beasts through pathless brakes began to prowl, And glittering Stars through heaven's blue concave roll.

Nor could this infant world sustain the extremes Of piercing Winter, and the dog-days beams, Did not kind HEAVEN, the fierce excess between, Bid gentler Spring's soft season intervene."—*Virg.*

In chronological reckoning, diversified dates are now all harmonised with the Julian Period, in which the year commences with Jan 1st.; and thus dates which occur in the same year of other eras, are placed in different years of the Vulgar era. As an illustration of this, the month Chisleu, corresponding with a part of our December, of the 20th year of Artaxerxes, (Neb. 1:1) was in B.C. 446; but the month Nisan, corresponding with a part of our April, in the same 20th year of Artaxerxes, (Jb. 2:1) was in B.C. 445.

The era with which our ancient chronological dates are mostly connected, is that of Nabonassar, who, in order that the computation of the reigns of the Chaldean kings might be made from himself, collected and destroyed the acts of his predecessors. His era begins with Feb. 26, B.C. 747, which was the beginning of his reign. But the years of his era, consisting of only 365 days, retrograded in our calendar one day in every four years. In 224 years from its commencement, it had retrograded one fourth of that number of days, so that the Nabonassarian year 224 commenced Jan. 1, B.C. 524, which was in the reign of Cambyses. When Artaxerxes Longimanus ascended the throne B.C. 464 the new year had gone back to the 17th of December; and in his 20th year, to the 12th. And it thus continued to retrograde till the time of Julius Cæsar B.C. 46, when it commenced on the 4th of Sept.

The year now in use, in its arrangement and division, is founded entirely on the Roman year. The ancient Romans reckoned their time from our April 21, in the 2d year of the 6th Olympiad, or B.C. 754, which some of their antiquaries chose to

assign for the founding of Rome. The months of the original Latin year, were Aprilis, Maius, Martius, Junius, Quintilis, Sextilis, September, October, November, December, and then two anonymous months to bring the year around. But their whole year consisted of only 360 days.

Romulus, the founder of Rome, about B.C. 750, transposed March from the third to the first place in the order of the months, and made it the commencement of the year—retaining the two anonymous months at the end,—and added odd days to bring the year around to the same season.

Numa, the second king of Rome, about 700 B.C., gave names to the two anonymous months. One of them he called Januarius in honor of Janus the God of time, and transferred it to the head of the calendar—making it the commencement of the year. The other anonymous month he called February, from Februus, to purge or purify, because of the sacrifices then offered by the people to the spirits of the departed, and he left it at the foot of the calendar, terminating the year with it.—The twelve months then contained 355 days; but to fill out the year, intercalary days were added by the priests, but with great irregularity. This arrangement of the year continued till the time of the Decemvirs, B.C. 452.

The Decemvirs removed February from the last, to the second place in the order of the months, January still beginning the year, which restored March to its former place, according to Romulus, as the first of the spring months. The year still contained only 355 days; but to fill it out the addition of intercalary days was entrusted to the priests who performed the work with such irregularity that the months ceased to correspond with their proper seasons. Thus Cicero dated the vernal equinox on the 13th day of May, when in reality it fell on the 23d of March. The year therefore commenced fifty days too early, or on the 11th of our November, from which the first of their January was reckoned.

To remedy this confusion, Julius Cæsar intercalated eighty days in the year B.C. 46, which according to the calendar began on the 13th of our October and is called the year of confusion. The next year, B.C. 45, began in its proper place on the 1st of our January. He added to the days in the months, so that the twelve months contained 365 days, and he dedicated them to the Roman gods in the following order: viz.: to Juno, Neptunus, Minerva, Venus, Apollo, Mercurius, Jupiter, Ceres, Vulcanus, Mars, Diana, and Vesta. He also added one day to every fourth year, to compensate for the fraction over 365 days in the year, and to keep it in its proper place. The seventh month, Quintilis, was afterwards called Julius, in honor of the author of this system; and the 8th, Sextilis, was called Augustus, after Augustus Cæsar.

This calendar continued in use throughout the Roman empire, from the time of its introduction B.C. 45, till the fall of that empire; and throughout the most of Christendom till 1585. In England, till A.D. 1752, the year was considered to begin on the 25th of March: and the Franks also began the year in March, till 1564, when an edict of Charles 9th ordered that it should begin with January 1; but the Eastern church was uniform in commencing its year with Jan. 1.

In process of time the Julian year was found to be 11 minutes longer than the true year, amounting to a day in each 129 years. This was rectified in 1582, when the 1st of January was found to fall on the 11th, by pope Gregory XIII, who ordered that that year should consist of only 355 days—omitting ten days between the 5th and 14th of October. This brought the beginning of the year back to Jan. 1, and to kept it in its proper place, it was ordered that in three centuries out of four, the last year shall be reckoned as a common year, instead of a leap year.

This mode of reckoning is called the New Style, to distinguish it from the Old, and is the present mode of reckoning time throughout Christendom, with the exception of Russia. Some of the Protestant countries were slow to adopt it; and England did not till 1752, when it changed the beginning of its year to the 1st of Jan., and adopted the New Style. These various changes in the commencement of the year, make it difficult sometimes to harmonize the time in the year of a past event; but though difficult, it is always possible to adjust it with harmony and accuracy.

It is on another of these years that we have entered; and on entering it, we extend to our readers the congratulations of the season. May it be to all a year of joy, one of "the years of the right hand of the Most High," a year in which sin shall be forgiven and souls saved, a year in which "the year of the redeemed," shall be anticipated with anxious yearnings by many waiting ones; and though we cannot assure our readers that it is the last of time, it is so near the

ast that no one, "but the Father only," can give any assurance that it will be succeeded by another, or that it is not the last.

A NEW VOLUME.

With the commencement of the New Year, we begin a new volume of this journal. The volume past has chronicled many a sad account, of suffering and distress; for the year 1854 has been one of unusual interest—distinguished as it has been for its wars, the prevalence of disease, the increase of crime, and frightful accidents. In the loss of life by steamboats and railroad disasters, which have become of almost daily occurrence, the past year has hardly its parallel. Nor can we expect the coming year will not witness many like scenes.

The great question of interest, however, now, is the war in the east. The four most powerful nations on earth, are apparently making every preparation for prolonging the present contest—the end of which, or the result of which will follow, no human prescience can safely predict. There is every reason to suppose that for months to come, every item of intelligence from that part of the world will continue to be sought for with great avidity; and, as in the past, we shall endeavor to chronicle events as they transpire, and keep our readers apprised of them down to the latest intelligence received before the issue of each successive paper. By judicious extracts, and a choice selection from the various sources of information, we design to continue to make the "Herald" a valuable journal for the record of the current events of the times.

The "Herald" however, comes to its patrons with higher claims, than those of a mere news journal, or of an ordinary religious paper. While not deficient in these departments, its publication is continued as a medium for the exposition of prophecy, endeavoring to arouse the church and the world to an apprehension of the nearness of that kingdom which is to succeed all these warlike and human governments—which is to dash them in pieces like a potter's vessel, and endure for ever. Other papers, since originated, have been published in imitation of the "Herald" but it may be safely affirmed that the "Herald" alone, among towards a score of papers, has continued to the present time, and unswervingly maintained the same faith which it was originated to advocate. It is the intention of its Publisher, that its future course shall be marked with the candor, judgement, courtesy and ability for which it has been repeatedly complimented in the past, and that it shall continue to be worthy the confidence of its patrons not only for the accuracy of its record of passing events, but for the soundness of the opinions which it promulgates, the general accuracy of its interpretation of prophecy, and the evangelical tone of its religious teachings.

THE ADVENT CAUSE.

The cause we have been engaged in from the beginning, and even when we had no common cause, has suffered many things unjustly. Namely, every new and strange notion that has come up the last ten years has been fathered upon the Advent cause. The persons advocating them call themselves *Adventists*, and their doctrines are set down for the belief of Adventists. The great injustice of this will appear from the fact, that those who first coined this name, and took it upon themselves, have openly and fully declared their views to the world, and have from year to year repudiated the views and practices of those who, under their name, have waged war with the Advent cause. The following letter from a friend will illustrate.

"REV. SIR:—I send you these lines to express my gratitude to you for your kindness in sending me your paper, and hope you will be abundantly rewarded.

"The people here to whom I am preaching are not able to give but very little to sustain the gospel—for the year past, but little over twenty dollars. I own a small situation here, which cost me only two hundred dollars—I am over seventy years of age, and am obliged to labor to have an existence. I have no church here; we have a few, of five denominations, and usually have about forty upon the Sabbath, who meet in our house of worship.

"Of late, we have been greatly divided by those who call themselves Adventists, who held two protracted meetings in our house of worship; some six or eight preachers attended. I attended their first meeting, but could not fellowship their doctrine. We were told that the Saviour would come the 1st of Nov. last, and that the wicked and all the churches and ministers of all orders would be burned up, except they believed as they did; and they also hold that the spirits of the pious dead are unconscious with their bodies—that God and angels have material bodies, and live upon food, &c., &c. They have broken up our meetings so that I have not preached in our meeting house

but one Sabbath for about three months. Quite a number of our people here, are evidently deranged; they gave up all worldly concerns until the time passed for them to go up to meet Christ. They are greatly disappointed, and are making shipwreck of their faith. The wandering stars have done much evil here, both to the people and the Advent cause. I regret that I am not able to reward you for your kindness to me: I still have a desire to read your paper, but am not able to obtain it. I am an Adventist, and believe in the soon coming of the blessed Saviour. If we never meet on earth, may we meet in heaven.

"JOHN SANDERS.

"Woodstock, N. H., Dec. 12th, 1854."

PS. They baptized here, four young persons. The minister who did this, confessed that he was neither baptized nor ordained himself—that he was sent as John was, by God, not being baptized.

Respecting the state of the dead, and the destiny of the wicked, Adventists are not agreed. But in their general conference they were agreed that the saints do not receive their "crowns" at death, but at the coming of Christ, leaving the intermediate state and destiny of the wicked to the free thought of all, without loss of fellowship, or co-operation in the one great work of Adventism.

We have not disfellowshipped any on account of this difference of opinion. But many imprudent and sectarian persons, professing to be Adventists, have made a hobby of this question, and have advocated it in such a way, that those holding that view have more cause for complaint than we have. We make this remark because some have advanced the idea that we have sought to proscribise those who differ from us on the state of the dead. It is only the *abuse* that has been made of this subject, that we have complained of. And in this, judicious brethren, who hold to the unconscious state, agree with us.

Unbaptized persons without ordination, baptizing others, &c., only show the necessity of gospel discipline. The late tract on that subject entitled "*Churches, Church Order, and Creeds*," by our excellent brother, S. J. Roney, would be of service in that region.

Lamentable Accident.

On the 26th of December, Stephen Woodworth, a son of Elias Woodworth, of Granville, Nova Scotia, and an engineer on the Boston and Worcester railroad, was suddenly killed by an accident on the Norwich road, in the fortieth year of his age. He was the oldest engineer on the Boston road, having been engaged in that capacity about fifteen years, and had been employed on the road about eighteen years. He was esteemed by all who knew him as an amiable, careful, and skillful engineer, from which employment he was intending at New Years to retire, and died with the hope of the Christain.

At the time of the accident, he was not on his own train, nor on his own road, but was coming up to Worcester on the Norwich road, with an engine built by his brother Elias, and which had been running on that road about three months. He was a mere passenger on board, and was on the foot board of the engine, when the bolt that connected it with the tender suddenly flew up. The engine being thus disengaged acquired a sudden impetus which threw him off his balance and from the engine. He made an effort to spring upon the tender, but failed to reach it, and the entire train—a freight train—passed over him, horribly mutilating him.

A large concourse of his acquaintances, and others, from Boston and elsewhere, attended the funeral at Worcester, on the 28th of December,—thus expressing their regard for the deceased, and their sympathy for his surviving friends. The Boston and Worcester Railroad company gave free passage to all who wished, to and from the funeral, and a large number availed themselves of the opportunity. He was buried from the 2d Baptist church, where suitable services were performed—he being a member of that denomination. His aged father, who had long been a subscriber to this paper, was permitted to be present; and his heart is filled with gratitude to the Boston and Worcester Railroad Corporation, for their liberal provision of cars for the friends to attend the funeral, and to the citizens at large who manifested such sympathy for him in his bereavement and affection for the deceased. This is the third child that this father in Israel has buried within the last nine months.

MISSION TO CALIFORNIA.—It is more than two years since friends in California invited me to visit that field, and preach the gospel of the kingdom, with the assurance that my expenses would be met. Hitherto I have been unable to comply with that request. In my note of last week on this subject, I informed my friends of my intention to comply with this invitation. I see my way clear at this time to go. I shall have re-

pose in my sea voyage, and hope to recruit my health, do something for the Lord's cause there, see my son, and friends, and return by God's blessing to engage anew in the work at home. I have arranged to sail from New York in the *North Star*, Jan. 20th. I will preach in the Advent chapel in Forsyth street, New York, on the evening of the 19th, and will meet the Board of the American Advent Missionary Society, on the morning of the 20th. Shall be glad to meet brother Tanner, Litch, and other members of the Board.

FOREIGN NEWS.



LATEST FROM THE SEAT OF WAR.

PARIS, Dec. 16.—The *Moniteur* of to-day publishes intelligence from the Crimea to the 7th of December. The batteries will be ready to open their fire in three days. The intrenchments of the allies being completed, they can winter in their present position. They were easily and regularly supplied with provisions. A despatch from Marseilles brings news from Constantinople to the 5th. Prince Napoleon was ready to return to the Crimea. The Duke of Cambridge was soon to return to the Crimea.

Accounts from Balaclava of the 3d state that a new battery of thirty-six guns had been established against Sebastopol.

The French will have 150 pieces of artillery in position. Great precautions had been taken against the Russian fire. Ninety-two fuses had been landed to set fire to the Russian fleet. The garrison of Eupatoria had been reinforced by two battalions. It was reported that 60,000 Russians had passed into the Crimea by way of Perekop; also that an engagement had taken place between a Russian corps and an English detachment. The latter is said to have pursued the Russians into the very town. On the 6th, two Russian steamers came out under the protection of the batteries, and exchanged shots with two small French steamers, but without hitting them. Some English frigates came up and protected them.

The Hannibal and Golden Fleece had arrived with English troops.

From Toulon it is stated that the division of Gen. des Salles had left on board several men-of-war.

Two thousand British troops passed the Bosphorus for the Crimea on the 2d of December.

FROM THE CRIMEA.—News from Sebastopol of the 4th Dec. has been published at St. Petersburg. Prince Menschikoff reported that some unimportant sorties had been made from Sebastopol, and that the allies had completed their third parallel, but no signal event had occurred.

Gen. Khaletsky, who bravely commanded the cavalry at the battle of Balaclava, had died of his wounds.

A hurricane had occurred on the north coast of the Sea of Azof, and thirty-five Russian vessels were driven ashore, and five others dashed to pieces.

A letter from Vienna of the 10th says:—"The Russian army of Sebastopol is threatened by a danger which becomes every day more and more formidable, a scarcity of provisions. It is positively stated that a complete famine prevails in Southern Russia, and that the victualling of the Russian armies is so badly managed that only the corps which are stationed the nearest to the depots receive any provisions, while those at a greater distance are left to their fate.

The garrison of Sebastopol already feels the effect of this serious state of things, and the strength of the soldiers becomes exhausted in the works, without being renewed by sufficient food. The want of meat is replaced by a profuse allowance of spirituous liquors, which, however, cannot last long, and its use, instead of causing enthusiasm only causes a kind of lethargy. The measures adopted by the allies to procure supplies are well carried out. Large quantities are sent from Austria, on account of the French and English commissariats."

Prince Menschikoff writing from Sebastopol on the 8th Dec., reports that nothing of importance had occurred up to that date. The fire of the allies continued to be very weak, and caused the Russians scarcely any loss.

The army is full of enthusiasm; the fire of the batteries against Sebastopol had been resumed with vigor; the last parallel had been finished, and the works had reached within a hundred metres of the place; and a general assault was considered as very near. On the 23d, after a sudden attack, the English surprised and spiked sixteen Russian guns. On the 3d of Dec. the rain was falling in torrents, and the roads were impassable around Sebastopol; the trenches were filled with water, and all operations, so also a large portion of the works, were for the time, suspended. The Russians were motionless from the same cause.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE WICKED RICH ABASED—THE RIGHTEOUS POOR EXALTED.

BY O. R. FASSETT.

(Concluded from our last.)

"Death shall feed on them."—"The last enemy." "The king of terrors," who like the voracious hyena is never satisfied. "The ravenous foe that gorged all human race." It was death that plunged the spear,—that drew the breath,—that changed the countenance; that chained its victim to his fatal car, and dragged him down to "the gates of death," or "the doors of the shadow of death," and unbound and locked him in; where there is "darkness, as darkness itself, and where the light is as darkness." It is there he summons "the worm," and "corruption," to devour the flesh, to consume the bones, and leave the victim a wreck till judgment and eternity!

"And the upright shall have dominion over them."—The wicked once had dominion over the righteous: they once wronged, oppressed, and persecuted them; gave them to the "flame, sword, and wild beasts of the earth;" hated, despised, and drove them from the abodes of men,—extorted from them "dishonest gain." But now, the tables are turned. The oppressor and persecutor,—the contemner and hater, and reviler of the good is abased, and the righteous are exalted! The kingdom, which Satan and sinners had usurped so long, is now rescued from them—their kingdom overturned, and "judgment is given to the saints of the Most High,"—"the saints" now "possess the kingdom forever, even forever and ever." And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:21, 22, 27.

"The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Rev. 2:22, 23. "Blessed are the meek for they shall inherit the earth." Matt. 5:5.

"In the morning."—This is the time and period when the righteous shall have "dominion."

1. In the morning of the resurrection.—"God will redeem my soul from the power of the grave: for he shall receive me."—v. 15.

2. But the morning of "the day of the Lord." "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise," &c.

Christ, "the Sun of righteousness, shall arise with healing in his wings," on the morning of this day; dispel the darkness and midnight of the tomb and grave of his people, and raise them to life and immortality, to reign with him forever! "This is the first resurrection,"—"the better resurrection,"—"the resurrection of the just." "But the rest of the dead lived not again until the thousand years were finished."—Rev. 20th.

"And their beauty shall consume in the grave from their dwelling." Says David: "Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. And at evening let them return; and let them make a noise like a dog, and go round about the city. But I will sing of thy power, yea, I will sing aloud of thy mercy in the morning."—Psa. 59:13-16. "The upright shall have dominion over them in the morning." "The rest of the dead lived not again until the thousand years were finished." "Their beauty shall consume in the grave from their dwelling." But at the close of the thousand years, being raised, "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." "In the evening let them return, and let them make a noise like a dog, and go round about the city." "And fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire."—Rev. 20:5-9. "But unto you that fear my

name shall the Sun of righteousness arise with healing in his wings," (this "in the morning,") "ye shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."—Mal. 4:2, 3. Which scriptures teach the resurrection of the righteous at the coming of the Lord, and beginning of the millennial day,—when "they reign with Christ a thousand years," while the living wicked being destroyed, with the wicked dead, rest together until "the thousand years are finished," ashes under the soles of the righteous' feet. They then come forth to life; and Satan being unloosed, they come up around "the camp of the saints, the beloved city;" there they are judged, condemned, and sentenced to "the lake of fire and brimstone." And the righteous reign on "forever and ever."

IMPROVEMENT.

1. Let us learn not to be envious at the prosperity of the wicked. Their riches can neither afford them happiness, length of days, nor the favor of God; cannot ransom the soul, nor redeem from death. Says David: "I was envious at the foolish when I saw the prosperity of the wicked—until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castest them down into destruction. How are they brought into desolation in a moment! they are utterly consumed with terrors. As a dream when one awaketh, so O Lord, when thou awakest, thou shalt deface their image." If the Lord prosper you in this world, let not the heart be set upon your possessions. "If riches increase, set not your heart upon them." Give and distribute liberally for the upbuilding of God's cause, and the alleviating of the distress of the poor and destitute in the earth. "The Lord loveth a cheerful giver." "Charge them that are rich in this world, that they be not high minded, not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. 6:17-19. It is religion and godliness that we want above all—"godliness with content is great gain."

2. We are taught "to seek first the kingdom of God and his righteousness." How much better to secure an inheritance in "the world to come," than earthly possessions here, where they are so transient and fleeting. How much better to reign and have dominion with the upright, than rule with the wicked and Satan in this world! Let us seek to attain "the kingdom of God," where we may reign with all the saints forever and ever.

Finally, the sinner sees the importance of improving the present fleeting hour of probation to secure eternal life.

"Life is the time to serve the Lord,
The time to insure the great reward,
And while the lamp holds out to burn
The vilest sinner may return;"

and how uncertain is human life. How unexpected the approach of death oft! To-morrow's sun may witness our departure! Death may have done his work for us;—and we be conveyed to the grave, the narrow house of the dead. Ere to-morrow's sun "the silver cord" may "be loosed, the golden bowl be broken, the pitcher be broken at the fountain, and the wheel be broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccl. 12: 6, 7.

How certain the judgment! "After death the judgment." "Because he hath appointed a day, in the which he will judge the world with righteousness." That day is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."—Zeph. 1:14-18.

Death, judgment, and eternity!—what words! and how they must sound in the sinners ear! How will they meet them when their solemn import is to be experienced. O sinner, "prepare to meet thy God."

TO THE SAINTS SCATTERED ABROAD.

[ELDER E. R. PINNEY.—We have received the following affecting epistle from brother P. which we give to our readers. Our sympathies and prayers have ever been with our afflicted brother and his family.]

DEAR BRETHREN:—Knowing there are some who are anxious occasionally to hear how I get along in my affliction, I take this opportunity while I have strength, to gratify this desire. During the last of summer, and early in the fall, for about three months I had a mitigation of my sufferings, so much so, that I was enabled to visit from home. During that period I visited my parents in Oswego, and also the friends in Rochester. I enjoyed

those visits very much, as I had an opportunity of seeing many of the loved ones, a privilege I had long been denied, and ceased expecting to realize this side of the kingdom; but God was better to me (as he oft has been) than all my fears. To his name be all the praise!

Cold weather has again returned, and with it all my former pains with increased power. For the last five or six weeks my sufferings have been very severe, and it is probable they will never be less. My disease is so far advanced, and advancing so rapidly, that it will soon wear me out, or reach some vital part. I am failing in strength and energy, and power of endurance very fast, but my trust is still in the living God. His past faithfulness I receive as an earnest of the future, having thus far sustained me, he will I trust to the end.

I am still using "Swain's Panacea," which is of great benefit to me, in fact, I know not how I could endure without it. I will explain. My cancer grows in hard as a bone, and in enlarging causes great pain. The panacea causes it to suppurate and pass away as fast as it forms, removing entirely the parts that become cancerous. The consequence is, that it forestalls the pains, but enlarges the wound. My right cheek and lips, to the centre of my nostril, jaw-bone, teeth and all are gone down level with my neck, and it is spreading down on my neck. It is now fast consuming my right nostril, and also my right eye, which is highly inflamed, and has gathered and broken twice in ten days. My under jaw has swung round directly across my mouth, so that I cannot eat solids at all, and liquids now with the greatest difficulty. I cannot talk but very little at present, and that with great difficulty and pain. Large holes are eating in back and up under my eye. From this you can see that I must necessarily suffer some.

But in the midst of all my affliction the Lord has remembered me, and so blessed and sustained me, that I have been enabled to rejoice in the Lord. In the season of my severest affliction and trial, God has never left nor forsaken me. Blessed be his holy name forever! But I find lately much need of grace as my natural powers and energies fail, and sometimes I tremble lest after all I should come short. Brethren, pray for me. Never did I need your prayers and sympathies more than now. Not a ray of light or hope gleams in the future of this world. Nothing but darkness, gloom, despair and death. Not an earthly enjoyment have I left; not a moment of freedom from pain, unless unconscious in sleep. Never did I realize as now, the force of Paul's words: "If in this life only we have hope in Christ, we are of all men most miserable." But thanks be to God who ever giveth us the victory! There is a light that rises beyond this vale of tears—my eye is fixed upon it—my whole being is ravished by it! It is the star of Bethlehem—the bright and morning star—harbinger of the day of eternal rest and glory, where sickness, sorrow nor death can never come. "Oh blissful morn! day of rest and glory dawn!"

My whole being cries out for the living God. When, O when shall I come and appear before God. This brethren, is my joy and consolation in all my suffering and sorrow. Thus believing, I rejoice even in the furnace, "with joy unspeakable and full of glory." For I know that these light afflictions are but for a moment, and will work out for me an eternal weight of glory. For my Redeemer liveth, and I know he is able to keep my life which I have committed to his care, until the last day, and then he will restore it unto me, so that when he appears in glory, I shall also appear with him. Amen.

Brethren pray for me, and my dear companion. The Lord has preserved her unto me, and remarkably sustained her under her heavy burden, for which I feel to praise God. Grace be with you all, in Christ Jesus, is the prayer of your afflicted brother, but rejoicing in hope of glory soon.

S. Falls, Dec. 21st, 1854. E. R. PINNEY.

LETTER FROM THOMAS SMITH.

BRO. HIMES:—Itinerating as we are called to in these last days, I have acted upon the gospel principle of trying to "acknowledge the Lord in all my ways," and then expecting that "he will direct my paths." In accordance with these principles, I came to this place, intending to make a tour through the Cape, and then return to Maine via Boston. In my native village, the Union meeting house was unoccupied by any preacher; the one that had been laboring here, being sickly, had to leave and return home. I preached the word while passing through the town, two evenings, and was waited upon by the committee of the

parish, who requested me to preach for them in their house some ten weeks, until they could make arrangements for something more permanent. Considering the circumstance of the men being mostly at home during the winter season—and this door being open, in the providence of God, to present what I think to be his truth before this people, I have concluded to tarry and preach the word in this place for a few weeks to come, the Lord willing. I think I have no choice in this, but to do the will of my divine Master, whom I soon expect from heaven with all his mighty angels, to "render to every man according to his deeds." I hope, and fervently pray, that I have not mistaken the path of duty, as my greatest wish is, with my latest breath to cry, "Behold the Lamb." There are other places where I should like much to visit and preach the word, but for the time being, this may be the place where the will of the Lord is that I should present the evidences of his speedy coming, with the "restitution of all things which God has spoken by the mouth of his holy prophets since the world began." I fear, to be sure, that the result may not be so beneficial as I could wish, yet we are to labor in hope; "in the morning sowing our seed, and in the evening not withholding our hand, as we know not which may prosper."

While we are debtors to all, both Jew and Greek, I think it may be duty to avail ourselves of every opportunity to warn, and teach every man, that we may present some perfect in Christ Jesus. I have for some years noticed while in Maine, that preachers who came from the West, confined their labors mostly to Advent congregations, and while those were fed to surfeiting, the most of the inhabitants scattered through the states, were left in almost entire ignorance of the reasons of our hope which we are commanded to give to every man who asks us with meekness and fear.

There is one thing favorable here; I am not requested to preach in conformity to any of the particular creeds of the day, but to publish the truth as I understand it, without let or hinderance.

I find on the Cape some staunch friends of the advent near, and notwithstanding the greatest part of the people have the denominational mark upon them, yet there are some who will, Berean like, "search the Scriptures and see for themselves, what they teach."

I am much gratified at the brotherly state of feeling manifest among the Advent believers in the South part of this town, with whom I have preached one Sabbath, who, notwithstanding there is in some things a difference of views, yet in minor things, have learned to think and let think, and unitedly aim to build each other up in the most holy faith; and labor to save their fellow-men from the wrath to come. Hoping and fervently praying that in this place and others, the "word of the Lord may have free course and be glorified," I subscribe myself your brother, in hope of eternal life at Jesus' coming.

THOMAS SMITH.

Barnstable, Mass., Dec. 27th, 1854.

P.S. Friends wishing to address me, will direct to North Truro, Mass. T. S.

We are glad to hear from our brother and of his kind reception among the brethren on the Cape, and also, for the new doors opening to him. May the Lord give him all success.

Letter from Elder Samuel Nutt.

BRO. HIMES:—I learn by the *Herald* that the benevolent brother who so liberally contributed \$200 a year for the purpose of sending the *Advent Herald* to two hundred ministers of the different denominations, and yourself sustaining the balance of the expense. I was one of the ministers who made application for the *Herald* through brother James Horne, of Wolfboro', some four years since, which from that time I think every paper has come regularly to me, though I have lived at different places, and have read almost every number with the deepest interest, and it has proved the greatest blessing to me of anything that I have read except the Holy Bible; for that has kept constantly before the mind the coming and near approach of the King of glory to set up his everlasting kingdom, and "reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Brother Himes, and that benevolent brother will receive my humble thanks for the rich favor bestowed; the privilege of reading the *Advent Herald* for the last four years, and I pray that God whom I believe you serve in the spirit, may bless you for your benevolence.

I am now about past labor in the Lord's vineyard, as I am past my threescore and ten years on earth; and from this time until my Lord comes,

or I fall asleep in him, I feel as though I could not be deprived of the privilege of reading the *Herald* if by any righteous means I can obtain it.

I have at this time money enough to comply with the proposal made in the *Herald*. I send one dollar and hope that you will continue to send this more than welcome messenger to your brother, looking for the coming of our divine Lord and Master, to reward every man according to his work. Your brother, hoping to meet you soon in the everlasting kingdom. S. NUTT.

Franklin, N. H., Dec. 19th, 1854.

Extract of a Letter from Bro. L. S. Phares.

BRO. HIMES:—We are living at a time when many things are transpiring calculated to divert our attention from the subject of Christ's second coming. So close to the path of error, is that of rectitude, that it is difficult to keep in the right road.

My circumstances are such that I cannot devote much time to investigation, nor even to reading as much as I would like, of such matter as is calculated to strengthen my hope, and confirm my faith. I sometimes fear that I shall be led astray by the influences around me; and then I take courage again from the fact of the long-suffering of God,—the adaptation of Providence to our necessities. Where should we have been if God had not called after us. The burden of my prayer frequently is, that God would direct, that he would keep us. If my confidence in God, and in his willingness to keep me from going astray, was no stronger than it is in my own ability to keep myself, I should despair of ever maintaining a proper position in these times of perplexity. My only hope is that Christ is at the helm of the ship in which we are sailing, and that he will bring it to the shore, notwithstanding the perverseness of the elements with which we are surrounded. My chief concern in view of this subject, is that I may occupy a right position, and that my walk and conversation may be such as becomes the gospel of our Lord Jesus Christ. I doubt not but we are near the period when Christ shall take the kingdom, and I want to be ready, and to see others ready. Yours, looking for Christ.

L. S. PHARES.

Letter from Theodore F. Boyer.

BRO. HIMES:—I esteem it a great privilege to hold converse with those of like precious faith, whose spirit is stimulated with the blessed hope of the gospel which we soon expect to be realized in all its fulness. I rejoice that ours is not a dead hope, but lively, and big with immortality, it is calculated to animate the soul amidst all our afflictions, and trials, knowing that they will work out for us at His second coming, a crown of glory that shall never fade away. The more I contemplate this glorious event, the more it enables me to disentangle my thoughts from the perishing things of this world, and cheerfully give them to Jesus who is worthy of all our affections. Religion does not seem to be very progressive in this place, but it is not to be wondered at, when we hear from the sacred desk so many confused ideas. I often have the privilege of reading the "Advent Herald," of which I would have been a subscriber long ago, but my unsettled situation prevented. It is a paper that I prize very highly. I have perused its pages more or less for the last ten years, and so far as I am capable of judging, it has ever taken a straight forward course; ever leading the reader in the steps our Master trod. It has proved a great blessing to me. All my friends join in sending their love to you and yours, and all who love the appearing of Christ. I remain yours, as ever.

T. F. BOYER.

Harrisburg, Dec. 26th, 1854.

Letter from Ebenezer Chandler.

BRO. HIMES:—I have been a constant reader of the *Advent Herald* since '45, and have been blessed with its weekly visits, it being the only paper that I read: the interest it contains in the second coming of my Lord, I prize as a great blessing; I see in it that which is cheering to the pilgrim that verily believes the coming of his Lord to be near. And as one of Zion's Watchman I feel that I have reason to bless the Lord. Although I have not contributed for the support of the *Herald*, yet I have felt glad when I have seen others putting their offering into the treasury of the Lord to help you in so good a cause, thinking they will have their reward when the King that saw the widow's mite, shall receive into his kingdom all his faithful humble followers. My prayer has been, and still is that the blessing of heaven might attend the *Herald*, while it carries to different lands the news of our coming Lord. I have been much pleased with the open, frank and Christian spirit

that is seen in its columns. While I see in the *Herald* the note, with reference to the ministers list, I should still be glad to read the *Herald*. I shall still ask the Lord to bless not only the *Herald*, but the editor, as the servant of the Lord. My post office address is at Wilton, its usual place.

Yours with Christian affection, still looking for my Lord.

EBENEZER CHANDLER.

Plantation, No. 4, Dec. 15th, 1854.

Letter from James Danforth.

BRO. HIMES:—I wish to say to the readers of the *Herald*, that the Lord has revived his work in our midst; the wanderer has been reclaimed, and the sinner converted. Brother Morgan came here Friday evening, Nov. 17th, and staid with us nine days, and preached twenty discourses to good and attentive audiences. He baptized thirteen, most if not all converted while he was here. The sacrament was administered to between fifty and sixty on the Sabbath, 26th. How much more was done by his labors of love here, will appear by and by, but it is evident already, that his labors were abundantly blessed. The good attention and stillness of a crowded house, while the thrilling truths pertaining to the kingdom of God were being poured out from the desk the last day of his stay here made it evident that much prejudice had been removed. Many came to hear that had never attended our meetings before. It is the wish of not only the Adventists but the people in general here, that we might be further benefited by brother M.'s elucidations of truth. We therefore hope that if time continues, we shall receive another visit.

Yours, still waiting.

J. DANFORTH.

Massena, Dec. 4th, 1854.

Letter from L. Robbins.

BRO. HIMES.—Although I have been classed with the "ungodly and the sinner," for being a "Herald man," as I was denominated by a certain (day and hour) preacher, yet after all that has been said to me upon the subject, I have concluded to make myself "still more vile," by becoming one of the two hundred to raise one thousand dollars for the *Herald* office. I therefore enclose five dollars for this purpose. I prize the *Herald* more than ever, yet I think it would be improved by inserting more practical, spiritual, heart-searching articles; such as would have a tendency to stir up the waiting ones, for a present preparation for their coming King. I do hope that the brethren who are qualified to write such articles, will think of this. Yours, expecting the blessed Lord soon.

L. ROBBINS.

Montgomery Centre, Vt., Dec. 20th, 1854.

NOTE.—We hope those who can write such articles will use their pens, and keep the columns of the *Herald* thus filled.—Ed.

Letter from Levi Dudley.

BRO. HIMES:—I have spent five days in this place. It has done me good to meet with brethren Greene, Merrill, and others in Montgomery once more; and to see their prosperity and union in the cause of our Master. They think the best position they can occupy, is to be on their watchtower, with their loins girt about with truth, their lamps burning, and they like men waiting for the return of their Lord. Notwithstanding there have been some things at different times in this place calculated to make divisions among them, the good Lord has overruled all for good thus far, and the brethren are still united in the gospel truth. To the Lord be all the praise. Amen.

LEVI DUDLEY.

Montgomery, Dec. 7th, 1854.

EXTRACTS FROM LETTERS.

BRO. A. COOK, writes from South Galway, Saratoga county, N. Y., Dec. 22d, 1854:—"Enclosed I send you two dollars for the *Herald*, which please credit to my account. I have been a constant reader of the *Herald* since its first publication; I esteem it the best religious paper published. Although I have never been publicly identified with the Advent cause yet I believe it to be the cause of truth, and my interest connected with it, my sympathies, fellowship and hope are with the brethren of the Advent faith; but I have not the privilege of hearing advent preaching, or of enjoying advent company or conversation, as there are none in this vicinity. The community in which I live is mostly composed of professors of religion of the different denominations, and all very orthodox of course. Their stereotype creeds contain all that is necessary for them to know. I have the privilege of hearing their ministers sermonize sometimes, but seldom hear them reason out of the Scriptures or expound the law and the prophets, and therefore I am compelled to understand the Bible for myself,

and in trying to do so I am often assisted very much by the help of the 'Herald.'"

ELDER S. FLETCHER, writes from North Creek, Warren county, N. Y., Dec. 25th, 1854:—"I am yet endeavoring to hold forth the word of life, and my views are, and have been for many years, in perfect harmony with those advocated in the *Herald*. With the exception of about one year, I have taken the 'Herald' ever since the commencement (which is I believe about fourteen years) and have always paid the full price for it, and generally I believe in advance; and I have not regarded it money mispent, as I have all along regarded it the best periodical that came within my knowledge. And I am sure if evangelical ministers knew its worth they would all desire its perusal. I know not that there is a copy of the *Herald* taken within thirty miles of me. I have tried to get others to take it, but the word Advent seems to frighten them, though I have met with no serious opposition advocating the sound doctrine contained in the *Advent Herald*."

We are glad to hear from our old friend, and of his steadfastness in the faith. The *Herald* will be sent as he requests.

BROTHER HEAGY, writes from New Kingston, Cumberland county, Pa., December 26th, 1854:—"We do all for the *Herald* we can; we live in a part of the world where there has been no advent preaching, yet we would like to have some preaching here. A number of our neighbors would like to hear if you and brother Litch should visit Center county next summer. You could reach here in one hour's travel from Harrisburg on the Cumberland Valley Railroad. We could raise a large gathering in the woods for a few days."

Brother Litch will please note this.

"THINK not the Almighty wills one idle pang, one needless tear."

Mourner sad! why droop thy spirits?

Wherefore silent tear-drops fall
Down thy cheeks, now pale with anguish,
Telling griefs that are not small.
Earth's best joys to thee seem languid,
Quickly passing hence away;
Hope's bright star is faintly gleaming,
O'er thy dark and troubled day.

But a hand unseen is guiding
All thy footsteps, by his will;
Not one pang, nor tear of sorrow,
He will ever cause for ill.
Every little flower upspringing,
From the earth, his love declares;
Every little bird of heaven,
In that love and kindness shares.

And shall not the same kind being,
Who so clothes the tender flower,
Guard and keep thee in thy weakness,
By his own Almighty power?
Yes, though friends thou fondly cherished
In thy heart's affection deep,
Coldly turn from all thy kindness,
Leaving thee alone to weep.

Though afflictions deep abide thee,
Sickness, death, and want assail;
He will not forsake nor leave thee,
For his word can never fail.
Then weep not, nor be disheartened,
Be submissive to his will;
Not one pang, or tear of sorrow,
He will ever cause for ill.

C. M. S.

Newburyport, Dec. 7th, 1854.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED at Montgomery, Vt., Dec. 6th, 1854, sister PHEBE WILKINS, wife of brother F. R. Wilkins, aged 66. A Christian from her early youth, and for many years past a believer in the precious doctrines of the second advent and first resurrection. She adorned her profession by a love to all, by patience in affliction, and by a desire to depart and be with Christ. During her protracted illness, her room was like the gate of heaven, as we visited her for conversation and prayer, and observed the spirit she was of. But,

She's gone, that patient, meek and loving soul:
No more her love-light can dispel our sadness,
No more her prayers and words our hearts console,
Save as we keep their memory in gladness.

O who can count the value of a friend,
Or tell the worth of love that's true and holy,
That brings down heaven with the earth to blend,
Uniting all in one—the high and lowly.

And her we love, though present with the Lord;
The love of saints not even death can sever,
One Spirit fills and joins them in accord,
And soon they meet to part no more forever.

O Jesus, haste thy longed-for, blest return!
Create anew that Paradise unending,
Where forms now mouldering in the grave and urn,
Shall live with deathless life and beauty blending.
A. M.

DIED, in Claremont, N. H., Dec. 8th, in the 56th year of her age. Sister DEBORAH, wife of Rev. George Wilson. Sister W. was a great sufferer for the last few months of her life, yet she endured with fortitude and patience unto the end. I visited her a short time before her death, and administered the Lord's Supper to her. The presence of God was truly manifest on the occasion, and though weak in body, yet she was strong in faith, and triumphed in her Saviour to the last.

I. A.

DIED, in Lawrenceville, C. E., HANNAH C. LAWRENCE, daughter of Henry Lawrence, jr., and Nancy Lawrence, aged 16 years, in sure and certain hope of a resurrection to eternal life. "And I heard a voice from heaven saying unto me, write, blessed are the dead that die in the Lord from henceforth."

P. H. LAWRENCE.

Lawrenceville, Dec. 13th, 1854.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP and SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t.f.]



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which lead the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet it at demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reasons perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNES, Boston, Mass., and by all Druggists everywhere.

[Jy. 29. t.f.]



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEIGNED FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 713.

BOSTON, SATURDAY, JANUARY 13, 1855.

VOLUME XV. NO. 2

FROM THE BAY PSALM BOOK. THE FIRST BOOK EVER PRINTED IN AMERICA.

PSALM CXXXVII.

1. The rivers on of Babilon,
there when wee did sit downe,
Yea even then wee mourned when
wee remembered Sion.
2. Our harp wee did hang it amid,
Upon the willow tree,
3. Because there they that us away
led in captivitee
Requir'd of us a song, and thus
ask't mirth us waiste who laid,
Sing us among a Sion's song,
unto us then they said.
4. The Lord's song sing can wee! being
in the strangers land, then let
5. loose her skill my right hand if I
Jerusalem forget.
6. Let cleave my tongue my pallate on
if mind thee doe not I,
if chiefe joyes o're I prize not more
Jerusalem my joy.
7. Remember Lord, Edoms sons' word,
unto the ground said they,
it rase it rase, when as it was
Jerusalem her day.
8. Blest shall hee bee that payeth thee
daughter of Babilon,
who must he waste, that which thou hast
rewarded us upon.
9. O happie hee shall surely bee
that taketh up, that eke
thy little ones against the stones
doth into pieces breake.

The Confusion of Tongues.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

THE tenth chapter of Genesis concludes, as it began, with the statement, that "these are the generations of the sons of Noah." Twice over, nay oftener, is this statement made, as if in anticipation of the false reasonings of modern philosophy, which has, in some quarters at least, set itself to prove that there must have been more progenitors of our race than Noah.

Several of such declarations in these chapters are repeated, to show that God laid stress upon them, counting it of some importance to man to know, that as originally the race sprang from Adam, so at the commencement of this new postdiluvian era all the nations of the earth descended from Noah. The reiteration of the statement prevents the possibility of mistake on our part. We must either take it as it is, or deny the truthfulness of the book in which it is written.

Whilst all is traced up to Noah, it is especially to his three sons that our attention is directed. Here is the threefold fountain of mankind, the threefold fountain out of which the race has flowed—or rather, the three rivers issuing from one fountain. On these three mighty rivers God wishes to fix our eye.

These rivers were not to be intermingled, at least for many an age—and even then, only in a small measure. They continued to run in separate channels, which are to this day distinguishable. God's purposes required that it should be so; and in the last scene of the world's history we shall see this more fully exhibited. As at the beginning, so to the very close, it shall be seen that he is ordering the "races" and the "nations," as they are here called, and that their various movements—their widenings and contractions, their rising into power or sinking into obscurity, perhaps extinction—are all his sovereign arrangements, for the glory of his own name, and the display of his wisdom and power.

Hitherto, however, there has been but one tongue. A century at least passes by, and still the tongue of the world is one—one language, one dialect.

But God's time has come for introducing another state of things. We say "God's time," for the change which now took place was ex-

PLICITLY and directly the doing of the all-wise Jehovah. During the more than fifteen centuries before the Flood, man's language had not varied or split off into dialects. Many things tended to effect this—time, age, increase of arts, spreading out of the population; but, notwithstanding the many things that might have broken up the world's speech, no change had taken place. Now, however, in the second generation, when Noah and his sons were yet alive, the language of man was to alter, and that not gradually, but of a sudden, by the direct interference of God. The former unity accomplished one design of God, the latter diversity effected another.

The alteration, however, was an evil, and is therefore allowed to flow from man's sin, or rather to be inflicted as its punishment. It was a curse, not a blessing, though God overruled it for good.

The world's population increased, but still kept together, and it seemed as if God's purpose regarding the subdivision of the race was slumbering, or had failed. But it stood; though, like all his plans, it was not impatient to disclose itself, but waited for the event which was to bring it forth.

As the population increased it overflowed its original habitation, and the overflow came down upon the plain of Shinar, like a mighty river about to form a prodigious lake in that vast plain. Shall it remain thus, stagnating and corrupting, or shall it be forced onwards? Shall it gather, and swell, and rise, pent up and choked, like a dead sea exhaling putrid and pestilential vapors, or shall it spread itself out over a hundred plains, taking its way by a hundred channels?

It was evident that they contemplated remaining in this plain. "They found a plain in the land of Shinar, and they dwelt there." They wanted to settle down at once and carry on their own designs, as the children of Cain had done in a former age. They said, this shall be our rest. The plain was spacious and fruitful, and well watered. It had all earthly advantages. It appeared to them as did the vale of Siddim in the eyes of Lot. They had no thought beyond the temporal advantages which it offered. Ah, when thus we are seeking to settle down in any place or condition, looking simply to the temporal advantages, we are on the edge of woe and judgment! It avails nothing to say, we did nothing unlawful. Yes, in forgetting that there are higher interests to be consulted before fixing our abode; in losing sight of God and eternity; in shutting your eye against the sin that surrounds you; in ceasing to realize that you are a stranger here, as all your fathers were; and that the shadow of death hangs over all your prospects, you sinned, you provoked Jehovah, and that comfortable settlement will be your plague, perhaps your ruin! How soon had these children of Noah forgotten the Flood. How rapidly and how closely had the chain been fastened between them and a present evil world! How eagerly and how speedily were they returning to the steps of their ungodly forefathers on the other side of the Flood! Terrible as the judgment had been, it had failed to leave any durable impression behind. It had failed to detach them from earth, or make them look upward for a better home above. Scarcely had the earth become dry, and long ere that mighty vessel, the monument of judgment and mercy, had mouldered to pieces, they had forgotten sin, and righteousness, and eternity, and the judgment to come. With Noah, the preacher of righteousness, still amongst them to arouse and alarm; with visible tokens on every side of past wrath against man's selfishness, and pride and lust; with a hundred echoes still repeating the message, "Arise, and depart, for this is not your rest, it is polluted," they sat down and said, This shall be our rest, "Soul, thou hast much goods laid up for many years, eat, drink, and be merry."

But this was not all. They said, We will be gods to ourselves; who is Lord over us? we will not only settle here, but we will provide

against any such scattering as has been foretold; we will remain here in spite of the Divine purpose and prediction; we will take such precautions as will make any dispersion an impossibility. Ah, vain men! they forgot that there is One wiser and mightier than they. They thought to anchor their vessel immovably, so that no storm of earth could drive them from their anchorage, as if there could be any true moorings for man's vessel, save by that anchor which entereth within the veil.

To secure stability and union they proposed to build a city with a lofty tower in the midst, which would form a centre and rallying point for the multitude which now swept over the mighty plain. That this tower was not the project of blind folly, as if they actually meant to scale the heaven, is evident from the design stated,—to prevent their being scattered abroad upon the face of the earth. For how could the height of the tower hinder their scattering? In like manner, it is evident, that the tower was not meant, as some think, to secure them from the results of a second deluge; for how could a solitary tower accomplish this? And, if they really had intended this, would they not have built it on the summit of a hill, not on a plain?

The tower was meant to be a great centre for the multitude, round which they might gather, and by means of which their unity and brotherhood might be preserved. With such a centre of unity they thought to defy all breaking up, all separation and scattering. It might be that they were already beginning to fall assunder, and in order to prevent any further decomposition in the mass, as well as to cement and consolidate the whole, they took counsel and resolved to build the tower. It might be as a citadel or castle, the head-quarters of Nimrod and his warriors; and it might also be as a temple in which worship was to be carried on. Thus, by establishing a seat of government and worship, as did Jeroboam when he revolted from Rehoboam, they hoped to fix themselves immovably in this plain, so that nothing might dislodge or scatter them.

With imperfect materials, brick for stones, and slime for mortar, they set to work. Their gigantic undertaking proceeded. The tower began to arise, and the foundations of the city were laid; for both seem to have been proceeded with together. Having formed a purpose of their own, they make haste to execute it, at whatever cost and labor.

They are full of the spirit of unbelief; for it is unbelief that is the root of bitterness; unbelief that looks not to Jehovah and his designs; but only to self and selfish objects. They are proud and ambitious,—lofty in their ideas of themselves, and bent upon securing a place and a name in the earth. How like the spirit of the "mighty hunter before the Lord,"—the rebel,—the great defier of Jehovah, the usurper to himself of all power and authority, whether secular or religious! How like the spirit of their descendant, Nebuchadnezzar, when glorying in the mighty Babylon which he had reared! How like the spirit of the last Antichrist, who aims at universal dominion,—making his city a centre for the world,—Babylon the Great, the metropolis of the world, and claiming divine homage from the nations of the earth!

Let us abhor this unbelief, this pride and ambition, this disregard to Jehovah's purposes. Let us learn God's mind, and act accordingly. Let us be content to be strangers on earth, without a city or home; seeking not the tower but the tent, as enough for us until the Lord come, to give us the city which hath foundations, not Babel but Jerusalem, not the city of Nimrod or of Romulus, but the holy city, the city of the Great King. Let our conversation be in heaven, lest, if not, we be in spirit no better than these builders of Babel,—seeking to live not by faith but by sight, forgetting that God's purpose is that we should be strangers and pilgrims,—scattered abroad, not congregated into one. For this is the day of our humiliation, the day of our shame. The day of gathering and exaltation, and glory will soon be here. Let us wait

for it in patience, manifesting not the spirit of Antichrist, but the mind of Christ, and waiting for his arrival, to be introduced through the everlasting gates into the city which is reserved for us in heaven!

(To be continued.)

Christianity Punished With Death.

THE following is the Law among the "rapidly improving Turks," in regard to a Mohammedan who turns Christian;—

"Extracts from a book called 'Mewkoofat,' which is a very famous commentary on the 'Mooltaka,' or book of Mohammedan laws. Printed at Cairo.—From vol. 1, pp. 341, 342:

"God protect us! If any man becomes an apostate, Islam is proposed to him.—This proposition is in order to give him an opportunity to answer for himself, not that it is a duty, for the invitation to embrace the Islam faith had been rendered to him, previously. If he doubts on any point, it is explained to him. If the apostate demands time [for consideration], he is imprisoned for three days. If, during the three days, he is converted, well; otherwise, he is killed.

"According to Natieke, [another commentator,] if the apostate, after being converted, and having accepted of Islam, again goes back to infidelity, even if he repeats this, and becomes an apostate three times, still time [for consideration,] is allowed him, if he demands it. But on the fourth apostacy no time is granted him; as soon as he is caught—if he return to Islam, well; if not, he is killed.

"According to some, [of the learned,] as many times as, after he is caught, he returns to Islam, and does not reject it, he is killed. All our people, who were the personal friends of the Prophet, were of the opinion that repentance was always to be demanded of the apostate; but Hazreti Air, and Ibn Omar, say that, after the third time, his repentance is not accepted, since it is to be regarded as a mockery.

"Abou Yooseof in one instance, says, When apostacy is repeated, the individual is killed, without being invited to return to Islam; because the repetition of apostacy is to be regarded as contempt thrown upon religion.

"The Mussulman wife of an apostate, when he dies, or is executed, becomes his heir, because apostacy is a cause of death, the same as a disease.

"The woman who apostatizes is not killed, but she is imprisoned until she repents; and she is beaten daily. According to Abou Hamits, she is taken every day out of prison, and thirty-nine blows are inflicted on her, until she repents."

A correspondent of the same paper (The Christian Times) gives us the following specimen of the amount to which the improvement has taken place:—

We see already some signs of amendment. The Turkish Government is evidently feeling more and more the necessity of adopting a line of policy that shall please its powerful allies. Two or three events have occurred, within as many weeks, showing this tendency of things; and as they cannot fail to be interesting to you and your readers, I will relate them.

An Armenian, in the town of Adabazar, eighty miles hence, in Asia Minor, became a Mussulman more than thirty years ago, married a Turkish wife, and has lived there as a Mussulman ever since. Probably few people of the present generation know that he had been anything else than a Mussulman. A few weeks ago, trusting to the changes of the times, he came to Constantinople, openly renounced his Mussulman faith and embraced that of the Armenian Church. Soon after, some of his old Turkish friends, who were here on business met him, and ascertaining what he had done, went immediately to the Porte and betrayed him. He had him arrested, and after going into an investigation of his case, ordered him to be set at liberty, with permission to follow the Chris-

tian religion, if he chose. He immediately returned to Adabazr, where he now goes abroad with freedom as an Armenian Christian, and no body dares to molest him. This is the first instance of the kind that has come to our knowledge in Turkey, but probably it will not be the last. We hope, indeed, that the time is not far distant when real *bona fide* Turks shall have full liberty to worship God according to the dictates of their own consciences, and no longer fear the death-penalty of apostasy.

The writer, however, is very honest in regard to the expectation of change, and his final hint as to the only means for securing the desirable alteration is peculiarly significant:—

This case sufficiently illustrates the present tendency of things here, but I would not have you understand that I quote it in proof of a radical change going on in the character of the Turks. I do not myself see any signs of such a change; and, indeed, I am satisfied there is not only no such effect taking place, but also no hope of such a thing, on the basis of the Mohammedan religion. The present Turkish Government is, no doubt, disposed to satisfy, so far as they can, their allies, of whom they have so much need. Their feelings towards Christians, however, especially the feelings of the mass of the people, have in nowise changed. They may now be ready to give the most positive assurances of pursuing such a course of measures as shall essentially ameliorate the condition of their Christian and Jewish subjects; they may multiply Vizierial letters and firmans to any amount; the moment external pressure is withdrawn, everything will revert back to the old order. In my opinion, there is absolutely no hope of the faithful carrying out of any measure for elevating the Christian and securing to them their rights, except by retaining a sufficient force in the country to see it done.

An Appeal to the Ladies,

RESPECTING THE WRONGS THEY ENDURE FROM THE COMMON USE OF TOBACCO.

RESPECTED FRIENDS:—Some of you may know that I have given much attention, for a few years past, to the evils resulting from the use of the above named article. I regret to state that in my ungracious and self-denying toils I have hitherto received but little aid from your sex. This I do not impute to a want of benevolent sensibility on your part, but rather to the fact that you are unacquainted with its enormous cost to Church and State, and with the evils that are inflicted upon your own persons and upon your children by its pernicious agency. This, I think, is the reason that you have done so little against an evil, which would make our ears all tingle, could we take its full gauge and dimensions.

This position of yours, ladies, is disheartening; and as an humble individual, engaged in a great cause, battling a great evil, I am unwilling to take another step without invoking your sympathies and co-operation.

A few days since, I called on an eminent Physician in Boston, and made a statement similar to the above, and requested him to give me a written opinion concerning the injury, which in his view, this narcotic is doing to mothers and their children. The following is an extract from his reply to my application:

"In the use of tobacco, there are other sufferers than men. If the evil consequences were felt by none but transgressors, it might be said, forbear. But such is not the case. The violation by man of his physical laws, is visited by terrible certainty upon ladies. The time has come when they should be enlightened upon a question of such importance, and incited to such expression of their wrongs and injuries, and such action also, as will lead to their deliverance.

"Naturally, woman is more susceptible of external impressions, has a keener perception of what is disgusting and loathsome than man; consequently her bespattered floors, her matted carpets, and dresses bedagged in saliva, tell with force on her sensitiveness, while witnessing a continual ejection of tobacco-juice from the slabbering mouth of husband or son, listening to his imperfect articulation, inhaling the nauseous fumes from his fetid pipe or cigar, have no tendency to soothe her feelings.

"It might be demonstrated that with those who use tobacco, it becomes an integral part of the human body, hence all the secretions partake of its condition. If the breath be offensive and emit the odor of tobacco, the reason is because in addition to carbonate acid, nitrogen, &c., the system is laboring to rid itself of this poison. The functions of the skin, are not less active than those of the lungs. By sensible and insensible perspiration, its exhalations having especial reference to the ejection from the body of what is injurious, amount to an average of not less than thirty ounces per day. The atmosphere is thus filled with pestilential gases, and all who inhale them, are more or less contaminated thereby. It follows, then, that sleeping beside

such persons, or even in the same room, except it be well ventilated, is highly detrimental. Many ladies, multitudes it is believed, have suffered in health from this cause, and will continue to suffer while they are exposed to this malarious influence. This view of the subject offers a solution to certain anomalous cases of chronic disease among females which have been explicable to medical men. It seems hardly necessary to remind ladies of the numerous instances of marriage by those in perfect health, who without apparent cause, have been completely broken in constitution and have found an early grave. Other causes than tobacco have doubtless aided, but it has unquestionably done a sufficient portion of the work. The injury done to mothers is not its worst feature. Consequences the most serious and calamitous often attend, it is believed, the exposure of babes to these influences. Their sudden and unaccountable attacks of sickness under circumstances otherwise healthful, lead to the suspicions of a poisonous agency; and these suggestions lose none of their force when we take into consideration the terrible mortality of infancy. Why ought not these dire results to be anticipated? What will act upon a mother must affect an infant; certainly, what the stronger cannot resist the weaker will not. Time never will reveal the amount of physical suffering, which has been induced by this detestable article. But if a child escapes death or disease, and finally arrives at maturity, he is still entangled by it. The love of narcotics is transmitted by parent to child, and the chances are that the young scion will carry out the practice of his prototype. This suggestion is in accordance with known and established laws. Like produces like. The habits of parents, physical and mental, are impressed upon children, and what is artificial in the first may become natural in the second. All persons who use tobacco are more nervous than without it. The system is made irritable because the nervous fluid is weakened, and the experience of the world has demonstrated that betwixt the nervous system and mind there is a wonderful sympathy. Such a man will be excitable of course, less master of himself, and more the creature of circumstances. He is irascible, passionate, and in the true sense of the term *fitful*. He sees faults where none exist, magnifies an indiscretion into errors of vast magnitude, and holds the slightest indiscretion on the part of his wife and children as evidence of deep depravity. If controverted, he storms like the whirlwind and makes both himself and his household miserable. These characteristics and influences are contagious. If the mother retains her equanimity the children will not, even supposing them free from congenital influence; for dispositions naturally mild and sweet as angels, may become morose and sour. The image being thus daguerreotyped upon the character of its exemplar.

Ladies, you have the highest possible interest in this question; one involving the health, and presumptively the lives of yourselves and families. Are not the foregoing considerations of sufficient magnitude to stimulate you to personal effort? Permit me to say you have the power to do what gentlemen who would fain labor with and for you, are unable to do. You can banish this curse from the community. Ponder, resolve, and act."

It is not my wish, ladies, in this appeal, to set before you the evils of this habit in any comprehensive sense; its great, its frightful cost, its affinities with other narcotics and other evils, its insidious and sensualizing influence—in a word, its disastrous bearings on all things lovely and of good report, I have already presented in other connections as some of you are aware. But my wish is, by the above testimony, to show your sex that many of them, with their children, have something at stake in this matter, and a physiological account of serious magnitude to settle with this popular poison.

The positions taken in this valuable document, I might sustain from illustrations drawn from many families, from parents and their offspring; illustrations of rather a mournful and graphic nature, for the walks of life are sadly admonitory on this theme.

But I hasten to endorse the sentiments already expressed by this distinguished physician, that your sex have vast power at control in extirpating an evil like this. Your sympathies and prayers, your wit and nameless appliances, I believe, if properly directed, would soon banish it from all civilized circles. Your influence has been often felt, in ingenious forms in the onset upon alcohol, why may we not expect its aid in the expulsion of this twin demon, or this more odious narcotic!

I have referred, my friends, to the apathy pervading your ranks touching this matter; I ought to say there are exceptions, for I have found here and there a lady who, by earnest zeal or by some act of peculiar adroitness, has done a good work and banished the nuisance from her domains.

A mother of high spirit, who utterly loathed this popular filth, had sometimes seen one of her

"darlings" aping dandyism; she had seen him take his various degrees as he first smoked paper, then grape-vine, then rattan, and then she caught him with the genuine article between his ruby lips; as he caught the mother's eye, the cigar fell. "Ah!" she exclaimed, "I will kill or cure." "Smoke away, my son," she cried aloud. He smoked, and ceased. "Smoke away, my son," she cried in a still sterner voice. He did so, and reeled and cascaded with beautiful freedom. "Smoke away," she cried again. At this point the urchin called for quarters, telling his mother if she would let him stop, he would "smoke no more till he was twenty-one." But then in a tone that would have done honor to a queen, she cried, "smoke away my son." This was the finishing stroke, and finishing smoke with this miniature dandy. "Mother, let me stop, oh, let me stop," he cried, "and I will smoke no more till the day of my death." She did, of course. Her prescription was effective. The son is now an admirable man, who regards "the weed" with utter scorn and loathing.

Another of your sex of similar spirit, I name in this connection; she was a highly-finished lady, and her husband was a highly-finished gentleman, bating the fact that he was an inordinate smoker. She had pursued various schemes to detach him from this impurity, but with no success. At length, discarding all false notions about sex and monopolies in the use of this luxury, she boldly seized a cigar, assumed the ridiculous attitude of the fashionable smoker, and seated herself side by side her loving spouse, to the boundless amusement of her sons and daughters; and there you might see two proud steamers, in full blast, neck and neck awhile; but as the race waxed warmer and warmer, this lord of creation, understanding the spirit of his competitor, that she was bent on victory, and victory she would have, began to slack up, and knuckle, and at last made a full surrender, exclaiming, "wife, wife, throw away the nuisance, and I'll smoke no more so long as my name is Billy Cabot."

I do not adduce these racy examples as patterns for imitation, but rather to show the fertility of female genius when once aroused in battling this abomination.

Ladies, I dictate no special mode of action; I wish you to be free; join with others, or contend with this foe on your own hooks. I heartily wish, however, you would use a portion of the effective power in which God has beautifully arrayed you, against an evil which is deeply intrenching itself in many of your families, which is coming in upon the body like a flood, and which, unless stayed in its course, will by-and-by ruin the prospects of Church and State.

Many husbands, brothers, and sons are becoming martyrs at the altar of this deity more polluting and loathsome than Bacchus; and so far as physical health is concerned, they had better be drenched in a bacchanalian debauch once a week, than to use tobacco as they do. They are nervous, irritable, tremulous, debilitated, discolored, painted, paralyzed, enslaved, and perfumed from crown to foot with a nauseous perfume; and wherever they sleep, wherever they move, they fill many cubic feet of air with a poisonous effluvia.

The evil is waxing worse and worse; it is transmitted from parent to child, and sons plunge into it of their own accord; and battalions of youth issue from colleges and schools, sallow and sickly, fit candidates for fell consumption, and who soon say to corruption, thou art my father; and to the worm, thou art my mother and sister.

In this crisis much is to be done. Public mind must be enlightened and moved, and a reform, second to no reform in this or in any land, is to be brought about. To affect this, lectures must be given, books distributed, and measures devised and executed, that will lay a stern tax on patience, on time, on money, in a word on all which is philanthropic in your sex or my own.

I meet with a noble soul, here and there, in my course, who loves every cause which God loves, and who willingly aids this; but such personages I rarely meet,—they are few and far between. Ladies, may my humble appeal find many such in your ranks, and this great cause receive your pecuniary and christian sympathy.

I am, respectfully yours,

Ladies,

With sentiments of high esteem,

Kitchburg, Mass. *

GEORGE TRASK.

Catholic Excitement in Albany.

THE telegraph on Wednesday night made mention of a Catholic excitement in Albany, caused by the unauthorized destruction of some books (holiday gifts) belonging to the children in the Alms House in that city. The Albany Express, of Thursday morning, gives the following account of the affair:—

It becomes our duty to chronicle a very singular affair which took place at the Alms House

on Sunday afternoon last, which has caused quite a sensation among those who are acquainted with the facts.

On Saturday last, Mrs. Mayo Parmelee visited the Alms house and distributed among the orphan children under the charge of Mr. Hurst, the Superintendent, a large quantity of New Year's Cakes and a number of little Sunday School Primers, published by the American Tract Society, and at the same time addressed them a few simple and affectionate words, praising them for their good behavior and cleanliness, and encouraging them to future good behavior. The visit had a happy effect upon the children, who were delighted with their gifts, and with the affectionate interest manifested for them by Mrs. Parmelee.

On Sunday afternoon, the persons deputized by the Roman Catholic Bishop, and by Father Wadham, of St. Mary's Church, visited the children as usual, for the purpose of instructing them in the Romish faith. On this day the visitors were four in number, and finding the children in possession of the books, they commenced collecting them, much against the will of their owners, and without the knowledge and consent of the Superintendent. During the seizure and confiscation, one of the children who felt disposed to retain his New Year's present, was found at the bottom of the stairs with his head badly hurt by the fall. Of course, he fell down the stairs by accident, but it is well known that the children were threatened with violence of ever again caught reading such "deadly poison." Mr. Hurst, on learning the facts, sent for the teachers before they had left, and demanded that the books should be restored, and succeeded—not without some abuse on their part—in recovering 26 out of the 250 distributed by Mrs. Parmelee. Mr. Hurst, justly indignant at the outrage and with such gross interference with the rules of the establishment, cautioned them not to come into the building again unless they could live up to the rules of the Superintendent and Alms house Committee.

It is proper to add that there was nothing sectarian in the character of the books confiscated, they being little stories and moral tales suitable to the capacity of the children. The names of two or three will indicate their character, such as "Scenes of Childhood for Children Four or Five Years old," "The History of Thomas Brown," "Little Henry," and "Little Tom, or the Huntsmen's boy," books whose titles suggest what they are.

On examining the children's room afterwards, not one of the large number of the books given to the children could be found, and the inference, of course, is that they were taken away or destroyed. The Nurse in charge of the children was forcibly ejected from the room by those gentle visitors before the interview. One child has stated subsequently that one of these teachers burnt up a book in their presence with a pointed allusion to "hell fire."

The habit of threatening and punishing these Alms House children, most all of whom are orphans and very young, for the offence of attending the Protestant religious services, has been carried on secretly to a considerable extent. We are informed that a system of *espionage* is kept up, and that children detected in reading any books or attending any services not prescribed by the Church, are not only threatened but severely punished. These facts have come to the ears of the Superintendent and the Alms House committee, who have promptly decided that no authority shall be exercised over the children except through the Superintendent. While they are willing that the children should be freely instructed in religious matters, they will not allow their instructors to coerce them either by threats or violence.

How it Feels to be Shot At.

A CORRESPONDENT of the London Times, writing from the Crimea, of the battle of Inkermann, says:

"When we got under fire of the enemy's large guns, we deployed into line and laid down, and remained one hour in this recumbent position, with shot, shell, and grape cannister, and every infernal invention for the destruction of human life, flying over and into us, and all about us, fired from 32, 24, and 18 pounders. Just where we lay down, an 18 pound shot struck and went through one of my first-rank men, carrying away his pouch and ammunition: he was the third man on my right, and I thought that things were becoming serious. We lay still for half an hour before any of our artillery came up; when they did open fire, as you may imagine, nine and six pounders could not do much against heavy guns, securely posted in a commanding position, and well worked. After lying down for about ten minutes, I began to get a little accustomed to the whizz of the shot and the screech of the cannister, &c., over my head, and consoling myself with the idea that if there was one of them meant for me, I could not possibly

avoid it, I took out my opera-glass, and watched the proceedings of the enemy. In a very short time I knew every gun that would bear on my position, and you may imagine my feelings when I saw those guns discharged. The intervals between the discharge and the arrival of the shot, (which was sure to pitch somewhere near me,) were not, I confess, the happiest moments of my life. I can't describe the feeling exactly. It was not fear, but it was something of the same nature I suppose. At all events, it was very unpleasant. If you wish to have my autograph, you had better keep this, as not a day, and scarcely an hour passes, without some deadly missile passing close to us, and perhaps some day one of them may take a fancy to my head, and then you will not hear any more from 'your own correspondent at the seat of war.' Just this moment, two shells burst close to where I am sitting, and one of the men has brought me a very ugly-looking fragment of one of them. I am writing this on my knee, under a stone wall, thrown up for the defence of the picket. My back is nearly broken, and I am perfectly bothered and confused by the incessant firing from our lines and the town, which is now going on for the sixth day. I think the Russian fire is slackening, but this may be fancy. I shall now go, for a change, to see if there are any Russians moving about in our neighborhood."

The Chinese Revolutionists.

A CORRESPONDENT of the *National Era* gives some statements concerning the religious tenets of the Chinese rebels, which reflect less credit on them than the accounts of previous writers. He says:—

The various expeditions which have ascended Yang-tsz-kiang river have had the effect of enlightening the public mind as to the character of the men who are at the head of a movement which has astonished the world, and excited the most sanguine hopes of Christians and philanthropists. From the first, it was known that the leader of the insurrection, Taiping-wang, laid claim to revelations from Heaven; but it was hoped that the Bible he was printing, and further instruction in the way of truth, would cause him to discard such pretensions. Instead of this, the books which have been published at various times in the rebel camp show, that not only the chief, but some of his high officers, arrogate to themselves the most blasphemous claims of intimate and personal communication with the Deity.

In proof of these charges, he furnishes extracts from one of their books; in it Tai-ping-wang is called "celestial king," and "second elder brother," while Jesus Christ is spoken of as "celestial elder brother." From these extracts, we judge that Mr. Tai-ping-wang has an idea of establishing a sort of politico-religious government, basing his religious system partly on the gospels, and partly on a "new revelation," after the fashion of Mohammed. Here is a specimen of the extracts from his book:—

The eastern prince having announced, in an audience with the celestial king, "that our Heavenly Father yesterday had taken so much trouble to come down into the world to impart instruction, entreated forgiveness for what he was about to observe, and then said, plainly, 'You, our second elder brother, have some slight fault; but how is it? It is because our Heavenly Father and our celestial elder brother have, of their great favor, appointed you to be the true sovereign of all nations under Heaven. You ought therefore to change the hearts of all the people, in every country of the world, so that they may all be in unison with the mind of our Heavenly Father! * * * * * Moreover, you, our second elder brother, have been privileged to ascend up to the height of Heaven, where you have been favored with the special tuition of our Heavenly Father; after which you were sent down into the world, to be the true sovereign of all nations under Heaven; and now when you have committed a trifling fault, our Heavenly Father has taken the trouble to come down into our world to give you a lesson.'"

After the relation of many such revelations, it is stated that the celestial king gave his officers a feast in the temple of the Golden Dragon, at the conclusion of which he addressed the eastern prince thus:—"When our celestial Elder Brother, Jesus, in obedience to the commands of our Heavenly Father, came down into the world in the country of Judea, He addressed his disciples, saying, 'at some future day the Comforter will come into this world.' Now, I, your second elder brother, considering what you, brother Tsing, have reported to me, and observing what you have done, must consider that the Comforter and the Holy Ghost, spoken of by our Celestial Elder Brother, is none other than yourself."

With such sentiments as these at "head quarters," we fear that Christianity has not much to hope from the "rebel" movement in China. With respect to the growth of the rebellion, the *Era* correspondent says:—

The insurrection in the province, of which Canton is the capital, has been gradually extending until the imperial forces have been unable to dispossess them of any important places which they have taken, but have succeeded in repelling their attacks upon the city; so that the confidence of the citizens has been somewhat restored, and many, who fled in dismay a few weeks since, are now returning.

* * * The provincial government is confessedly weak, and seems to be content with defending that part of the province contained within the walls of Canton city, while all the rest are left to look out for themselves, which some of the villages west of the city have done, and repelled the rebels in some thirty engagements. It requires no prophet to foretell that disorder and anarchy are likely to continue for an indefinite period; but when and how are peace, safety, and order, to be restored to this troubled land?

The Gale in the Crimea.

WE make the following extracts from the *London Times* correspondence, describing the effects of the gale of the 14th November, in the camp. The writer, after giving an account of the destruction of his tent by the gale, says:

"Half breathless and blind, I struggled for the door. Such a sight as met the eye! The whole headquarters camp was beaten flat to the earth, and the unhappy occupants were rushing through the mud in all directions in chase of their effects and clothes or holding on by the walls of the enclosure as they strove to make their way to the roofless and windowless barns and stables for shelter. Three marquees alone had stood against the blast, General Estcourt's, Sir John Burgoyne's and Major Packenham's. The General had built a cunning wall of stones around his marquee, but ere noon it had fallen before the wind, and the Major shared the same fate still earlier in the day. Next to our tent had been the marquee of Captain DeMorel, aide-de-camp to the Adjutant-General Estcourt. It lay flattening on the ground, and as I looked, the canvas seemed animated by some great internal convulsion, a mimic volcano seemed opening beneath it, and its folds assumed the most fantastic shapes, tossing wildly about in the storm.

"The phenomenon was speedily accounted for by the apparition of the gallant officer fighting his way out desperately against the wind, which was bent on tearing his very scanty covering from his person; and at last he succeeded in making a bolt of it, and squattered through the mud to the huts. Dr. Hall's tent, close at hand, was levelled; and the principal medical-officer of the British army might be seen, in an unusual state of perturbation, seeking for his garments ere he took to flight. Brigadier Estcourt with me for once disturbed, held on, as the sailors say, 'like grim death to a backstay,' by one of the shrouds of his marquee. Captain Chetwode, in drawers and shirt was tearing through the rain and through the dirt, like a maniac after a cap which he fancied was his own, and which he found, after a desperate run, was his sergeant's. The air was filled with blankets, hats, great coats, little coats, and even tables and chairs! Macintoshes, quilts, india rubber tubs, bed clothes, sheets of tent canvas, went whirling like leaves in the gale towards Sebastopol. The shingle roofs of the outhouses were torn away and scattered over the camp, and a portion of the roof of Lord Raglan's house was carried off to join them. The barns and commissariat sheds were laid bare at once.

"As instances of the force of wind, I may mention that large arabas, or waggons, which stood close to us, was overturned; that men and horses were knocked down and rolled over and over; and the ambulance waggons were turned topsy-turvy; and that a large and heavy table in Captain Chetwode's tent was lifted off the ground, whirled round and round till the leaf flew off and then came to mother earth deprived of a leg and seriously injured. The Marines and Rifles on the cliffs over Balaklava lost tents clothes, everything; the storm tore them away over the face of the rock and hurled them across the bay, and the men had to cling to the earth with all their might to avoid the same fate. But the scene which occurred here must be described separately. It forms a terrible picture; and the account of it whenever it may be written, will form the most appalling chapter in the history of maritime disasters. Looking over towards the hill occupied by the 2d Division, we could see that the blast had there been of equal violence. The ridges, the plains, and undulating tracts between the ravines, so lately smiling in the autumn sun, with row after row of neat white tents, now lay bare and desolate, the surface turned into sticky mud, as black as ink, and the discolored canvas rolled up in heaps all over it.

"Right before us the camp of the Chasseurs d'Afrique presented an appearance of equal des-

olation and misery. Their little *tentes d'abri* stood for a few minutes, but at last the poles snapped and they were involved in the common ruin. The face of the country was covered with horses which had been torn away from the pickets. Nearly one half of our cavalry horses broke loose. The French flying for shelter, swarmed across the plains in all directions seeking for the lee of old walls or banks for protection from the blast. Our men, more sullen and resolute, stood in front of their levelled tents while wind and rain tore over them, or collected in groups before their camps. Woe betide the Russians had they come on that day, for, fiercer than the storm, and stronger than all its rage, the British soldiers would have met and beaten their teeming battalions. The cry was all throughout this dreadful day, 'Let us get at the town; better far that we should have a rush at the batteries and be done with it than stand here to be beaten by the storm.' One regiment alone is said to have presented some instances of an unsoldierlike and disorderly disposition, and that is one, some of whose officers have lately been much before the public. A few young recruits, fresh from the comforts of home, felt severely such a rude initiation into the realities of the profession, and seemed to think they could not be expected to go into the trenches in this bad weather, but they were soon shamed out of their unwillingness by the spirit of their comrades." * * * * *

"Think of the men in the trenches, the covering parties, the patrols, and outlying pickets and sentries who had passed the night in storm and darkness, and who had returned to their camp to find fires out and their tents destroyed. These were men who dared not turn their backs for a moment, who would not blink their eyes, on whose vigilance the safety of our position depended, and many of whom had been for eight or ten hours in the rain and cold. These are trials which demand the exercise of the soldier's highest qualities." * * * * *

"We hear that the hospital tents are all down, and that the sick have had to share the fate of the healthiest and the most robust. On turning towards the ridge on which the large and imposing wooden structures built by the French for hospitals and storehouses were erected, a few scattered planks alone met the eye. The wounded of the 5th November, who, to the number of several hundred, were in these buildings, had to bear the inclemency of the weather as well as they could. Several succumbed to its effects. In every direction fresh scenes of wretchedness met the eye. The guard tents were down, and the late occupants huddled together under the side of a barn, their arms, covered with mud, lying where they had been thrown down from the 'pile' by the wind. The officers of the guard had fled to the commissariat stores near Lord Raglan's and there found partial shelter.

"Inside the commissariat-yard, overturned carts, dead horses, and groups of shivering men were seen, not a tent standing. Mr. Cookeley had to take refuge among his stores, and was no doubt glad to find it, even amid salt pork and rum puncheons. Nearer to us hussar horses were dead and dying from the cold. With chattering teeth and shivering limb each man looked at his neighbor. Lord Raglan's house with the smoke of its fires streaming away from the chimneys, and its white walls standing out freshly against the black sky, was indeed 'the cynosure of neighboring eyes.' Our general's marquee were as incapable of resisting the hurricane as the bell tents of the common soldiers. Lord Lucan was seen for hours sitting up to his knees in sludge amid the wreck of his establishment, meditative as Marius amid the ruins Carthage." * * * * *

"While all this writing is going on, pray never lose sight of the fact, as you sit over your snug coal fires at home, that fuel is nearly all gone here, and that there are savage fights, even in fine weather, among the various domesticities for a bit of shaving or a fragment of brushwood. * * * * * French soldiers in great depression of spirits, flocked about our head quarters and displayed their stock of sorrows to us. Their tents were all down and blown away; no chance of recovering them; their bread was 'tout mouille et gate,' their rations gone to the dogs. The African soldiers seemed particularly miserable. Poor fellows! several of them were found dead next morning out side the lines of our cavalry camp. We lost several men also." * * * * *

Foreign News.

HALIFAX, Jan. 3.—The Royal mail steamship *Asia*, Capt. Lott, from Liverpool 23d ult., arrived at this port at half-past 9 o'clock to-day.

THE WAR AND DIPLOMACY.—A Vienna semi-official despatch states that Prussia has expressed her determination not to adhere to the triple treaty, but will renew negotiations with France and England on her own account. In confirmation of this, as it were, Baron Usedom has al-

ready arrived in London, charged with a special mission from Prussia.

LATEST NEWS.—MARSEILLES, Thursday noon.—The *Indus* has arrived from Constantinople with dates to the 10th. She brings accounts from Balaklava to the 8th.

On the 6th, the Russian war steamer *Vladimir* and another steamer unknown, came out of Sebastopol, and took up a position off the Quarantine Fort, commanding the flank of the French land forces, and opened a fire, but the English steamer *Valorous* and *Terrible*, and a French steamer bore down upon them, and compelled them to re-enter the harbor, protected by the Russian batteries.

The Russians were making continuous sallies against the French position, but they were at all times promptly repulsed. The 9th, 10th and 34th British regiment, had landed since the 4th.

Gen. Pennefather was ill at Balaklava. Lord Cardigan had left for England.

The following despatch from Admiral Hamelin appears in the *Moniteur*:

"*Kamisch Bay*, Dec. 12.—A severe cannonade has been going on. Two sorties of the Russians have been repulsed. The enemy were received with a well sustained fire of musketry, and driven back at the point of the bayonet, after an obstinate struggle."

AUSTRIA AND RUSSIA.—A letter from Jassy, dated 9th, in the *Augsburg Gazette*, says that great activity has been visible among the Austrian troops of occupation, some regiments having advanced to the fortified points of the Serette, and extended them. They had advanced their posts even as far as the Pruth.

The following important statement is taken from Lord John Russell's speech last night:—"My belief is that, although not contained in the literal terms of the treaty, Austria will find that, as we do not propose to diminish the territory of Russia, but to leave her a great and powerful state, and only to demand securities which are as necessary to Austria as they are to England and France, unless Russia shall consent to such fair and moderate terms as it will be our duty to propose, whenever a minister of the Emperor of Russia shall declare he is directed to enter into negotiations. If, I say, these terms are not accepted by Russia, I anticipate that we shall have, before the opening of the next campaign, the alliance of Austria with us, offensive and defensive."

FROM SEBASTOPOL.—We resume the diary from this quarter:

"Nov. 25.—The correspondent of the *London Times* writes: 'Although it may be dangerous to communicate facts likely to be of service to the Russians, it is certainly hazardous to conceal the truth from the English people. They must know, sooner or later, that the siege has been for many days practically suspended—that our batteries are used-up and silent—and that our army are much exhausted by the effects of excessive labor and watching, wet and storm, to which they have been so incessantly exposed. The Russians know this well enough. The relaxation of our fire is self-evident; but our army, though weakened by sickness, is still equal to the task of holding its position, and to inflict chastisement on all assailants that may venture to attack them. Nothing would so animate our men, now destitute of all stimulating influences, beyond those of spirits which nothing can daunt, as the prospect of meeting the Russians outside their entrenchments, and deciding the campaign at the point of the bayonet.'

"Last night there was a brisk fire between the Chasseurs de Vincennes and the Russian riflemen, in front of the Flagstaff Battery earthworks, in which the Russians dispelled all myths concerning their want of powder and balls, by most tremendous cannonades, assaults and counter-assaults, continued and a furious fire which lighted up the skies with sheets of flames, from nine o'clock at night till four o'clock next morning. The French actually penetrated their outer entrenchments and established themselves for a time within the enciente, but as no preparations had been made for a general assault, they withdrew. Volleys of musketry and salvos of cannon roared through the camp during the whole night; but few lost their rest in consequence, for these affairs are now of nightly occurrence."

"Nov. 26.—The fight between the French chasseurs and the Russian riflemen, aided by artillery, was renewed last night, as usual. The object of contention is a mud fort near the Quarantine battery, which the French persist in holding, although as far as I can see, it is useless. Preparations for the renewal of a general bombardment are proceeding from day to day. The great obstacle is the bad state of the roads."

"Nov. 27.—Nothing occurred to-day."

"Nov. 28.—During the day the Russian fire upon the British lines has been at the rate of one gun every five minutes. The English lookout man cries—'Tower Redan,' or 'Garden Battery,' when plump comes a ball, and slap goes another in answer. But the fire on the French lines is kept up in a more lively manner,

and with some effect upon their earth works and parallels. Every night, at nine o'clock, the Flagstaff, Quarantine and Wall batteries open furious cannonades, which lasts from twenty-five to forty-five minutes, as hard and fast as the men can load the guns, right into the French lines, and then follows instantly a sally, the result of which is invariable.

"The Russians push a strong column out of the place, rush towards the first line, drive in the pickets and riflemen, get up to the first parallel, sometimes into it, occasionally beyond it and close to the second parallel, and are received by the French, who rout and pursue them into the town, but are obliged to retire by the flank fire of the batteries and street guns. In this way the French lose forty or fifty men, but the loss of the Russians in these sorties must be considerable. Frequently they repeat these performances about daybreak.

"Nov. 29.—We have storms of wind and rain to-day. The Russians have much strengthened their defences, have scraped the ground in front of their batteries, and constructed a strong abatis in front of their lines. The general prospects on the south side are that the Russians mount one hundred guns more than when the siege commenced. On the contrary the British have erected a very powerful new battery, on the eminence north of the Valley of Inkermann, and commanding every house in Sebastopol. Its fire has not yet opened. This is another and a great step towards the complete investment of the place. Since the siege began, twenty British soldiers have deserted to the Russians. Russian deserters say provisions and ammunition are becoming scarce, in Sebastopol, but there is no famine for either. To-day it was observed that the Russians are arming their ships in the harbor, probably to attempt a surprise by sea."



The Advent Herald.

BOSTON, JANUARY 13, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER LV.

In view of blessings so freely offered, God adds:

WHEREFORE do ye spend money for that which is not bread?
And your labor for that which satisfieth not?
Hearken diligently unto me, and eat ye that which is good,
And let your soul delight itself in fatness.—v. 2.

These inquiries are put by substitution for their seeking for happiness at sources which can yield only disappointment and sorrow; instead of which, by the same figures, they are entreated to give diligent attention to the offers of mercy which God has extended to sinners, and to lay hold of the only source of consolation and hope,—which will never fail, nor prove unsatisfying. Those who look for their supreme good in any earthly enjoyment, will find that they have been, (Isa. 29.8.) "as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." Amos 8:11-13—"Behold the days come, saith the Lord, God, that I will send a famine in the land, not a famine of bread, nor, a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst." And this is because, as in Jer. 2:13—"they have forsaken the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." And this they do when the Saviour is saying to all, (Rev. 21:6,) "I will give unto him that is athirst, of the fountain of the water of life freely." And those who accept this offer will be admitted, (Rev. 7:15-17,) "before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

God continues his address to the thirsty sons and daughters of earth:

Incline your ear, and come unto me: hear, and your soul shall live;
And I will make an everlasting covenant with you, even the sure mercies of David.—v. 3.

An inclination of the ear, hearing and coming, are put by substitution for analogous acts of the mind, with which we are to give heed to the words of God, and seek to him for salvation. And "soul," by a synecdoche, is put for the entire person. The Saviour said, (Matt. 11:28, 29,) "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls."

"The everlasting covenant," even "the sure mercies of David," is the covenant which God made with David respecting the perpetuity of his government, when he said of his successor, (2 Sam. 7:15, 16,) "My mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house, and thy kingdom shall be established for ever before thee: thy throne shall be established forever." Also Psalms 89:2-4, 27-29, 34-37—"I have said, mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. . . Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. . . My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

This Seed of David, other scriptures teach, was Christ—or the Anointed. Of Jesus, the angel said to Mary, (Luke 1:32, 33,) "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The covenant which God made with David and his seed, he now offers to make with all who will hear his words and come to him that they may live.

By "David" in the text, evident reference is made to the Messiah, that being one of the names of Christ by virtue of his kingly descent. For it is immediately added:

Behold, I have given him for a witness to the people,
A leader and commander to the people.—v. 4.

Jesus said to Pilate, (John 18:37,) "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Jesus Christ, (Rev. 1:5,) is denominated "the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth."

"A Leader and Commander," is literally a Prince, or Ruler, or Lawgiver. Micah 5:2—"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

The direction of the address is then changed, and Christ is apostrophized:

Behold, thou shalt call a nation that thou knowest not,
And nations that knew not thee shall run unto thee because of the Lord thy God,
And for the Holy One of Israel; for he hath glorified thee.—v. 5.

To call a nation and nations running to Christ, are put by substitution for the preaching of the gospel to the Gentiles, and the conversion of numbers of them to Christianity; and by the same figure, his ignorance of them and theirs of him, are put for their not having previously been recognized as on a level with the Jews, and of their being without any knowledge of the true God.

Because the Jews rejected Christ, the Saviour said to them, (Matt. 21:43,) Therefore "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"—thus denominating those of all Gentile nations who should embrace the gospel. To the Gentiles at Ephesus Paul wrote, (Eph. 2:12, 13,) reminding them that in time past, they "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ."

"He hath glorified thee," is spoken of in the past; but it is evidently a prediction of the future. The Saviour prayed, (John 17:5,) "O Father, glorify thou me with thine own self,—with the glory which I had with thee before the world was." And Peter said to the Jews, (Acts 3:13,)

that God "hath glorified his Son Jesus, whom ye delivered up and denied him in the presence of Pilate." And this re-glorification was when Christ (Heb. 1:3,) having "by himself purged our sins, sat down on the right hand of the Majesty on high." Phil. 2:4-11—"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

THE ABRAHAMIC INHERITANCE.

(Continued from our last.)

Not only were the unbelieving Jews driven from their residence in the land of promise, but they forfeited their title to the Abrahamic covenant by their rejection of Christ. God said to Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." God's "requiring it of them," is divinely interpreted by Peter to signify that they "shall be destroyed from among the people." Acts 3:23. And he affirms that the prophet referred to is Christ: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."

Here is an express declaration, that continued rejection of Christ would be followed by destruction from among God's people. Their being Israelites would not save them; for those addressed were "the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."—Acts 3:25. Notwithstanding their genealogy, the testimony of Moses and Peter is that every soul which would not hear Christ "should be destroyed from among the people." And as they were not all destroyed by immediate death, the inference is conclusive, that they could not be numbered among the promised seed who are, with Abraham, to inherit the land, when "the times of refreshing shall come from the presence of the Lord."

Their being descendants of Abraham, can no more interfere with God's electing grace, than descent from the same can secure the inheritance to the Ishmaelites, Midianites, Edomites, and other descendants from Abraham. If in the former case God could limit the promised seed to the line of Isaac and Jacob, by the exercise of the same sovereignty he could, if he saw fit, limit it to the believing Jews. To deny that he could do so in this case, is to deny that he could do so in the other. And that he has done so, we have express inspired declarations,—which have been already given.

While the promised seed was in the line of Isaac and Jacob, it did not include all of that line,—as has been shown by those who perished in the wilderness, and by others who at various times were rooted out of the land.

And the forfeiture of all claim to the inheritance, as seed of Abraham, does not interfere in the least with the fulfilment of the promise; for "God hath not cast away his people which he foreknew."—Rom. 12. As God foresees all results, and is, from the beginning, aware of every contingency which may arise, his plans are formed with a full knowledge of all subsequent occurrences. He is never surprised nor disappointed; and therefore when he promised the inheritance to the seed of Abraham, it was with a full knowledge of what and who should constitute that seed.

The limiting of that seed to the line of Isaac and Jacob, must therefore have been a part of his original purpose. And all subsequent excisions must have been in conformity with that pre-arrangement.

In the division of the kingdom of Solomon after his decease, the tribes which followed Jeroboam went at once into the grossest idolatry. But while the two tribes, for a time, refrained from the idol-

trous excesses which marked the worship of the ten tribes, there also were among the ten tribes many who did not embrace the idolatry of Jeroboam. A portion of the kingdom was rent from the house of David because Solomon built high places for Chemosh and Moloch; but the ten tribes given to Jeroboam were not themselves guiltless in that respect, and therefore were severed from the line of Solomon, instead of the other two tribes, "Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father."—1 Kings 11:33.

By this division the ten tribes were not excluded from the inheritance: for in making Jeroboam king, the Lord promised to build him a sure house, "if he would do that which was right in the sight of the Lord," (1 K. 11:38). But Jeroboam said in his heart, "if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, it is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi."—1 Kings 12:27-31.

When Paganism thus became the religion of the state, in the kingdom of Israel, there were those among the ten tribes who abhorred idolatry and joined themselves to the two tribes under Rehoboam—"And the priests and the Levites that were in all Israel resorted to him out of all their coasts. (For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: For Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made.) And after them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon."—2 Chron. 11:13-17. Thus were all the tribes of Israel represented in Judah. When Heshkiah kept the passover, he "sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun; but they laughed them to scorn, and mocked them. Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem."—2 Chron. 30:1, 6, 10, 11.

The argument of Paul in the 11th of Romans is based on God's choosing a remnant of the people,—who were faithful to him,—as the "people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—Rom. 11:2-4. That was precisely analogous, Paul affirms, to the rejection of those in his day who rejected Christ. He says "Even so then at this present time also there is a remnant according to the election of grace."—Rom. 11:5.

In the restoration from Babylon there seems to have been a restoration to Palestine of all who were disposed to return, of all the twelve tribes. Cyrus to whom "the God of heaven" had given "all the kingdoms of the earth," "made a proclamation throughout all his kingdom," giving permission to all of the people of God to return to Jerusalem. (2 Chron. 36:22, 23.) "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house

of the Lord which is in Jerusalem."—Ez. 1:5. Among these were six hundred and fifty-two who could not show "whether they were of Israel."—Ez. 2:59. Every one returned to his own city—"the priests, and the Levites and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities"—v. 70.

The decree of Artaxerxes, also permitted "all they of the people of Israel, and of the priests and Levites, in my [his] realm, which are minded of their own free will to go up to Jerusalem, go with thee," [the Jews].—Ez. 7:13. So many of the ten tribes returned, that in all subsequent scriptures the terms of Israel and Judah are indiscriminately applied to the returned remnant, "now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers."—Neh. 9:1, 2. "And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance."—1b 11:20. "And all Israel in the days of Zerubabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion; and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron."—1b, 12:47.

(To be continued.)

QUESTIONS ANSWERED.

1. BRO. HIMES:—Will you have the goodness to give an exposition of Zechariah 14:6, 7, through the *Herald*, and you will oblige me and others. The *Herald* is still a welcome messenger to me and my family. We should be glad to hear your voice in this region once more. I frequently think of you though absent, and long to enjoy your company, but the time will soon come when the "saints of the Most High shall take the kingdom," which is to be given to "Abraham's seed," and then they will behold each other face to face forever and ever. Amen and Amen, exclaims your unworthy brother. M. L. DUDLEY.
Durham, C. E., Dec. 11th, 1854.

Ans. The texts referred to read as follows: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but, it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

"That day," referred to, is doubtless the time of the restitution. The light not being clear nor dark, is in the margin "it shall not be clear in some places, and dark in other places of the world,"—which is the case at present. It shall be one day, in the margin, "the day shall be one." The plain meaning of the passage evidently is, that in the restitution, there shall not be at times such an absence of light, as there is at present—it being as light as day, even when by the absence of the sun it would be evening or night there. This is in harmony with Isa. 30:26—"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." It also harmonizes with Rev. 21:23-25—"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there."

2. How can the dates of the timests, 519, 1779, 1809 and 1854, extend the prophetic periods beyond the tenth of last June?

J. W.

Ans. They cannot, by any fair principle of chronological computation. So brother Wellcome and others who looked with interest to those dates, had the candor to admit, when that time passed, and gave up the position as untenable. In so doing they acted an honest and Christian part.

3. Will you answer me in the *H.*, or otherwise, why you believe that Christ will make his second advent before the 6000 years shall expire—it being now about 146 years before that time, according to my examination of Chronology?

J. C. R.

Ans. According to our examination of Chronology, this world must be near its 6000th year, Usher's Chronology makes it 146 years less; but he is doubtless in an error respecting the period of the judges—Paul giving 100 years more for that period than he does. Usher also failed to perceive an interregnum of eleven years in the history of the kings, and also curtails the reign of one of them three years. These known errors of his, dispose of 114 years of the 146 which you require to complete the 6000. And as it is utterly impossi-

ble for any uninspired man to compute to a year the age of the world, no one can be justified in affirming that any extended period is required to complete it.

4. H. DURKEE. We are satisfied that the "Beast" can symbolize only a political power and never a religious one. Also that the mystical Euphrates river, must symbolize that which has a relation to the mystical Babylon, analagous to the relation that existed between the literal river and city. It then Babylon symbolizes the Papacy, which it surely does, the river must symbolize the people who sustain, nourish and defend the Papacy—which the Turks do not.

Russia is not east, but north of Turkey.

5. I would like your views on the conversation of our Saviour with Nicodemus, in John 3:1-12. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Does being born of water, mean baptism? and does being born of the Spirit, mean simply conversion? or did our Saviour mean that a man could not enter the kingdom until the resurrection from the dead?

A. COOK.

It is true that the Christian does not enter the kingdom, in the proper use of that term, until the resurrection; but we do not suppose that that was the change which the Saviour denominates the new birth. Every man has been born once; and when the Saviour says we must be born again, he contrasts the new change with the first birth. When therefore he says that we must be born of water and of the Spirit, we understand him to speak of those two births, viz., the first birth, and the new birth. Being born of water, is explained in v. 6, as that which is born of the flesh. Our natural birth, therefore, is what must be meant by being born of water. This all men have, but in addition to it, to be fitted for an inheritance in the kingdom, we must be born again, i. e., of the Spirit. And this, being illustrated by the wind blowing where it listeth, the sound of it only being heard, is evidently that change which is wrought in the heart by the operation of the Spirit's influences, and which we denominate conversion. God having thus (1 Cor. 1:22,) "sealed us and given us the earnest of the Spirit in our hearts", it is (Eph. 1:14,) "the earnest of our inheritance until the redemption of the purchased possessions", when, by the resurrection of the body, is consummated that change which will have been before commenced by the birth of the Spirit in the heart, "whereby" (1b 4:30,) "ye are sealed unto the day of redemption."

THE MONEY PRESSURE.

THE papers continue to be filled with accounts of distress and suffering which now exist in our large cities, for the want of employment and the means to procure the necessities of life. So hard are the times, and so many are the persons now out of employ, that almost daily meetings are held in the park to devise means to obtain relief. Speeches are made, crude and terrible plans of relief are suggested, and it would not be strange if we should have a revival of the scenes of 1837, when mobs paraded the streets, and violent men assailed the stores and ware-houses for food.

And yet in the midst of all this misery, and when in the counting room bankruptcy and ruin are staring hundreds of business men in the face, says a N. Y., correspondent:

"The rushing tide of ladies up and down Broadway continues; in elegant and showy costumes, each with the skirt of her particular dress in her own hand, they patter along through mud and rain. Taylor's saloon must be filled and the outside show of New York kept up."

"The extravagance of New York was never more marked. The amount of jewelry worn is perfectly dazzling. While men's hearts are failing them, banks falling in, merchants going down with a crash, and men assembling by thousands in the public Park and demanding bread for their suffering wives and children at home, Stewart's marble palace is crowded daily with ladies of fashion and wealth, and he says that in no season has he ever sold more, or more costly goods, silks, laces and satins, than at the present moment.—Such is New York."

"Last year a house was raised in the 5th avenue, the fashionable portion of New York. It was designed to be the most elegant and fashionable house in New York. No expense was spared in the furnishing of the same. It has now a sheriff within its walls, \$40,000 worth of unpaid for furniture in its rooms, and the whole thing has gone to smash."

Pride and extravagance are the causes of the present distress. The ladies of one family wish to outshine others, in their dress, equipage, residence and style of living. Those who are thus eclipsed, seek to imitate, and in turn to outshine others. Each class in society, from the highest down, thus exert an influence on others who wish to ape the style and living of those who are a little in ad-

vance of them. If husbands and fathers, object to needless extravagance, they are considered niggardly, and are silenced by a reference to Mrs. A's new 50 dollar hat, or Mrs. B's 500 dollar shawl, or Mrs. C's elegant new Wilton or Axminster carpets, &c., &c. They continue to live up to or beyond their means, until a crash comes and they go down in the general ruin. Domestic industry has not been sufficiently protected, America has imported beyond its ability to pay—flooding the country with articles needlessly costly and thus fostering pride and extravagance and begetting poverty and beggary; and now we see the result. A writer in the *Boston Transcript* says, "that according to the treasury report for the last financial year, which ends June 30, 1854, the imports of silk fabrics amounted to \$33,000,000. This large sum would of itself prove the truth of the universal extravagance of the whole country. But the cost of this useless commodity is increased. 1. By charges on importation. 2. By sums required to compensate the importer for the risks, labor and capital employed in his part of the business. 3. The expenses and profits of the retailers. 4. The charge of converting various articles into wearing apparel."

"With these necessary charges in importing, distributing, and fabricating into garments, the cost to the consumers, is more than sixty millions of dollars, a sum equal to our annual revenue—to the revenue of the most wealthy country in the world, save Great Britain and France; and for articles, the absence of which would not diminish the comforts of a single consumer, but would prevent the painful regrets of a large portion of those who, from hard earnings and economical savings, are compelled to pay for them."

The Motor.

THIS child of the "diviners" "necromancers" and "consulters with familiar spirits" (we like to use Bible terms), a full account of which was given last summer in the columns of the *Herald*, it will be remembered was finally reported to have been destroyed by a lot of boys, in the town of Randolph, N. Y., where it had been placed to grow and develop itself. In a late number of the *Boston Investigator*, a letter from that town states that the believers in it regard its destruction as its crucifixion, and are looking for its resurrection—thus blasphemously carrying out their claims for it as the "physical saviour that will regenerate the world"! The letter referred to adds:

"The Spiritualists here, under the guidance of Rev. John M. Spear, don't despair of success in something. They are now spending \$80 per week in digging a hole in the ground for the discovery of the fossil remains of an ancient race of beings that lived 18000 years ago!—The most elevated and reliable class of spirits have informed Mr. Spear, that the above race were wealthy, that they made it a business to accumulate property, and their wealth was buried with them, the nature of which has not been disclosed—whether gold, silver, or precious stones, remains to be ascertained. One of our most respectable citizens, a man of wealth and integrity, is now engaged in this business and is following the directions of the spirits in every respect!"

"WOLSTENHOLME'S HELION LIGHT."—We have had in use for the last week one of Wolstenholme's Helion lamps, which he did us the honor to present on New Year's. We are ignorant of the components of the burning material, and can only speak of the effect and mode of burning it.

The Helion oil differs from other burning fluids in that it is not explosive. It is inflammable; for when poured into a saucer, on applying a burning paper it ignites at once. But when half filling a tin cup two inches deep and one inch in diameter, we ignited it, but it ceased to burn of its own accord before the liquid was half consumed—which it would not have done if explosive.

The lamp in which it is burned, has a tube which fits the mouth of the lamp and extends from its bottom up to about three inches above its top. This tube is open at the bottom and closed at the top, with the exception of small perforations which are made around it about half an inch from the top. The tube is then filled with a wick nearly to its top, but leaving there a small vacant chamber, and this wick becomes saturated with the fluid. The lamp is lighted by heating the top of the tube with a spirit lamp. In about a minute the warmth of the tube generates from the fluid in the lamp, a gas, which fills the vacant chamber referred to, in the top of the tube, and begins to issue in small streams from the apertures which are perforated and open from this chamber. As the gas thus escapes, it ignites and yields a uniform and beautiful light, resembling in color and brilliancy the

light of a common gas burner—there being as many flames as there are perforations in the tube, curling up around it with a beautiful effect. It burns without any diminution of light till the last drop of fluid is exhausted—the flame at no time coming in contact with the wick—and for that reason we see no necessity for removing the wick, except at remote intervals: but its maker says remove it once a week.

We find the light to be steady, uniform, and brilliant—yielding double the light of a common solar. On filling the lamp, and on first lighting it, the flame yields a smell resembling creosote, the essence of smoke, or the bituminous coal tar; but nothing of this is perceptible while burning. The common gas light in cities is open to the same objection—the odor of the gas being the same.

Our impressions thus far are very favorable to it, and we would recommend it to clergymen, editors, and others who require a reliable, uniform and brilliant light for their evening labors, or for their individual or family comforts. See advertisement in another column.

LITERARY NOTICE.

"THE THEOLOGICAL AND LITERARY JOURNAL, edited by David N. Lord. No. 27. Jan. 1855. New York: Published by Franklin Knight, 138 Nassau street, 1855."

While we by no means assent to Mr. Lord's theory of the future age, not being convinced that it has scripture to sustain it, we regard his Journal as an invaluable aid in the study of prophecy, and this number as not inferior to those which have preceded it.

This number is devoted to the following subjects, viz.:

- Art. I. Dr. Hickok's Rational Psychology.
- Art. II. Notes on Scripture. Critical Conjectures.
- Art. III. The Laws of Symbolization and their results.
- Art. IV. The Parables of the New Testament—The wheat and tares—The mustard-seed—The leaven.
- Art. V. A Designation and Exposition of the Figures in Isa. XXIX.
- Art. VI. The Primitive Puritans.
- Art. VII. The Resurrection; The Conflagration; The Judgment.
- Art. VIII. The War of the Great Nations.
- Art. IX. Literary and Critical Notices.

In the 7th article referred to, the conflagration of 2 Pet. 3d chap., is claimed not to be universal over the earth, nor to the entire family of unregenerate men. This denial is necessary in the scheme which finds a place for mortals on the new earth; but we have as yet seen no arguments for that view that impressed us as sound and unanswerable. We are glad to see all the reasons which can be advanced for that position, and hope at some time to be able to notice them more fully.

Art. 4, on the Parables, is in the main a valuable article, and the most valuable one in this number. This is not said in disparagement of the others, but in compliment to this.

"THE FIRESIDE JOURNAL."—This is the taking title of a new weekly Journal, which has just been commenced at No. 17 Devonshire street, in this city, by Messrs. Blanchard and Churchill. It presents a fine typographical appearance, and the first number gives promise of a rich, racy, and ably conducted paper for family reading.

ROBBERY.—Bro. J. B. Clapp, of Homer, N.Y., sends us the following account of an atrocious outrage, as given by a paper in that village. Brother C. informs us that the family of Miss P., is connected with the Advent congregation in that place:

"We have rarely heard of so daring an act of villainy as was perpetrated in our village about half-past five o'clock P.M., yesterday. 'Some fiend in human shape' entered the millinery store of Miss Preston when she was there alone, and proposed to purchase some bonnets. His appearance and one or two circumstances excited her suspicions that all was not right. She started to go for her mother who was in another part of the building. Just then the robber threw some liquid in her face which strangled her; he then inflicted a blow upon her head with a sling shot which prostrated her and left her senseless. A member of the family soon came in and found her apparently in a fit. Dr. Bradford was at once called in. She soon recovered so as to gasp out, 'Has he gone!—Have they caught him?' Search was made, and it was found that her money, (about \$200.) was gone."

"Several persons immediately started in pursuit of the robber; but as yet, we are sorry to say, no definite clue has been discovered by which the farther course of the daring villain can be traced. She is now better, and says she could identify the robber."

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SERMON.

Preached by Elder L. Osler, on the evening of the dedication, at the new chapel in Boston.

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

In the various callings and enterprises of men, prosperity and permanency are considered indispensable, and are therefore invariably sought. Whether the means employed are always legitimate or not, the attainment of the end is considered a sufficient justification for the use of the means. Thus the tower of Babel was commenced, the design of which was to perpetuate the memory of its originators to the remotest generation. The cities of the primeval civilization, were established with a similar view.

All the empires of antiquity vainly hoped that they possessed, not only the elements of prosperity, but also of uninterrupted permanency. Equally true is this of all the varied forms of false religions, which have ever existed. And why does the history of the past, furnish us with the fact, that a sad but certain disappointment has been experienced in all the instances cited? The text furnishes us with a truthful and ample comment of the case in all its bearings; and teaches us that nothing can be really permanent, nor truly prosperous, which is not founded upon, and does not emanate from God.

The text which I have selected, was given at a time when the scribes and Pharisees were calling Christ to an account for allowing his disciples to transgress the tradition of the elders, in eating with unwashed hands. In reply, the Saviour gave them a just, but severe rebuke for preferring their traditions to the commands of God; and in proof, instanced their lax views of moral obligations in filial duties. He then called the attention of the multitude to some important facts, which had been entirely overlooked by their leaders, an allusion to which we find in vs. 10, 11, explained in vs. 17-20. In view of these things the text was uttered, subjoined to which, is an admonition—"Let them alone."

The phrases employed in the text, "plant, planted, and rooted up," are agricultural, and were familiar to the Jews. The Lord had frequently, by metaphor, applied the term "plant" to the house of Judah; as in Isa. 5:7—"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah, his pleasant plant." The Lord had planted the house of Israel, a noble vine, wholly a right seed; but it had turned into the degenerate plant of a strange vine; therefore he could no longer consistently nourish and protect it, and he of consequence declared the hedge should be broken down, the vine trampled under foot, and be finally uprooted. Christ applying these facts to the religious establishment of the Jews, which had been perverted and corrupted, gave them more than an intimation that it should come to nought; and notwithstanding their institution had been established by Jehovah, and had age, influence, power, means, numbers, and even an external show of godliness to support it, yet, because they had departed from the Lord, he would therefore forsake them, and they would wither like the leaves of summer before continued blasts. Hence Christ said of them, "Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Gamaliel recognized the important sentiment of the text, when speaking of the infant cause of Jesus of Nazareth, before the Jewish council at Jerusalem. "Now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it." And this, in fact, is the prominent lesson of the text.

In the further presentation of the thoughts suggested by the words of the text, we propose to consider,

I. That the history of the Church of God, is a history of recreancy, and apostacy. If we review the history of Israel from their exode from Egypt until Christ's advent, and then the history of the Christian Church from its establishment until the

present time, we think this proposition will be fully sustained. Why did Jehovah compel the Jews to sojourn forty years in the wilderness? Why allow them to be afflicted by surrounding nations? Why forever break up the house of Ephraim, and deprive both houses of king, and prince, and sacrifice, and image, and ephod, and teraphim? And why did Christ say of the house of Judah, "Behold your house is left unto you desolate?"

The answer is found in the language of God to them by Jeremiah: "My people have committed two evils, they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Again, by Hosea: "My people are bent to backslide from me."

Again, Why do we have in the New Testament, such graphic descriptions of departure from the truth, falling away from the faith, yielding to seductive spirits, and devilish doctrines, in connection with a prophetic portraiture of a master abomination which should arise in the Church in the dispensation?

We answer, because Christ knew the predisposition that lurked in the human heart, to depart from the good and right way, whether manifested by individuals or associations. Thus we see, that the intimation of Christ in the text is fully justified by an abundance of facts.

II. Another proposition is, that,

When in consequence of this defection of the Church, the moral atmosphere becomes dense, having lost the properties of life and health, Jehovah purifies it by reformation, as he does the natural atmosphere by thunder and lightning. This is made manifest by a reference to the history already considered. But what are the peculiarities which distinguish this feature of God's moral government, and by which we may determine the facts in the case? One or all of three things is essential to justify an attempt at reform, or give lawful reasons for introducing a new order of things. The first is, dispensational truth rejected by the religious body existing. Second, long standing abuses in doctrine and practice, which are countenanced or winked at, unaccompanied with any good grounds of hope of reform, or removal; and third, as a consequence, the ineffectiveness of the Church to accomplish the great design of her existence.

Applying this criteria, we find two remarkable instances which will fully illustrate the subject under consideration. I refer 1st, to the epoch of Christ's first advent, and 2d, to the prominent events in the 16th century.

In turning our attention to the first, we find, that that was a peculiar period, politically and religiously. One throne was dominant, on which sat the ruler of the civilized world; who swayed the sceptre of empire over more than 120 million souls, of various tongues, and religions. The iron monarchy of Rome had broken in pieces and swallowed up all known governments of earth, and the sword which had accomplished this mighty work was sheathed, and placed in the temple, the closing of which indicated that the earth was at rest from "the confused noise of warriors and garments rolled in blood."

The religious condition of the world was equally remarkable, in the language of D'Aubigne:

"The enfeebled world was tottering on its foundations when Christianity appeared. The national religions which had satisfied the parents, no longer proved sufficient for their children. The new generations could not repose contented within the ancient forms. The gods of every nation, when transported to Rome, there lost their oracles, as the nations themselves had there lost their liberty. Brought face to face in the capitol, they had destroyed each other, and their divinity had vanished. A great void was occasioned in the religion of the world. A kind of deism, destitute alike of spirit and of life, floated for a time above the abyss in which the superstitions of antiquity had been engulfed. But like all negative creeds, it had no power to re-construct. National prepossessions disappeared with the fall of the national gods. The various kingdoms melted one into the other. In Europe, Asia, and Africa, there was but one vast empire, and the human race began to feel its universality and unity. Then the 'Word was made flesh.' And again: 'When the fulness of the time was come, God sent his Son.'"

The significance of these facts was referred to by Christ, when speaking to the leaders of the Jewish nation, he said, "When it is evening ye say, it will be fair weather, for the heavens are red. And in the morning ye say, there will be a storm to-day, for the heavens are sadly red. Ye hypocrites, ye are intelligent to discover the aspect of the heavens, but the signs of this time ye have no

skill to discern." Again: "When you see a cloud rising out of the west, ye at once say, rain is coming; and it is so. And when a south wind bloweth, ye say, it will be hot: and it is so. Ye hypocrites, ye know how to distinguish the aspect of the heavens and the earth; and why can ye not distinguish the present time?"

These peculiarities, therefore, rendered necessary the advent of a personage like Christ, and the moral necessities of the human family called loudly for a message and a salvation, such as the Saviour gave to the world. And although the gospel which Messiah revealed, was designed, as it was adapted, for men of every clime and age, yet there was a feature of that gospel, evidently dispensational, because directly referring to the lost sheep of the house of Israel of that time. Christ brings this to view in the following language: "The law and the prophets were until John; since then, the kingdom of God is proclaimed, and every one presseth it to enter in." Agreeable with this, we find at the appointed time, John emerging from his desert home, heralding as he enters the towns and villages of Judea, "Repent ye, for the kingdom of heaven is at hand." Following him is Christ, bearing to the same people the same message, in similar terms. "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven approacheth." Jesus appointed twelve, and then seventy, to go into every city and village in Jewry, making the same announcement, "The kingdom of God hath come near you." This message was exclusively confined to the lost sheep of the house of Israel; as Messiah directed those who had it,—“Go not in the way of the Gentiles; and enter not the cities of the Samaritans.”

As this message was sent to the Jews of that time, so it ceased with them; they refused to acknowledge it as authentic; Messiah, therefore, entered for the last time the capitol of the nation, accredited with all the predicted credentials of heaven, and while a few recognized in him the restorer of the kingdom of their father David, the leading men of the nation sent a message after him, "that they would not allow him to reign over them."

The doom of the city was in consequence pronounced, and the rejection of the nation declared: "because they know not the time of their visitation." In their refusing to acknowledge him as their king, they failed to recognize him in all the relations which he was to sustain; hence, they "stumbled on that stumbling-stone," they fell, and were broken. Christ took the kingdom of heaven from them, established a new order of things, and called his people by "another name." The result of this, is seen in the history of that people, from that until the present time. The "plant" had degenerated, and God therefore "plucked it up."

The second instance cited, brings us in the language of Fischer, to "the most remarkable and splendid age of the world, both as it respects the great and exalted men, and the important events which it produced. The most important of all events which rendered the 16th century the most splendid period since the era of the Saviour of the world, is the Reformation to which that century gave birth."

The Church established by Christ had enjoyed its original blessedness but for a brief period. Soon a sackcloth shroud of ignorance and superstition was cast over it, eclipsing its light, concealing its comeliness, and enervating its moral power; in which condition she continued for more than a millenary; when a new scene broke on the world, like a universal earthquake. The lamentable condition of the Church, both as regards her doctrines and practice, imperiously demanded, that a new order of things should be introduced: that the truths of God, which had long lain buried, should be exhumed; and, that the corruptions of the times should be exposed and removed. In a word, that primitive Christianity should be revived; therefore God raised up instrumentalities, adapted to the work, and sustained them in faithfully echoing the gospel message to the nations of the earth. But, as in the former instance, the message and the messengers were discarded by the existing ruling body, and the result was, that immediately followed a message which announced "Babylon fallen," annexed to which was a warning, "come out of her my people;" and from that time to the present, her waning power, too truthfully indicates the fatal disease which has fastened on her vitals, and which will ultimate in her ruin. The doom of Mystery Babylon is more intelligibly written, than was her prototype's on the palace wall. Christ has let her alone, and that will sink her to perdition.

Other points might be cited, bearing on the point under consideration; but they are of minor

importance, and those already referred to, are sufficient to warrant us in the criteria already given. (To be continued.)

LETTER FROM S. THAYER.

BRO. HIMES:—With a deep sense of the destitution of the churches west, or rather in Western New York, I have taken upon me the liberty to ask the privilege of saying a few words through the Herald to those whom the Lord has made "watchmen upon the walls of Zion."

Is it nothing to you brethren, that a people whom you have been instrumental under God of enlightening in the great truths of the speedy coming of the Lord, and who, in consequence have been led to leave the denominations to which they belonged, and where they cannot find that food which their souls craved, should be left as sheep having no shepherd; left to wander from mountain to hill, while they may well say with the Psalmist, "No man careth for my soul." Many of us have children that are coming, or have come to years of understanding, while we with them are shut out from the privileges of the Lord's house, not having a place of worship where we may take them, or any one to break the bread of life.

It is true, as a church, we have done many things wrong, but must we be wholly forsaken because we have not been perfect? have we not also suffered wrong? "Is it nothing to you, all ye that pass by, Behold, and see, is there any sorrow like unto our sorrow that is done unto us, wherewith the Lord hath afflicted us."

We are left as a beacon upon a hill, as a "lodge in a garden of cucumbers." The children cry for bread and no man breaketh bread unto them. "Is there none among all the sons of Zion," to comfort us, or to look after us? Consider brethren, this western part of this state. Is there not a man that can come among us and seek that which has strayed, to bring them back, that which was, or is lost, and to feed and nourish that which remains? Can no one bear the cross for the sake of the flock. O think of it brethren, has there not been some faithful ones here that have been willing to do some little, those that have a claim upon your sympathy, notwithstanding you might suffer opposition from some who profess to love the cause. Did not Jesus bear the same from professed friends? Did not Paul experience the same? Cannot some one come and look after the scattered flock. There might be churches organized and formed. A little encouragement and attention, and nursing, might do much good. If it is possible will not some one come to Canandaigua? Let us feel that we are not quite neglected, and the Lord will reward you. From one that hungers for that meat in due season.

SARAH THAYER.

Canandaigua, N. Y., Dec. 11th, 1854.

"WHO THEN CAN BE SAVED?"—
MAY 19:25.

If you knew to what we are engaged by the title of Christian, which we bear, if you knew the holiness of that state, the nature of the life of faith, the conformity to Christ crucified, which it requires, if you understood that every impure thought, every criminal desire, rendered you obnoxious in the sight of God, what a monster would you consider yourself in his presence. If it be thus, you will say, "Who then can be saved?" It will not be you my dear hearers, it will not be those that resemble you, it will not be those around you. "Who then can be saved?" Do you wish to know? It will be those who live in the world as not in the world—who "work out their salvation with fear and trembling." It will be that pious woman, who, in the bosom of her domestic duties, rears her children in the fear of God; who does not find her custom of the world; who does not mix in the assemblies of gaily and dissipation; but, ornamented by a meek and quiet spirit, gives dignity to virtue by her example.

"Who then can be saved?" That believer, who, in the days of lax and depraved manners, imitates the conduct of the primitive Christians, and after all, seeks the atoning blood of Jesus for his pardon, and the purifying influence of his holy spirit for his sanctification; who makes his house the asylum of his friends, and loads with benefits his enemies. Charitable in wealth, submissive in affliction, patient under injuries, and penitent even in prosperity. "Who then can be saved?" You, my dear hearers, if you follow such examples; but undoubtedly the multitude is not composed of such. Therefore while you live as they do, it is clear you cannot be saved, or all men would, which the Scriptures forbids to believe. In vain do men flatter themselves, that having lived with the world, they shall die with the righteous, and their last end be like theirs. "Who then can be saved?" On this subject my

brethren, I solemnly appeal to you; I no longer speak of others. I look upon you as if you were the only men living on the earth, and (behold the idea which terrifies and overwhelms me!) I suppose this hour to be your last, and the end of all things to be come: that the heavens are opening above you, and Jesus descending in all his glory—in the glory of his Father and of his holy angels. Now I ask you, and I ask with trembling, if Jesus Christ were to appear in the midst of this assembly and call us before him to judgment, how many do you think would be placed at his right hand? Do you think ten righteous persons would be found among us? Perhaps the number would be much less. What am I, O my God! I dare not look with a steady eye into the abyss of thy judgments. Perhaps there might not one be found; or if there were one, dost thou expect to be that one? The only happy being among the multitude that perish? "Straight is the gate, and narrow the way, that leadeth unto life and few there be that find it."

B. P. MASSILLON.

AN EXTRACT.

"AND for the good will of him that dwelt in the bush."—Deut. 33:16.

Joseph is here blest with all earthly good, and that good is crowned with heavenly blessedness; "the good will of him that dwelt in the bush," is what crowns and completes his felicity. The bush which Moses saw burning and not consumed, may fitly represent the Church of God in affliction; there the great angel of the covenant dwells, and shows his good will and tender love to all his true children.

1. The burning bush is an emblem of Israel in Egypt, and of the true Church in all future ages. It was a mean and humble bush, not a stately tree. A bush is easily and quickly consumed when in contact with fire; but here is the wonder, the strange sight,—it is burning, but not destroyed. (Ex. 3:2.) "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing had happened unto you."

Good men are often surprised at the nature of their trials; the apostle cautions them against supposing their afflictions singular; the same are accomplished in their brethren who have fellowship with them in all their sufferings, as well as in their consolation.

2. The Great Angel of the covenant, the Angel Jehovah, has his dwelling in the bush; he is there now, he "will never leave it, nor forsake it." He prevents its consumption, restrains the operations of the flame; while he partakes of their sufferings, he kindly succors his afflicted. Like the three Hebrews in the furnace, they loosen only their bands; the smell of fire is not in their garments. What watchful care, inviolable fidelity, almighty power, and tender love, appear in all his dispensations. His heart is fixed on his Church; his presence is with it, and his power shall fully protect, and eternally save it. "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy one of Israel, thy Saviour."

3. His good will, his tenderest love, is visible in the support he grants them in adversity.

The bush was preserved, though in flames. The human eye might expect to see it soon reduced to ashes; but Jesus was there and all was safe. Noah suffered not, while death and ruin were all around. Joseph is a prosperous man through all his successive afflictions. Moses endured, seeing Him who is invisible. Paul rejoiced in hope, though he could not extract the thorn, nor would the Lord remove it at his entreaty. These were all supported till the season of deliverance came.

His good will farther appears, in freeing his people from their long continued trials. Noah's ark rested on the mountain of Ararat. Moses was delivered and made a deliverer. His good will is farther exemplified in the good which our trials produce. Under the direction of heaven, and by the sanctified use which is made of them, they "work out for us a far more exceeding and eternal weight of glory." The highest and most permanent and blessed state of glory is thereby attained. Surely, good will must be at the beginning, attend the progress, and the termination of all our afflictions, which bring us to God and glory. Job's trials were the greatest, the most complicated ever endured by mere man; and it is said, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

T. ENGLISH, (Eng.)

Who dwelt with Israel in the bush,

With Israel stillre sides:
Displays his mercy to the Church,
And in his love abides. Anon.
M. M. MAXWELL.

WHAT SHALL WE EAT?

WITH one of the hardest winters for the poor that has stared them in the face for many years, and now with this cold month of December upon them in all its rigor, it behoves them to look about for something to eat less costly than roast beef and plum pudding: for the two dollars a day, that some of them seemed to think would endure forever, has been cut off suddenly. It is estimated that 50,000 persons have been thrown out of employment, since the cold weather commenced, by that cause alone. An equal number have been thrown out by failures and general stagnation of business. It is to be a winter of suffering to those who are dependent upon the labor of their hands for daily bread for themselves and families. Whatever will tend, not to cheapen food, for that we cannot hope for, but to show them what to eat, less expensive than their accustomed diet should be at once adopted. For this purpose we offer a few suggestions:

Fresh meat of all kinds at the prices at which butchers retail it, is not economical food. Meats will average over a shilling a pound. Salted meats are cheaper than fresh. In economizing food meat should never be fried or boiled. If you would get the most substance out of fresh meat, make it into soup or stew, or pot-pie. In making soup, soak your meat some hours in cold water, and boil it in the same. Thicken with beans, peas, rice, barley, hominy, or broken bread. The best meat is the most economical for soup. Do not buy bones.

If you boil meat to eat, never put it in cold water. Let it be boiling when you put the meat in the pot. Do not buy fresh meat a pound or two at a time. Buy a quarter of a sheep. You get it at half price. Beef or pork by the quarter is a quarter cheaper.

Do not buy bread ready baked. It is six-pence a pound. Dry flour is the same. Home-made bread is far more nutritious. Make use of corn meal, oat meal, Graham flour, hominy, and cracked wheat for bread, in preference to fine wheat flour, both for health and economy. Here are the relative retail prices per pound of these articles: wheat flour, 6c; Graham flour, 6c; cracked wheat, 6c; corn meal, 2 1-2c; hominy, 3c; oat meal, 4 1-2c. The latter is the most nutritious breadstuff known. Look at the Scotch with their oat meal porridge—as robust a set of men as ever lived.

Hominy we have before given our opinion upon. It is an article that no family, desirous of practicing economy, can do without. It is a very cheap, healthy, nutritious food. It costs only half the price per pound of flour, and contains no moisture, while the best of flour holds from twelve to sixteen pounds of water in a barrel. Cracked wheat is excellent for sedentary persons. That and Graham flour should be used in preference, at the same price per pound, to white flour, because more healthy and more nutritious. One hundred pounds of Graham flour is worth as much in a family as one hundred and thirty-three pounds of superfine white flour. Corn meal costs less than half the price of flour. It is worth twice as much. It is not so economical in summer, because it takes so much fire to cook it. The first great error in corn meal is in grinding it too much, and next in not cooking it enough. Corn meal mush should boil two hours; it is better if boiled four, and not fit to eat if not boiled one hour. Buckwheat flour should never be purchased by a family who are obliged to economize food. It is dear at any price. It must be floated in dear butter to be eaten, and then it is not healthy. Oat-meal is as good in cakes as buckwheat, and more nutritious. But it is most nutritious, and it is particularly healthy for children, in the form of porridge.

The cheapest of food is white beans. They are worth from \$1 to \$2 a bushel, and retail for eight cents a quart. Prof. Liebig has stated that pork and beans form a compound of substances peculiarly adapted to furnish all that is necessary to support life and give bone, muscle and fat, in proper proportions to man. This food will enable one to perform more labor, at less cost, than any other substance. A quart of beans, 8 cents, half a pound of pork, 6 cents, will feed a large family for a day, with good strengthening food. And who that can raise a reminiscence of good old times in New England, but will remember that glorious old-fashioned dish called "bean porridge?" We should call it bean soup now. Four quarts of beans and two pounds of corned beef would give a good meal to fifty men—one cent a meal.

Potatoes should be utterly abandoned by the poor this winter. They cannot afford to eat them.

Potatoes are selling at wholesale for four dollars a barrel. That is \$1 78 a bushel. At retail the poor pay \$2 50 a bushel, or about five cents a pound; twice the price of corn meal: five-sixths as much as fine flour; one-fifth more a bushel than beans, while one bushel of the latter are worth for food as much as a cart load of potatoes. All other vegetables are still more uneconomical than potatoes. Carrots are the cheapest of all roots. But they are but little used as human food, though very nutritious. They are good simply boiled and eaten with a little butter, or meat gravy. They should always form an ingredient of soup. They are sold by the quantity at 50 cents a bushel. Turnips are dear at any price. There is more nutriment in a quart of carrots than in a bushel of turnips. They are 92 per cent. water. Cabbage is nutritious, but very expensive. Buy very little of it if your money is short. Dried sweet corn is an article that all persons are fond of. It sells for \$4 to \$5 a bushel, which weighs 42 lbs., and would retail at about 10c a pound. We don't know about the economy of eating it, as compared with other breadstuffs, but as compared with coarse vegetables, it is immeasurably cheaper. A pound of sweet corn cooked to be eaten with meat, is worth more than three pounds of extra meat. It is also very excellent and nutritious mixed in the bean soup.

Another very excellent economical article of food is dried peas. They are generally a little more costly than beans, but some think they will go further. At any rate, they are good for a change. It would be good for a change to those who are put to their wits end to know how to get food enough to feed their families, if anything that we have said shall put them in a way of changing some of their old habits so as to buy such articles as will satisfy hunger, while giving them health and strength, for less than half the money they are now expending though living only half comfortably.—N. Y. Tribune.

STANZAS.

Ye waiting ones upon life's misty shore,
Look! o'er the waters beams a light afar,
Much brighter than the shepherd's sons of yore,
When first they hailed Bethlehem's silvery star.

Awake, the day approaches, and the night
Of gloomy death is fading from the sky;
The "Sun of righteousness" is up and bright,
His coming beams are falling from on high.

Watch, ever watch, the chariot cloud
Is rolling earthward through the upper air;
And soon a trumpet-tone resounding loud,
Will wake each sleeper to a dark despair.

The "Lamb" is coming, O watch, watch and pray.

The "marriage supper" may be held to-night
Trim well your lamps lest ye be turned away,
In darkness deep, shut from eternal light.

Massena Centre, N. Y.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in Fredonia, N. Y., Nov. 23d, 1854, Mrs. ELSEY A. PALMER, consort of brother Wadsworth M. Palmer, aged 25 years. Sister Palmer was converted to Christ under the preaching of the Advent faith in the year 1844, since which time she remained steadfast in the faith, and looking for speedy redemption; and it was in this hope she died. She was afflicted with a lingering illness of seven months, during which time she suffered at times most severely, but the Lord was her support. In the close of her sickness, efforts were made by friends to interest her and her father and mother, and husband, in the spiritual manifestations; and they made request that before her departure, she would designate a certain sign by which her friends might know when she had departed this life that it was her spirit that had come to fulfil it; but she wholly refused to have anything to do with this thing, declaring that if she countenanced it her "soul would be lost." She was conscious of her approaching end, and only had anxiety to get well that she might have charge of her little family. She often repeated the following language: "O how good rest will be!" and before her death, conversed with her friends familiarly, exhorted and warned most faithfully those unprepared to meet their Judge, and in such earnestness as never to be forgotten! Her husband read in her presence, 1 Cor. 15th, and she was greatly blessed; and when he came to the 43d verse, she quoted the language before he read it, in animation and faith, "raised in glory." After a severe struggle for breath, just before she expired, she was asked how she felt in her mind, she replied, "perfect peace," and soon gave up the ghost.

"So peacefully she sinks to rest."

"Who would not wish to die like those,
Whom God's own spirit deigns to bless!
To sink into that soft repose,
Then wake to perfect happiness!"

It was her request that I should preach her funeral discourse—the season was a solemn one.
O. R. FASSETT.

DIED, in Allenstown, N. H., Dec. 23d, 1854, after a lingering sickness of more than five years, our beloved sister, SALLY CLARK, wife of brother John Clark, in the 43d year of her age. We need only say, sister Clark was a godly woman, a good wife, a kind neighbor, a living travelling Christian. Since Clark had been a consistent Adventist sister 1842. She died in the full assurance of faith, longing to depart and be with Christ. Brother Clark's house, has long been the pilgrim's home; in waiting on the saints, sister C. took great delight. Heaven is now her home. Brother C. is bereaved and lonely. May God's grace sustain him, and this affliction be sanctified to the mourning friends.
J. HARVEY.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage.—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t.

AYER'S PILLS.
AYER'S

CHERRY PECTORAL

FOR THE RAPID CURE OF

COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH, CROUP,
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and as ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, al., to May 1, and from Sept. 1, al., to Jan. 1, '56.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 714.

BOSTON, SATURDAY, JANUARY 20, 1855.

VOLUME XV. NO. 3

SMALL BEGINNINGS.

A TRAVELLER through a dusty road,
Strewed acorns on the lea:
And one took root, and sprouted up
And grew into a tree.

Love sought its shade at evening time,
To breathe its early vows,
And age was pleased in heats at noon
To rest beneath its boughs.

The dormouse loved its dangling twigs,
The bird sweet music bore:
It stood a glory in its place,—
A blessing evermore.

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn.

He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did
But judged that toil might drink.

He passed again and lo, the well
By summers never dried;
Had cooled ten thousand parching tongues,
And saved a life beside.

A dreamer dropped a random thought,
"T was old, and yet 't was new:
A simple fancy of the brain,
But strong it being true.

It shone upon a genial mind,
And lo, its lights became
A lamp of life—a beacon ray—
A monitory flame.

The thought was small, the issue great,—
The watch-fire on the hill,
It sheds its radiance far adown,
And cheers the valley still.

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart.

A whisper on the tumult thrown,—
A transitory breath;
It raised a brother from the dust.
It saved a soul from death.

Oh, germ! oh, fount! oh, word of love!
Oh, thought at random cast!
Ye were but little at the first,
But mighty at the last.

CHARLES MACKAY.

The Confusion of Tongues.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded from our last.)

WHEN the heathen rage, and the "people imagine a vain thing," as they are now doing, then, it is said, "he that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Psa.2.4). And as it shall be in the last days when Antichrist is at his height, so was it now when Antichrist was but beginning to shoot up in the person of Nimrod, and to manifest itself in the ungodliness of the people and their opposition to the Divine purpose; for, as in the case of Sodom (chap. 18:21), the Lord "came down to see the city and the tower." Whether, as afterwards, he came *visibly* we know not; yet it is to be noticed, that the expressions in both cases are much alike; for we read in the narrative respecting the cities of the plain, "I will go down now, and see whether they have done altogether according to the cry of it which is come before me." Jehovah came down then "to see the city and the tower." Not that he needed this nearer inspection for his own sake, but man needed it. At least God always acts so as to make men *feel* that He really knows the whole case thoroughly, and is not taking up an evil report. He will not only do what is right, but he will let man see that he is doing so; according as it is written, "that thou mightest be justified when thou speakest, and clear when thou judgest" (Psa. 51:4).

The guilt which God had come down to make inquiry into was this;—It was God's purpose that the earth should be subdivided in a regular

and proper way. In all likelihood directions had been given to Noah, and by him to his children, on this head; and the list of names in the preceding chapters may be a sort of summary taken from these directions. God did not wish his own earth to be peopled at random, either according to man's fancies or to man's emergencies and necessities. Accordingly, he had given them a plan for the subdivision of the earth, and he expected it to be carried out. But man's selfishness and ambition had other designs. What care or thought had he how God's earth was to be peopled and its nations arranged, provided his own love of ease, or power, or greatness, were gratified? To gratify these passions of his own, he set about concentrating the race in the plain of Shinar, by building the city and tower, with the idolatrous altar on the summit, as if to mock God, to defy his power, and to frustrate his purpose. The mere building of a city and a tower was nothing but the Spirit in which, and the object for which, these were builded, were criminal in the extreme. It was man's purpose set up against God's. And though, no doubt, in the end, God's purpose would prevail and the earth be peopled by the gradual overflow of the population, yet it was of importance that that purpose of dispersion and colonization should take effect immediately and in an orderly way, according to the lands and limits assigned to each person or tribe. Besides, man's sin must be openly and awfully condemned. God must judge it and brand it at the very first outbreak.

How bent is man upon sinning,—always returning and returning to his rebellious ways! How resolute is he in carrying out his own will and in attempting to thwart God's! How calmly, yet how rigorously, does God proceed in finding out and condemning man's sin! Yet how tenderly does he deal with the sinner!

The Lord sees where their unity and strength lie,—even in their one language.* This would most materially contribute to preserve the unity and to hinder the dispersion, or at least to make it a far slower process than God wished it to be. Should matters remain thus, and their bond of unity remain unbroken, man would seem to triumph. It would have been easy for God to have smitten their tower with his lightning, and swallowed up their city with an earthquake, scattering them abroad in terror. But he has a more excellent way,—a way which, while condemning man's sins and frustrating man's purpose, yet does so in a way which leaves behind the monument of man's sin to other ages,—the tower and city of their pride; he snaps the cord which bound them together and they fall asunder. "He confounds their language," and so splits them into pieces. The new dialects thus formed are so many new centres of unity; so that not only is the great mass broken up into fragments, but each fragment has its own centre in the dialect which they have so suddenly learned to make use of.

What energy and earnestness are in the language employed!—"Go to, let us go down and there confound their language;"—that is, let us make quick work of it; let us do it at once and on the spot,—in the very midst of their rebellious labors, that they may know that it is the finger of God. How resolutely and how emphatically does God carry out his designs! He does not work by halves; nor does he procrastinate; nor does he inflict judgment in a way such as may puzzle man or not convey a meaning. How simply, too, does he work! No bustle, nor pomp, nor noise, nor overwhelming terror; no fire, nor earthquake, nor hurricane, sweeping off the guilty, and demolishing their proud handiwork. He lays his finger on their lips and tongues, and straightway the purpose is

* See Zeph. 3:9, as to the unit of the latter day, when the confusion of Babel is to be repaired. They are to get a "pure language," or literally, "a pure lip," in opposition to the confused or mixed language of Babel; and this is that they may serve the Lord with one consent, literally "one shoulder," as if again referring to the workmen of Babel.

accomplished! How wonderful are God's ways of defeating man's loftiest schemes!

Thus Jehovah scattered them. In spite of themselves he did it. They struggled, but in vain, against his sovereign purpose. It is irresistible. It must be carried out,—either willingly or unwillingly. The dispersion is accomplished. Earth is to be peopled in God's way, and according to God's map. They leave off to build the city. Their scheme has failed. Instead of being consolidated into one mighty rock upon the plain of Shinar, they are scattered like the sand,—or if not exactly like the sand, yet like boulders rolled away in all directions. God has touched this vast rock with his finger; it has rent in pieces, and its fragments roll away into the places which he has set for them, nor rest till they have found their way to the far west of Europe or the far east of China.

The city of these scattered ones gets the name of Babel. By whom this name was given is not said. Most likely by themselves or by their posterity. A most expressive name! "The City of Confusion." A name, not only significant of the confusion of languages, but also of the confusion ensuing among themselves in consequence of this. That city which they had projected as the centre of their unity, became the point of divergence and dispersion, for from thence Jehovah "scattered them upon the face of earth." That city which was to be the monument of their harmony and order, became the monument of their confusion and disorder. "Babel," the city of confusion, that is the name for their workmanship; a name sanctioned and promulgated by God, whether actually given by him or not,—a name perpetuated to all after ages, and remaining to this day,—a name which runs like a dark turbid stream through all history and through all prophecy, on whose banks have shot up, and are to shoot up yet, all evil and abominable things, and on whose bosom have floated, and are yet to float, all treasures of human vanity and wickedness. Let us learn here,

1. How little of accordance there is between man's will and God's. There is no sympathy between them, no purposing in common, no acting in common. Man invariably takes a different course from God. His motives and desires being wholly different, his designs and actions can have nothing in common.

2. How little man seeks to find out the will of God. He makes no inquiry after it as if anxious to discover and to do it. He would rather not know it at all.

3. How opposed is man to God's will even when he knows man's dispersion; and man sets himself to counteract it. Strange and desperate perversity! He will not believe that God's will must be best, and that God can have no desire to injure man, but to devise all for the best. He spurns that all-wise will, and prefers the promptings of his own.

4. The vanity of opposing this divine will. We do not need to speak of its sinfulness, though it is unspeakably sinful. But oh, how vain! Can man prosper when opposing the divine will? Is not that will armed with omnipotence, and will it not sweep all hostility before it? Only shame and ruin can be the result of setting up our own will in opposition to God's, in anything, great or small. O man, lay down thy will; take up God's. Thou wilt soon find the blessedness of having no will but his!

"The Immaculate Conception of our Most Blessed Lady."

THE N. Y. *Freeman's Journal* (Roman Catholic) of Jan. 4th contains a most extravagant, not to say ridiculous and blasphemous article, on the recent announcement from Rome, of the immaculate conception of Mary, the mother of Jesus. Here it is in part:

"The Immaculate Conception of our Most Blessed Lady.—The glorious news has reached us that on the 8th of December Pope Pius IX., of immortal renown, in presence of the Cardinals and Princes of the Church, declared in an

article of divine faith, that the Mother of God, our Most Blessed Lady, was conceived without original stain.

"He that hath ears to hear, let him hear! He that is athirst, let him leave off waiting beside dry and broken cisterns, and make haste to this City of God, which is made glad by the torrent of a river flowing from the living fountain of waters.

"The doctrine which is now promulgated as an article of faith, and which henceforth it will be heresy not to receive, has long since been believed by all pious Catholics. But this dogmatic definition of its truth and character is a favor beyond. It has given joy to the whole world, and is it too much if we expect from it the pacification of the nations, and a general prostration of heretical and persecuting forces? It is a year of sorrows that has preceded its announcement. Pestilence has stalked abroad over the earth. Cruel, bloody and causeless war has carried mourning into tens of thousands of Christian homes. Famine has been standing at the door, and a general distress, not altogether accountable as to its sources, has disarranged the business and the worldly wealth of multitudes. The Church, too, and her members, have been persecuted. In the midst of these chastisements, we must say it, men have not returned in their hearts towards God. They have forgotten his hand, and have vainly sought remedies in natural ways. The very depths of human misery and anguish have pleaded before the throne of God for a more powerful intercession; and the Holy Ghost, the Comforter, has taught by his Church truths that the world in earlier ages was not able to bear."

From this we learn, that to doubt the dogma that Mary was born without sin, is hereafter to be guilty of heresy—and consequently to deserve burning; that this doctrine is to be regarded by the faithful as a "city of God," "a torrent of a river flowing from the living fountains of water;" that its promulgation has given joy to the whole world; and is expected to promote "the pacification of the nations" and the "general prostration of heretical and persecuting forces;" and that sorrow, pestilence, war, famine, general distress, the derangement of business, and the persecution of the Romish Church are all to be checked by the promulgation and belief of the doctrine that Mary, the mother of Jesus, was of immaculate conception.

The reason of the great exultation of the *Freeman's Journal* at this new definition, "is because the saints and holy ones of past ages, who have defended this doctrine, desired to live that they might see it defined—have predicted that this declaration would be followed by a time of great rest and advancement to the Holy Catholic Church. New graces were to be kindled in the hearts of the faithful, and new multitudes were to flock from the paths of error into the great highway of God's truth. And it concludes the exultation by the following appeal to the Catholics of America:

"Let the Catholics of America acknowledge their past tepidity of faith and hasten to shake it off. Let us betake ourselves to our great Patroness—Mary of Immaculate Conception. Let faith, hope, and charity, grow strong within us, and let us remember that God has set our task before us—that of being all of us, in our various places, missionaries of the 'Tabernacle of God with men,' whose great business it is to save our own souls, and to convert this young and mighty nation to the love of God who was born, for love of it and us, of the Immaculate Virgin."

It thus appears that the "infallable church," in this nineteenth century, has, by the voice of two hundred of its Bishops, added a new dogma to its creed, a disbelief of which places the unbeliever among heretics, and exposes him to the penalty of excommunication and to the curses and woes pronounced upon those who come under the ban of the church. A dogma which in past ages has been considered as unimportant—which might be held or rejected—and yet the individual be ranked among the faithful, has now, by the

voice of a few men, been made essential to the salvation of the soul!

We have on the action of this recent Council another evidence of that arrogance of power which has marked the history of the Romish church, in adding to the requirements of the word of God, new tests and creeds for the acceptance of its followers. This Council gives those upon whom it calls to receive this new article of faith no reasons why they should believe except that powerful and potent one—"if you do not you are a heretic." It does not show from the teachings of Christ, or of the inspired writers, that this dogma is true; nor does it condescend to explain how it is that their predecessors in "infallibility" happened to overlook so important a matter. Instead of reason, argument and explanation, we get the following:—"The immaculate conception is declared the faith of the church and who ever denies it is a heretic!" A summary and very convenient way of dispensing with reason and argument.

To settle this all-important point, we are told that no less than 200 bishops were gathered at Rome; that the discussion lasted 20 hours, and occupied four sittings, on four successive days; and that it was not until midday of the fourth sitting, that the important decision was reached. A bishop who was present thus describes the crisis in the discussion:

"This was the last sitting midday sounded; the entire assembly dropped upon their knees to recite the *Angelus*. Then each resumed his place, and they had no sooner exchanged a few words than an acclamation to the Holy Father, a cry of eternal adhesion to the Holy See, to Peter, arose, spread itself, bursting and issuing from every heart; *Petrus doce nos; confirma fratres tuos*. And the instruction which, in the names of the Church, their pastors demanded of the Supreme Pastor, was the definition of the Immaculate Conception. And these words vibrated in the souls with such ineffaceable virtue that it was as a cry of supplication from the whole assembly, supplication so manifestly proceeding from the heart, and so sublime, that, to comprehend it, it would be necessary to have heard it; neither pen nor speech could give an adequate idea of it.

"O Catholic Church! they say thou art dead, and what abundance, what power of life! Peter lives and speaks in Pius IX. The dogma which places on Mary's head such a brilliant crown was providentially reserved for our times, in order to prove that the Church is always flourishing, always indefectible, always one. Speak to us, then, O Blessed Father! God wills it, and the world expects it! Thy word will render Heaven propitious, and will console the flocks with their pastors."

What miracles or wonders are to flow from this new intercession it is not yet announced.

The *London Times*, in an article upon this meeting of Roman Catholic prelates and the result of these deliberations, has the following remarks, which will commend themselves to the mind of every Protestant, and we hope also will awaken reflection in the mind of every Roman Catholic who may read them.

"To require the nineteenth century to believe and that as a truth necessary to salvation, a fact utterly and avowedly unknown to the Apostles, the early Fathers of the Church, the Popes, the Martyrs, and the whole calendar of Saints, and that upon no better evidence than the opinion of the Pope and number of Bishops, is really a stretch of presumption of which we could not have believed even the Church of Rome to have been capable. She is not content with holding in her hands the Book of Revelation, which she claims to interpret at her will, and to add to, from the resources of tradition; she is now inventing and improvising new facts, and requiring them to be received by her votaries without the slightest attempts at demonstration. If this claim of the Pope be admitted, he may as well cancel the whole Bible, and leave the doctrines of Christianity to be taught anew at his pleasure. No fact is so well established, no conclusion so logical and absolute, that he cannot at his will overthrow it.

"Indeed, it is evident that this matter of the immaculate conception cannot stay, where it is. The same necessity which drives the Church of Rome to make the immaculate conception herself the offspring of an immaculate conception, will operate with equal force upon the whole succession of generations that occur between the Virgin Mary and the beginning of the world. What is true of the mother may be alleged with equal force of the great-grandmother and the more remote ancestors. It will only be necessary for a Pope in difficulties to go one step further backward, in order to add a new saint to the calendar and a new miracle to the annals of the church. Names will be wanting but Rome is rich in nomenclature, and the same inspiration which reveals the miracle will not withhold the name of its object. When this is done, we may look for an increase upon authority of the plagues of Egypt, the days of the creation, the number of the patriarchs, or any other firmly

settled fact or number. Nothing is so true that, under this system, it may not become false—nothing so false that it may not become true."

Christ's Mother.

WILLIS, in the last number of the *Home Journal* says it has been one of the most valued rewards of our life that we have been "set of gold"—the gold of the better memory of the world—by having a place given us in school-books, and hymn-books, and by finding lines of our penning in the volumes which Sacred Literature pronounces worthy. To those who take from us for such disposal, we say thankfully "take more." Of the poem which we herewith offer, in addition, we would simply remark, that it was the versification of thoughts upon the probable daily reciprocities of duty and tenderness between Christ and his mother, in the Saviour's childhood—suggested by the reading of that exquisite narrative, the second chapter of Luke.

The boy was sad, yet fair.
The marvels of his birth were strange to hear—
And, to regard his gentle face and speak
Some fond word of him to his youthful mother
Seemed kindness to the humble Nazarenes
Who stopped at Mary's door—but thoughtfully
She listened to their praises of the child—
So less than all she knew—and let her heart
Look with its answer up to God.—And day
Followed on day, like any childhood's passing;
And silently sat Mary at her wheel,
And watched the boy Messiah as she spun:
And—as a human child, upon his mother
"Subject" the while—he did her low-voiced
bidding.

Or gently lean upon her knee
And ask her of the thoughts that in him stirred
Dimly as yet, or with affection sweet,
Till murmuring of his weariness; and there,
All tearful-hearted, as a human mother
Unutterably fond, while touched with awe—
She paused, or with a tremulous hand spun on—
The blessing that her lips instinctive gave,
Asked of Him with an instant thought again.

And when "they went up to Jerusalem,
After the custom of the feast," and there
"Fulfilled the days," and back to Nazareth
Went a day's journey, and sought Jesus there,
Among their kinsfolk who had gone before,
And found him not,—the mother's heart of Mary
Well knew, that, wheresoever strayed the child,
He could not go by angels unattended;
But, therefore, was her tenderness untroubled?

No,
Tho' in her memory lay Gabriel's words,
Brought her on wings at God's own throne unfolded;

Though in wrapt speech, Anna the prophetess
Had named him the Redeemer, newly born—
And Simeon, forbidden to see death
Till he had seen the Christ, had taken him
Into his arms, and prayed that he might now
Depart in peace—though, of the song they sang,
(That host, who, while the glory of the Lord
Shone round about, told of his birth by night
Unto the shepherds as they watched), she knew
The burden was a work yet unfulfilled—
To Him the Saviour given, and yet, to do—
Still was the child she loved gone from her
now,

And Mary "SOUGHT HIM SORROWING."

And who
"Kept all his sayings in her heart," but Mary?
It was not with unnatural brightness beaming
From the fair forehead of the boy, nor yet
By revelations from her infant lips
Too wondrous to deny, that Jesus first
Gave out the dawn of the Messiah morn
Breaking within his soul. With wisdom only
Reached by the child's simplicity—so oft
Truer than sage's lore—and outward pressed
By the divinity half-conscious now,
He argued in the Temple, and amazed
The elders, seated in their midst—but none
In these first teachings saw the Son of God,
And he went back to Nazareth—a child—
Unthought by the disputed priests again,
And his strange words forgotten but by Mary,
Who "KEPT THEM IN HER HEART."

Oh, not alone
In his pure teachings and in Calvary's woe,
May the blest errand of the Saviour here.
His walk thro' life's dark pathway blessed yet
more.

Distant from God so infinitely far
Was human weakness, till He came to bear,
With us, our weaknesses awhile, that fear
Had heard Jehovah's voice in thunder only,
And worshipped trembling. Heaven is nearer
now

At God's right hand sits *One who was a child*,
Born as the humblest, and who here abode
Till of our sorrows he had suffered all.
They who now weep, remember that He wept.
The tempted, the despised, the sorrowing, feel
That Jesus, too, drank of these cups of woe.

And oh, if of our joys he tasted less—
If all but one passed from his lips away—
That one—A MOTHER'S LOVE—by his partaking
Is like a thread of heaven spun through our lives.
And we, in the untiring watch, the tears,
The tenderness, and fond trust of a mother,
May feel a heavenly closeness unto God—
For such all human in its blest excess,
Was MARY'S LOVE FOR JESUS.

Suicidal Exceptions to Peace.

ALMOST every body we meet in these days are Friends of Peace—with an exception. "You are quite right," says one after another to us, with countenances quite radiant with a consciousness of their own candor, "you are quite right in regard to the general principle. War is a horrible thing, entirely repugnant to the spirit of Christianity, and inflicting unspeakable evils on humanity. I go with you entirely except—." But then, as each one has a separate exception in favor of some special conception or crotchet of his own, they become at last so numerous that the poor principle for which each professes great reverence "in general," is completely riddled with exceptions. And thus, while the great bulk of our peaceful sympathizers emphatically declare their belief, that a large proportion of the wars recorded in history were unjustifiable, we venture to say, that there is scarcely one of those wars for which a very plausible pretext might be found under cover of one or other of the exceptions they themselves urge.

Christians of conservative sentiments, for instance, will say—"Oh yes; war is a great curse and calamity, except when it is necessary to preserve order, and put down those vile revolutionists and democrats, who threaten to involve the whole social system in anarchy and ruin." Friends of liberty on the other hand, exclaim, "Yes, yes! war is a shocking thing, except when it is undertaken to advance the cause of struggling democracy, and to overthrow the abominable despotisms which prevent the establishment of free constitutional or republican governments." Very zealous Protestants, again, who are nightly bestridden with a Jesuit incubus, will tell you, "No man can abhor war more than we do; but for the sake of destroying the frightful conspiracy against our Protestant faith and freedom which is gathering on the Continent, we should be glad even to see that curse abroad."

Then come the zealous champions of religious liberty. "War," say they, "is a hideous display of humanity; but rather than that our ministers should be expelled from Hungary, or the Madiahs be imprisoned for reading the Bible, we are willing that this tide of human depravity should be let forth to inundate Europe." The advocates of Bible and Missionary Societies will then put in their plea. "All you say is very true; war is a tremendous scourge, and a bitter sarcasm on the Christian doctrine of love; but where there are nations who won't accept the Bible, or admit our missionaries, why, then, my dear sir, it may be necessary to send our cannon before us, to prepare the way of the Lord, and open a path for the gospel."

Next come a band of Christians with strongly prophetic propensities, and urge their exceptions. "War is no doubt, as you affirm, an infinite evil; but according to our interpretation, it is absolutely necessary at this time, and therefore, though we of course bewail its calamities, we cannot pray for the continuance of a peace which would only spoil our whole prophetic system." And so we may go on through an endless assortment of other exceptions. Some will fight for the extension of our commerce, and for nothing else. Some will fight now, because if we don't, we may be obliged to fight hereafter. Some think it lawful to go to war to avenge a past wrong, and some to anticipate a future danger.

Now, what is curious enough, when any actual event comes to test the value of the "general principle" which all profess to hold, each one is sure to find in that event his own particular exception. Alas! for those who place much trust in the men who hold a principle with an exception. They are sure to fail them in the very hour of need, like "the bruised reed, on which if a man lean, it will go into his hand and pierce it." What avail eloquent pictures of the horrors of war, and loud declarations in favor of peace, in which we may indulge when the weather is fine, and the heavens are cloudless and serene, if when the storm begins to lower, all our abstract declamations are "whistled down the wind," as in no way practically binding upon us in the hour of trial?

The World.

THE world under one form or other has ever been the idol set up against God by the adversary of mankind, like the image erected by the monarch of Babylon, in the plain of Dura, be-

fore which "the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were to fall down and worship." The world with all its fashions and practices, has been proposed in form to Englishmen, as the proper object of their attention and devotion.

"A late celebrated nobleman," has avowed as much with respect to himself, and by his writings said in effect to it, "Save me, for thou art my God!" He has tendered his assistance to act as priest upon the occasion, and conduct the ceremonial. At the close of life, however, his god he found, was about to forsake him, and therefore was forsaken by him. You shall hear some of his last sentiments and expressions, which have not been hitherto (so far as I know) duly noticed and applied to their proper use, that of furnishing an antidote (and they do furnish a very powerful one) to the noxious positions contained in his volumes. They are well worthy your strictest attention. "I have run," says this man of the world, "the silly rounds of business and pleasures and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pullies and dirty ropes which move the gaudy machines; and have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of that world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it, because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he is become mine enemy. It is my resolution to sleep in the carriage during the remainder of my journey."

"When a Christian priest speaks slightly of the world, he is supposed to do it in the way of his profession, and to decry, through envy, the pleasures he is forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No man ever knew the world better, or enjoyed more of its favors, than this nobleman. Yet you see in how poor, abject, and wretched a condition, at the time when he most wanted help and comfort, the world left him and he left the world. The sentences above cited from him, compose, in my humble opinion, the most striking and affecting sermon upon the subject ever yet preached to mankind. My younger friends, lay them up in your minds, and write them on the table of your hearts, take them into life with you; they will prove an excellent preservative against temptation. When you have duly considered them, and the character of him by whom they were uttered, you shall compare them, if you please, with the words of another person, who took his leave of the world in a very different manner—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day." Say, shall your lot be with the Christian or the man of the world with the apostle or the libertine? You will not hesitate a moment, but, in reply to those who attempt to seduce you into the paths of vice and error, honestly and boldly exclaim, every one of you, with Joshua, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord."—Bp. Horne.

The Case of Dr. King.

THE correspondence of the State Department with Mr. Marsh, American Minister at Constantinople, has recently been sent in to Congress. This correspondence refers to Rev. Dr. King's difficulties with the Greek Government, which have been adjusted, and is chiefly valuable as giving the views of Mr. Webster and Everett on a question of considerable importance to American missionaries in foreign lands, viz.: whether a missionary who goes to a foreign land, without the intention of renouncing his citizenship, is so deprived of appeal to the protection of the American Government against outrage and oppression abroad? The letters of Mr. Webster and Mr. Everett, instructed Mr. Marsh as to his course of procedure in order to obtain remission of the sentence of imprisonment and banishment, and

the restoration of his land, are published.

Mr. Webster's letter is dated April 29th, 1852. Mr. Webster recapitulates the facts in regard to Dr. King's residence in Athens: that he went there as a missionary under the auspices of the American Board; that in 1829 he married a Greek lady; that in 1836 he collected materials for the purpose of building upon his ground, but was prevented by the city and the Government of Greece; that the Government would come to no understanding upon the subject, and Mr. King was arbitrarily deprived of his rights; and that he had been tried for heretodox preaching, sentenced to fifteen days imprisonment, and then to be banished from Greece. Mr. Webster says that the Department is not informed to what extent toleration is allowed in Greece, but it is supposed that other religions are allowed to be taught, and if so, the persecution of Dr. King looks like persecution. And then, upon the question of citizenship, Mr. Webster says:

"This Government, while it will not support its citizens in the violation of the local laws of the countries where they temporarily reside, will protect them to the utmost of its power, in all just rights and privileges to which they may be entitled; nor will it permit on the part of the Greek Government any violation of its treaty obligations. The Department presumes there can be no doubt as to the citizenship of Dr. King, and his right is to be protected by the Government of the United States; mere residence abroad, without the *animus manendi*, has never been claimed to sever the ties which bind the citizen to his country. The views of Chief Justice Williams, of Connecticut, in one of the documents herewith submitted, upon the subject of the citizenship of missionaries, coincide with these of the department. He remarks that the merchant who seeks for gain, the soldier who fights the battles of other countries, and the sailor who spends his days in roving from shore to shore, all feel that they have a country which will acknowledge them as citizens.

And it cannot be claimed that the missionary stands upon different grounds. There is nothing in his character, his pursuits, or his vocation, which renders him less worthy of the protection of his Government. The merchant seeks for gain for himself, the soldier seeks for what he calls glory, and the sailor to indulge his roving disposition. The missionary, with untiring benevolence, looks not for his own good, but for the good of others. He is the messenger of peace and the herald of salvation. He seeks not theirs, but them. He looks not even for support to his new country, but draws his resources from his native land. He is, indeed, an ambassador not sent out by the Government as their representative, but as the representative of a great number of his fellow-citizens, to communicate knowledge to the ignorant, and happiness to the miserable. To those from whom he derives his support in his own land, he is accountable, and at their pleasure may be recalled. It is true he may be at a great distance from his native land, but not further than those who are in commercial pursuits. We see nothing, therefore, in his profession, nothing in his distance from home, nothing in his relationship to his country, which would place him on different ground, as to citizenship, from brethren.

While, therefore, our missionaries amidst their privations are cheered with the knowledge that they have the sympathy and the prayers of their Christian friends at home, and are recognized as brethren in Christ Jesus, they may rest assured that they remain fellow citizens with us and have a right to the protection of a Government whose distinguished characteristic is, to secure to all our citizens equal rights and equal privileges.

War As It Is:

OR THE EXPERIENCE OF A SOLDIER.

A YOUNG Englishman, possessed from his childhood with a restless desire for the army, and dazzled with the glitter of a regiment of dragoons in the neighborhood, enlisted in 1844 against the earnest remonstrances of his father, an old Waterloo soldier. In 1845, he went with his regiment to India; and since his return to England, he has published his short but bitter experience and observations in a volume entitled, *Four Years' Service in India, by a Private Soldier*.

Sickness and Mortality.—"We buried our dead at night, and such a graveyard I never witnessed. The earth being so full of water, it filled the graves immediately, so that we had to pile the earth and stones upon the coffin to sink it. This was sufficient to give one the horrors. It is a large graveyard, and very full now. At last I was obliged to go to the hospital with the bowel complaint. This is brought on by the dampness of the ground, and eating too much fruit. Great numbers began to die very suddenly from cholera. The regiment not being used to the like of this, the whole began

to look melancholy, and fear was seen on every face, as much as to say, 'It will be my turn next.' Some gave themselves up to utter despair and died. I was very low in spirits myself once, and the more so because I had never been confined to a sick bed in my life. It was dreadful to see fine, stout, healthy young fellows well and dead in a few hours! ah, even before they had time to call on their God! The good minister was very attentive to the sick, and the Baptist missionary too; they would bring good books, and distribute among the sufferers. Not a day passed but we had someone to put into his last resting place. Oh, how often did I wish myself in my native country again, or that I had died when young. I accused myself of being an ungrateful wretch, who deserved no better than what he now suffered, for not obeying his old parents. I now felt completely lost, and did not care what became of me.

Effects of Heat and Thirst.—"When the day approached, the heat would be so excessive that no one dare venture out for fear of being struck by the sun. We had several killed by it, and in the barracks we were so hot that it was complete torture to be there. The sweat would come through everything we had upon us; in fact we could have nothing on but a thin pair of drawers, with no shirt; and the millions of flies that would be continually tormenting us would be sufficient to drive them mad. When getting our victuals, our plates were black all over with the flies. We were obliged to eat with one hand, and buffet them away with the other. I have often heard our men curse their God: and they would get as much money as they could, and then go and get so drunk they could not speak. They would often say that was the only way they could have any peace; but I could not see any pleasure in such a way. I have seen men die in this state, and others drown themselves, or shoot themselves, whilst a number lose their senses, and die raving mad.

"At about one o'clock the words, 'quick march,' were given, and the band struck up, 'The girl I left behind me.' The morning was very fine, and the moon shone bright; but the air was very sultry, and the sand rose in a cloud as we marched; so much so that we could scarcely get our breath. The band stopped playing, for the sand rose in such clouds that we could not see the next man to us at times. About three o'clock the men began to fall out by sections, from want of water, the heat being nearly unbearable, and their tongues hanging out to a frightful size, and their mouths being parched up. All the cry was for water. At length, we came to a well, and all order in the ranks was at an end. What few beasts (water-carriers) we had were soon surrounded, and nearly worried; the men were like madmen, pushing one over another. The strongest got the most, the weakly men praying in a most pitiful manner, and offering all the money they possessed for a drink.

"We lay at this station till the middle of July, and had buried a great many of our comrades; scarcely a day passed but we put some poor man into the grave; and we looked more like moving ghosts than men about to face a foe. Men were fairly driven to distraction through torture. We were the most troubled with the 'prickly heat.' This is owing to the warmth of the weather and the blood. The body breaks out all over with small red pimples, with water in them; and they itch unbearably—or rather, they are more like pins and needles pricking us all over. Some have their bodies covered all over, so that it would be impossible to lay a sixpence on a place free from pimples. Then the flies and mosquitoes are in many millions, and insects by night in many thousands; altogether, we never had any comfort. Many men betook themselves to the canteen, and drank until they could not stand. Some of them would take as much as a quart of grog in a night, and would be carried insensible either to their guard room or to their barracks, and be found dead on their beds the next morning, suffocated in liquor, or removed in a fit of apoplexy, brought on by the drink and heat of the weather. Some lay upon their coats cursing and swearing, wishing that the ship had sunk that brought them to India, or that they were dead; when at last they would be driven to despair, and either blow out their brains, or jump into a well, thus putting an end to their life.

Glimpse at a March.—"We had got only a very short distance, when men began to fall out through weakness. Several were so bad that they were taken back to the station; and before we had got many miles on the way, I was obliged to fall to the rear from that cause. All the carriages were already full, as upwards of one hundred had already fallen out; and as I came gently along, I passed numbers more lying upon the ground. One poor fellow I observed was in a dreadful state. He called out, 'Who's there? Why the d— do you not blow out my brains, and put me out of my trouble?' And then in a short time he began to pray for water. I still kept getting on the road, and passed num-

bers more lying upon the ground. Two men dead.

Suffering incident to Marches.—"We struck camp at one o'clock. Four men and I were left to clear camp ground, and see all the baggage up. I got worse, and it was as much as I could do to keep up; and I never could have done it, had I not swallowed five drams of grog—about a pint in a bottle. I found that I was likely to give in; so I drank the whole of my grog at once—kill or cure. This of course put a false spirit in me. However I reached the camp. We marched a long way that day, and numbers fell upon the road. One man fell dead. The country all around was in a most deplorable state, the villages being deserted. I arrived at camp about nine o'clock in charge of the four men. The day turned out dreadfully hot; we lay in the tents panting for breath. I still got worse, and about five o'clock in the evening I reported myself sick, and went to the hospital. A most awful sight here presented itself; all the sick tents were so full, that they were obliged to get more from the company's tents. Dozens of men lay in agonies of pain, whilst others were struggling for the last breath of life. I thought what a horrible sight it was; and I lay upon the ground thinking upon my own fate, for I felt very bad. I could not tell how long it would be before I was food for some wild beast. I began to get very low-spirited and given to fret; when, all at once, I thought that would not do; so I rallied my feelings, and walked about, and began to think I should soon be better. This, and the medicine the doctor had administered, soon began to revive me, and I felt a deal better. I know that numbers made themselves worse by giving way to their feelings, for the doctors would always tell the men to keep up their spirits. Our officers came round to visit the sick, and were very kind to us; but we were the worst off for carriages to carry the sick, and we could not leave them behind. The heat was above 100 degrees, and the water was very bad on account of the wells not being used, which caused the water to be stagnant and black, and smell very offensively, so that we were obliged to stop our noses whilst we drank.

"The morning was hotter and closer than I ever felt it before, and the wind was awful; fairly parching flesh. We had not marched more than two miles on the road before men began to fall dead in the ranks, and numbers fell senseless to the ground. Our line of march was strewn with dead, dying and sick. The moanings and cries were heart-rending. Our doctors and apothecaries were all engaged in bleeding; but as the night was very dark, they could not find the vein, and they cut gashes across the arm any way, so as to get blood. Some would bleed, and some would not, for the blood was congealed in the veins, and as black as jet. All our carriages were crowded, and even the baggage cattle were loaded with sick. The cry for water was past all describing; the mouth and tongue were swollen and parched, the eyes looked wild and ghastly, and ready to start out of the head.

"As we went along, nothing but horrible sights met the eye; men lay upon the sands by dozens, gasping for breath; some would try to utter some one's name—perhaps a dear old parent's, a grey-headed old father's, or a heart-broken, lonely old mother's, or it might be a lovely wife's, left to lament the loss of a soldier-husband. But alas! the brain was burning, and the mind wandering; the sufferer's strength was going, and death stared them in the face. What could be done? All the skill of the physician could not restore them. I saw our colonel look at them, and he exclaimed, 'Oh my poor men,—my fine regiment—what shall I do?'

"Our rations were wretchedly bad and dear, we could not get anything but flour, and not that at any time. We paid three-pence a pound, and for that of the coarsest kind, it was nothing more than corn split in three or four parts, and full of chaff and dirt, and even straw an inch long; and it was so coarse that we could not stick it together to make a cake of it. Our chief living was one pound of bread and one pound of meat, or rather skin and bone, and rice boiled, and we had to turn out after a day's march, and cook it under a burning sun. This was through not having good and faithful cooks. Our men felt it bitterly, and often wished that we could fall in with the enemy and kill them at once; or that we might be put out of our misery.

"Soon after day-light we came in sight of mountains. This was a long day's march, and numbers of men fell completely beaten out. I was ordered to fall to the rear, and take charge of the men of my company, and to bring them up as well as I could. Many of them wished they were dead, or had been killed at Mooltan; and I was of the same mind, and began to feel that I would rather die than live in such misery. Several of our baggage camels and cattle, and some of our cavalry horses, dropped dead in the ranks. We halted about ten o'clock, and could not pitch our camps, owing to the camels being knocked up; they had not arrived, and we lay

on the burning sand waiting for them.

Brutalities of War to the People.—"Some of this work was attended with horrible brutality by our men, with I am almost ashamed to mention. No one which Christian feeling ought to be guilty of such cowardly, unsoldierlike actions, as some of those committed even upon old men, entirely harmless, and still worse, upon the poor helpless women. In several instances on breaking into the retreats of these unfortunate creatures, a volley of shot was fired amongst them, as they were huddled together in a corner, regardless of old men, women and children. All shared the same fate. One of my fellow-corporals, who never was worthy of the jacket he wore, shot a poor gray-headed old man, while he was begging that he would spare, and not hurt his wife and daughter, nor take away the little property they possessed, consisting of a few paltry silver rings upon their fingers and in their ears. The fellow pulled the rings off in the most brutal manner. Most of these poor creatures were plundered of every thing they possessed that was of any value; and what could not be carried away, was completely destroyed. Our native soldiers were much worse, and more brutish; but they were more to be excused, as they were natives.

Horrors of War.—"As day broke, we passed the ruins of several villages, which plainly showed that ravages of war had done their work. Numbers of dead bodies also lay scattered around, whose bones were bleached by the sun. The crops, too, were destroyed; they were either eaten off by the cattle, or trampled under foot. The wells of water were half full of corpses which were putrid, and this water we were obliged to drink.

"The smell from the dead was very bad; it was sufficient to create a plague in our camp. The troops of jackals, which were always prowling about at night, were getting quite fat with their feast of human flesh; the vultures and ravens were also growing too lazy to fly away as we passed them, while they were setting upon and pecking the bodies of the dead.

Foreign News.

NEW YORK, Jan. 11.—The Collins mail steamship *Baltic*, Capt. Comstock, from Liverpool early on Saturday morning 30th ult., reached her dock here at half past 3 o'clock this afternoon. She brings 82 passengers, among whom is Commander Perry.

A high diplomatic conference was to be held at Vienna, on 28th of December. The Ambassadors of England, France, Austria, Prussia, and Russia, (Prince Gortschakoff) were to take part in the discussion. The conference was to be of a positive character.

A Vienna despatch of the 25th says that Prince Gortschakoff had presented to Count Baol a note which he had received from St. Petersburg. It is believed to be unsatisfactory, but it is not the final reply of Russia.

In regard to the Prussian mission to London of which high expectations had been formed, it was surmised that M. Usedom was merely the bearer of an autograph letter to the Queen, and that his instructions are merely to watch, on the spot, the course of events. Nothing certain, however, was known.

AFFAIRS IN THE CRIMEA.—Affairs before Sebastopol were unchanged up to the 20th of December. The Russians claim to have done considerable damage to the approaches of the Allies. Nevertheless, the third French parallel was completely mounted with cannon.

The reinforcements of the Allies up to the 18th of December had reached 18,000.

An official despatch from Balaklava published in the *Monitor*, says that the situation of the Allies is excellent.

Gen. Liprandi, with 40,000 men, was manoeuvring in the vicinity of Balaklava.

Menschikoff was sick, and Gen. Osten Sacken was in command of the Russian forces.

Five thousand Turks had landed at Eupatoria. The destruction of Omar Pasha's army was kept profoundly secret, but it is supposed that it will invest the north side of Sebastopol.

The railway expedition was already on its way from England in seven steamers and two sailing ships, with all the materials for constructing a railway from Balaklava to Sebastopol.

The wretched state of the roads in the Crimea had put a stop to all the military operations. Communication between Perkop and Simphoropol was completely interrupted, and a week had elapsed since a courier had arrived at Odessa from Sebastopol. At last accounts the weather had improved, and heavy frosts had set in, which had caused a renewal of activity on both sides.

Admiral Hamelin, writing on the 12th, says that "for the last four days the place had kept up a considerably brisk fire. The enemy has made two vigorous sorties against our lines, and those of the English. In each case, as soon as they reached the parapets, they were by a well sus-

tained fire of musketry, and repulsed at the bayonet, after an obstinate struggle."

A skirmish occurred near Inkermann on the 15th.

On the 17th of December, Omar Pasha left Shumla for Constantinople. His proposed future movements are not known.

Turkish troops had begun to arrive in the Crimea, from Varna, on the 18th.

A letter in the *Seldaten Freund* says: "The defence of the fortress of Sebastopol is now to be conducted on a new plan. The costly material will be removed from the bastions on the walls and carried back to the ships. Twenty-two ships have been equipped and are now ready for sea. It is probable the garrison have mined the places they pretend to have left."

The *Fremden Blatt* says, likewise: "The defence of Sebastopol will be confined to the forts."

We have further particulars concerning the naval sortie from Sebastopol. Two Russian steamers, towing six gun boats, went out of the harbor on the 6th of December, and, after firing on a French steamer and bomb ketch, were compelled to retire. The passage between the sunken ships is only wide enough for one vessel to pass at a time.

The allied fleet was moored outside of the double Bay of Chersonesus.

Orders had been received at Warsaw to complete the additional works of the citadel within the first fortnight of January.

Marshal Paskiewitsch has ordered the immediate enrollment of three parks of flying artillery.

The recruits of the new levy are to create a second grand army of reserve, to be concentrated at and around Moscow.

Twenty thousand men were employed in fortifying Kier.

France and England have notified the Swedish government that all intercourse between Finland and the Russian harbors in the White Sea is to be stopped.

A Russian ukase is published, ordaining that, whoever, after a battle, shall commit acts of cruelty on the wounded or unresisting, shall suffer the penalty of death.

Gen. Osten Sacken is removed from the command of the third to that of the fourth corps, vice Danneberg, disgraced.

The chief engineer officer who conducts the defence of Sebastopol, is General Destrien, a Frenchman.

General Schobelsky is appointed Governor of Odessa.

Eight English steamers were taking soundings off Etcharkoff, from which it is surmised that the allies will make an attack upon Kinburn, preparatory to an attack on Perekop.

A levy of ten men in every thousand is ordered in the eastern half of the Russian Empire to be completed by the 15th of March.



The Advent Herald.

BOSTON, JANUARY 20, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER LV.

This glorification being given as the reason why Christ should call, and why nations should run to him, there follows a general exhortation for men to repent and turn unto him:

Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way, and the unrighteous man his thoughts;
And let him return unto the Lord, and he will have mercy upon him.

And to our God, for he will abundantly pardon.—*vs. 6, 7.*

The exhortations in v. 6, are put by substitution for an endeavor to obtain a true knowledge of God and reconciliation with him while his pardon is still possible. To the same general purpose we are exhorted, (2 Cor. 6:2,) "not to receive the grace of God in vain." And, (Heb. 3:43,) to "exhort one another daily while it is called To-day: lest any of you be hardened through the deceitfulness of sin;" which implies that men may outlive their day of grace, and become either hardened in sin or be deprived of the means of religious instruction.

When God withdraws his spirit there will be no more disposition to call on him, and when death intervenes, he is no longer near to be called upon; but till then, (Joel 2:3,) "it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The wicked forsaking "his way" is put by substitution for his forsaking his evil practices; and his "return" unto the Lord, is put by the same figure for his compliance with the conditions of the gospel—one of a class, by the synecdoche, being put for all the wicked. "The unrighteous man," is in the margin, "the man of iniquity;" and "will abundantly pardon," is, "he will multiply to pardon." The Psalmist said, (130:7,) "With the Lord there is mercy, and with him there is plentiful redemption. He says in Isa. 1:16-18—"Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool." Matt. 11:28, 29—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls."

For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.—*v. 8.*

This is given as the reason why forgiveness may be hoped for. Men find it difficult to forgive at all. When they forgive once, and the offence is repeated, they find it still more difficult to forgive again. The carnal heart harbors malice, and desires revenge; and grace alone can prompt to full and free forgiveness,—which is a doctrine unknown outside of Christianity. The forgiveness of others, is however an indispensable condition to the forgiveness of one's self; and to be able to do so for Christ's sake, is doubtless one of the highest of Christian attainments, as it is one of the most satisfactory evidences of growth in grace. Said the Saviour, (Matt. 6:9-15,) "After this manner pray ye: Our Father which art in heaven . . . forgive us our debts, as we forgive our debtors . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." *Ib.* 18:21, 22—"Then came Peter to him, and said Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Luke 17:4—"And if he trespass against thee seven times in a day, and seven times in a day turn to thee saying, I repent; thou shalt forgive him."

For as the heavens are higher than the earth,
So are my ways higher than your ways, and my thoughts than your thoughts.—*v. 9.*

By a simile, the apparent elevation of the heavens above the earth, illustrates the superior wisdom and excellence of God's purposes—"ways," by substitution, being put for the principles on which the Divine and human plans are conducted; and height, in connection with thoughts, is a metaphor illustrative of their superiority. Psa. 103:11—"For as the heaven is high above the earth so great is his mercy toward them that fear him."

For as the rain cometh down, and the snow from heaven, and returneth not thither,
But watereth the earth, and maketh it bring forth and bud,
That it may give seed to the sower, and bread to the eater:
So shall my word be that goeth forth out of my mouth:
It shall not return unto me void, but it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.—*vs. 10, 11.*

By a simile, the results which will follow in accordance with the promises and threatenings of Jehovah, or illustrated by those which follow the descent of rain from heaven—in accordance with the relation of effect to cause—"Word," is put by an synecdoche for the words of Jehovah; and by metaphors they are spoken of as "going" and "returning," to illustrate that they will not fail of being complied with. Deut. 32:2—"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Read Mat. 13:3-8, 18-23.)

For ye shall go out with joy, and be led forth with peace:
The mountains and the hills shall break forth before you into singing,
And all the trees of the field shall clap their hands.—*v. 12.*

This is an evident reference to the final result of the Gospel dispensation, "the dispensation of the fulness of times," (Eph. 2:10) when he shall "gather together in one, all things in Christ, both which

are in heaven, and which are on earth." This is the time when, (Rev. 7:17) "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The representation of the mountains and hills as singing, and the trees of the field as clapping their hands are metaphors illustrative of the joyousness of that epoch. Psa. 96:11-13—"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." *Ib.* 98:7-9—"Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

Instead of the thorn shall come up the fir-tree,
And instead of the brier shall come up the myrtle-tree,
And it shall be to the Lord for a name,
For an everlasting sign, that shall not be cut off.—*v. 13.*

When because of sin man lost Paradise, it was said, (Gen. 3:17, 18,) "Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee." Isa. 24:6—"Therefore hath the curse devoured the earth, and they that dwell therein are desolate." But of the regenerated earth we read, (Rev. 22:3) "There shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him." And then, "instead of the thorn shall come up the fir-tree, and instead of the brier, the myrtle." Isa. 51:3—"He will make her wilderness like Eden, and her desert like the garden of the Lord." 41:19, 20—"I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

This is the epoch to which Peter referred (Acts 3:21,) as "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." And this change once affected, is to be evidence of its eternal prosperity—the same Word which first predicted, and which will then have perfected it being all powerful to preserve forever this inheritance of the Saints, as he has promised.

This regeneration of the earth being to the Lord "for a name," implies that it will be an everlasting monument or memorial of his goodness, as in Gen. 13:11, where "for a name," is made equivalent to "for a praise, and for a glory." "Cut off," is a metaphor, to illustrate that this evidence of God's goodness will be eternal.

THE ABRAHAMIC INHERITANCE.

(Concluded from our last.)

WHILE there returned but a small portion of the ten tribes, the number of the two tribes was also very small, compared with those carried into bondage. And those of the ten tribes who did not return, must have become lost in the surrounding nations: for they have never been found as a nation since. They were to be "not a people."—Isa. 7:8. In that day, as in the time of Paul, they were "not all Israel, which were of Israel."

We are to keep in mind the fact, that when Paul wrote, the great body of believers were Jews—although many of them had resided in other countries. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."—Acts 2:5, 6. Peter assured them that "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls."—Acts 2:39-41. "The Lord added to the Church daily such as should be saved."—*v. 47.* In a few days "the numbers of the men was about five thousand."—*Ib.* 4:4. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."—*Ib.* 6:7. After the death of Stephen "had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and

walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—9:31. Thus while the mass, as in former times, rejected God and were rejected of him, the "remnant"—"his people which he foreknew" were accepted of him. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7. This election constituted the seed of Abraham in that generation, as the seven thousand who had not bowed the knee to Baal, constituted the remnant according to the election of grace in the days of Elijah. And to argue that the branches broken off because of unbelief, must necessarily be reckoned with the Seed, is to argue that the descendants of Ishmael, Keturah, and Esau, must also be thus reckoned.

Many writers seem to forget that the early Church were "Israelites, of the seed of Abraham." Had they not been, there would have been more propriety in looking for the succession of Abraham's posterity among the descendants of rejected Jews. And it is very singular that in looking for that seed, few of those who look for it among them, seem to consider that the descendants of believing Jews are also of that seed.

We read that "the disciples were called Christians first in Antioch."—Acts 11:26. And this change of name, was a subject of prophecy—to take place when the Lord should speak to the nation and they should not hearken to him: "Because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."—Isa. 65:12-15.

Christ, the true light that lighteth every man who cometh into the world, came and spake to the Jewish nation, as never man spake, and they refused his message. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:11-13.

The unbelieving Jews called for the death of Him whose rejection Moses predicted would result in their destruction; and in crucifying Christ, they invoked the direst vengeance on themselves and their offspring. If therefore the believing Jews were not thenceforth those in whose line the seed of Abraham was to be found, much of the writings of Paul are meaningless to our understanding,—with the present light we have on the subject.

Owing to the change of name, many overlook the line of succession, and forget that under the name of Christian, Abraham has had a natural posterity, independent of the Gentile branches which were grafted in. It is true that their residence has not been in the land of promise; for the temporary covenant at Sinai is abrogated, and the only claim to it, is by virtue of the promise which was 430 years before the giving of the law, and which gives the land to the seed of Abraham, on the same terms as it was given to him. Therefore that promise can be fulfilled only in the restitution. For "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:40-43.

At that epoch, Abraham and the faithful of his posterity—all who are numbered in the seed of promise—all who died in faith without having received the promise—the long line of worthies, kings and prophets, martyrs and holy men of old,—all the pious from all the generations of Abraham's descendants, will receive the promised inheritance. The inquiry of Abraham, "Whereby shall I know that I shall inherit it?" and which God answered with an oath—swearing by himself because he could swear by no greater—will not

only have been answered, but will be realized.

The other part of that covenant will also be fulfilled—all families of the earth will be blessed with faithful Abraham. Said John: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands. . . . And one of the elders answered, saying, unto me, What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:9, 13, 14.

All these will have been admitted to the blessed privilege of fellow-heirs with the seed of Abraham. "For he is our peace, who hath made both one, and hath broken down the wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are built together, for an habitation of God through the Spirit."—Eph. 2:14-22. Thus the believing Gentiles become "fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Ib. 3:6. Here was an accession to the original olive-tree, of branches from wild olive-trees, possessing the same holy faith which he had to whom the promise was made. "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."—Rom. 11:16.

Believing Gentiles, however, have no superiority over believing Jews. Said Paul, "And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut off the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?"—Ib. vs. 17-24. Thus God has not cast off the Jews: they with Gentiles may believe and be joined to the olive-tree from which they were broken by unbelief. The full number of believing Jews, will constitute the "all Israel" which will be saved, when the Deliverer shall return to Zion to turn away from believing Jacob, ungodliness and all the consequences of the fall. Their sins shall "be blotted out when the times of refreshing shall come from the presence of the Lord."—Acts 3:19. "For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29.

While the land of Palestine is given to the seed of Abraham, those blessed with him will inherit the earth. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10.

We shall not go into the question whether the redeemed of Abraham's posterity have in the land of Palestine, any privileges which those who are

not of his descent have in other parts of the earth; we have no opinion on that point. But this we do know that whosoever may inhabit the new Jerusalem, "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

CHURCH FAIRS, FESTIVALS, &c.

About ten years since it had become quite fashionable, for churches to resort to fairs, festivals, &c., to raise funds for the payment of their debts, or to expend, in charities. It is not always possible to discriminate between names and objectional features connected with such names. We do not suppose that there is any sin in the making and selling of useful articles for the purpose of feeding the hungry and clothing the naked, whether the operation of the sale be called a fair or any other name. Nor do we suppose that the use of tickets of admission, where sound and Christian sentiments are to be expressed, is any more objectionable than the taking up of a contribution at its close. There were, however, in connection with the fairs and festivals referred to, many things which were inconsistent with the *place* and *professions* of those who held them. And

1st. Lotteries and Raffles were connected with them, to such an extent that the Grand Jury at Albany made a presentment of them as a violation of the statute. If those things were allowable on such occasions, it would be difficult to convince many that they were wrong at other times. Another mode of gambling practiced on such occasions, was by inserting a ring into one of the slices of a piece of cake, and then selling all the pieces at exorbitant prices each buyer hoping to get the ring. Another practice was that of the grab-bag, in which various articles were cast, and, on the payment of a specified sum any person was permitted to thrust in his hand and secure whatever he could grasp.

2. The Post Office. This was a work of extortion practiced in this way. Letters would be written and directed to various individuals expected to be present which would be heavily charged with postage according to the rates that prevailed twenty years since. Those present to whom these missels were directed would then be informed that there was a letter for them, and to save their credit for generosity they would be compelled to walk up and fork over the amount of the postage thus sponged out of them.

3. Feasting was another attraction at these places. At Rochester, N.Y., in a Methodist church they had a deer roasted whole, with other accompaniments to match. The only appeal there made to the purses of the public was through their stomachs.

4. Amusements of various kinds were made to attract to these gatherings. We have before us a copy of a handbill dated "Webster, Feb. 13th, 1844," in which it is advertised that an "Olio and Ladies Fair," would be held at the "Congregational Church in Webster, on Sunday Feb. 19th, at 6 o'clock P.M." And to draw the people there, it was announced that "the celebrated Temperance Minstrells from New York," would be there to "amuse" with their "glees, anecdotes and speeches."

5. The promiscuous nature of the audiences was another objectionable feature. Tickets for several church festivals in New York were advertised to be left for sale at the bars of different hotels; and the audiences attracted, comprised those who went in for the *fun* of the thing, as well as others.

Other objectionable features might be named; but these suffice to show that there were strong reasons for discountenancing such gatherings. The opinion which we then formed of them we still hold, unchanged and unmitigated. But none of these reasons hold good against meetings of Christians in a proper and Christian manner.

The point to which we were coming in these preliminary remarks is this: The ladies connected with the new Advent Chapel in this city, in fitting it up for the use of the society, have incurred a debt, after doing what they could with the aid of their friends, of about \$230. They thought that by inviting several clergymen and others to address them in the new chapel, and at the close of the evening partake of a collation of cold ham, cold tongue, apples, cold water, &c., that these articles would be given them, and that by the sale of 500 tickets at 50 cts. each they might pay this debt. They arranged accordingly; the speakers

applied to, promised to address them, and hams, &c., were freely offered, and it was expected to hold this meeting on the evening of the 12th inst. On further reflection, however, it was believed that it would give occasion for much misrepresentation. Some it was thought would purposely misrepresent its object, and by falsehoods respecting it, cause the truth to suffer. And others it was supposed would fail to perceive the difference between an occasion like this, and the objectionable things which have been before noticed. Therefore, on the principle laid down by Paul in 1 Cor. 8:13,—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"—the whole idea was abandoned and the proffered gifts returned to their donors. The argument of Paul is, vs. 4-11, "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him. Howbeit, there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience, being weak, is defiled. But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?" He also says Rom. 14:14-17—"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

The idea was abandoned, therefore, lest it should be the cause of making some weak brother to offend, because of his not understanding fully what was proposed and designed; and also lest it should be made an occasion by designing individuals to malign and falsify their motives and acts. Thus it was relinquished, so as to give no occasion of offence to any by "making their good evil spoken of."

We make this statement because we learn that false reports have already gone abroad respecting their intentions, and to give those who have been particularly distressed by the fear that we should do wrong, an opportunity to show the depth of their joy at the abandonment of the project by the amount they will give to remove the burden which is still borne, but which would have been removed by that measure.

FAREWELL SERVICES.

ELDER HINES gave three discourses last Sabbath, appropriate to the circumstances of his departure. In the morning he spoke from Heb. 12:13, 14; in the P.M. from 2 Cor. 13:11; and in the evening from Paul's address to the Elders of the Ephesian church. Acts 20.

The following is a brief sketch of the afternoon discourse, with a letter from the church:

2 Cor. 13:11.—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

To bid farewell to friends is among the most difficult things we do. Farewell is a melancholy word; but we must sometimes use it.

I am about to bid you adieu for a brief period, to take a long, and in some respects perilous journey.

I have been invited by my Christian friends in California to visit and preach the gospel to them, and thus a door has been open to me for several years in that field, which I have promised to avail myself of, as soon as circumstances would justify. I think they now do; and if recruited by my sea voyage, I hope to perform some service for my master and his cause, not inconsistent with the repose I seek, and the restoration and confirming of my health.

Having been intensely engaged for sometime past, I am quite prostrated, both in body and in mind, and I feel very much the need of a change of scene and of occupation. Indeed, I doubt whether, under these circumstances, I am fitted to labor

longer with you at the present time, with hope of success. Therefore the need of a brief respite.

In parting I may appropriately repeat to you Paul's valedictory address to the Corinthian church, which I have chosen as my text:—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

I. *Be perfect.* Labor after holiness. Bring every Christian grace to maturity.

This advice may refer to Church discipline. See that all things are placed and kept in order and that all defects in it are supplied.

It will also apply to individual Christians, exhorting them to improve in personal religion. After all that may have been done, you may still be wanting in some points. See that these are set right. Remember that the house of God, the the closet—the throne of grace—in short, all the means of grace—are within your reach, and promise to aid you in this work.

II. Paul's farewell advice is, to "Be of good comfort." Take courage, and rejoice in the Lord. Be not swallowed up with excessive sorrows, nor despond in any degree; but maintain a cheerful confidence under even discouraging circumstances. I shall be sad if I see any of you sunk in despondency in view of my departure. While the Lord is your Shepherd, how can you want?

III. *Advice*—"Be of one mind." This does not refer to unity of sentiment, so much as to unity of design and affection. However you may differ in lesser matters, be of one heart in seeking the salvation of the souls of your fellow men. Love one another: have fervent charity among yourselves. It is said of the apostle John, that, when aged and infirm, it was necessary for him to be led to the assembly of the saints, and that there his sermon was couched in these few words:—"Little children, love one another."

IV. "Live in peace." Be of a pacific, or peaceful temper, seeking the things that make for peace in the family, the church, and the world. True, our Saviour says, "Offences will come; but woe unto him by whom the offence cometh." Angry contests, ill-will, arising from trivial causes, differences of opinion partly expressed, supposed neglect, tattlers and backbiters, the most despicable beings in the world, may in a little time set things in a blaze. But it is our duty to avoid all these evils, and cultivate peace.

My beloved brethren and sisters, farewell! You have been the joy of my life in my ministry, and in all my trials, fatigues, and sufferings I have had your sympathies and prayers, to which I owe much of my success. Still may your prayers ascend for me, till our work is done.

Some of you are my spiritual children—you have received your first religious impressions under my labors. I hope to meet you in the kingdom of God. But I bid you farewell, with all the fond affection of a pastor's heart. O remember, "he that endureth to the end, the same shall be saved!"

But I may bid you farewell in another and more cheerful sense. What hopes and joys are yours! What glory, what crowns, what hopes are laid up for you! In all the way God will make all things to work for your good, and in the end, which is "nigh even at the doors," the kingdom itself—"all will be yours." Soon, you will fare well indeed.

But I must bid farewell to the impenitent sinner. Yes, sinner, we must part. It is for you to say whether it will be forever! I have done what I could to induce you to lay up a treasure in heaven. "I have kept back nothing that would be profitable to you." I have preached to you as a dying man to dying men. O receive the last word of exhortation from your friend! I beseech you in Christ's stead, be ye reconciled to God.

"Let not these warnings be in vain,
But lend a listening ear;
Lest you should meet them all again,
When wrapt in keen despair!"

Finally, brethren, farewell; be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you. Amen.

At the close of this discourse, Elder A. Hale read the following letter, prepared by request of the church, prefacing it by some pertinent remarks:—

LETTER FROM THE CHURCH

To all who love our Lord Jesus Christ, generally.

BRETHREN AND SISTERS:—As our beloved pastor, J. V. Hines, is about to leave us for a season, to visit a distant part of the country, it is deemed advisable by this church to express their sense of its propriety, that those abroad, who on account of his wide extended relation as the servant of the Christian public, feel an interest in whatever of this kind he may undertake, might know the reason for so doing.

1. Such have been his excessive labors and cares now for long a time protracted, that we are all

Continued on the last page

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SERMON.

Preached by Elder L. Osler, on the evening of the dedication, at the new chapel in Boston.

(Continued from our last.)

Allow me now, to notice another period, in which we are all practically interested; premising, that either we are engaged in a work of unwarrantable and dangerous innovations on long fondly cherished, and generally acknowledged views of Christian doctrine, or else, we are doing what the case demands, and what the providence of God is manifestly sanctioning, as in the former instances.

And 1. What marks of peculiarity are there in the cases cited, with the present one? I answer, that as both the preceding periods were peculiar in the history of the Church and world, so the present time is confessedly peculiar, and viewed from various stand-points, is ominous of important and immediate changes. "Respecting the nature of the change, men differ, but of its proximity, all are persuaded."

Quotations on the point might be multiplied to any extent; but the following will suffice to illustrate:

"In Dec. 1826, the late Mr. Canning testified in the House of Commons, 'I fear the next war which shall be kindled in Europe will be a war not so much of armies as of opinions, the consequence of letting loose the passions, at present chained and confined, would be to produce a scene of desolation which no man can contemplate without horror. I dread the recurrence of hostilities in any part of Europe, and would bear much and forbear long, rather than let slip the furies of war, not knowing whom they may reach or how far these ravages may extend.'"

"The following extract from a French journal of Jan. 5th, 1839, says:

"After a review of the stormy condition of the world at this moment, are we not authorized to offer with solemn emotion this great question, 'Whither are we going?'"

"We have already said, that we have no pretensions of any kind, and we shall especially guard against endeavoring to answer the great question that we have just offered, by the light of diplomacy."

"What is indeed that mass of short-sighted wisdom, which imagines to govern the world, and to foresee at two days' distance what the future will bring forth? Microscopic wisdom, perfectly versed in the crowd of odious and shameful details, of which the political world at this moment is composed, and who, foreseeing one of the turns of the road, imagine that the general direction of things will necessarily remain in the course in which human affairs now run. When Napoleon departed for Moscow, did he, powerful as he was, know that he was departing for St. Helena? Leaving then the great question asked above, to remain in all its vagueness, and inquiring anew, Whither are we going? we reply:

"As to the details, no one knows; but generally, here appears certain to us.

"At best through violent storms.

"To an immense revolution, which shall renew the political and religious world.

"To a moment of profound darkness followed by a dazzling light.

"To a casting down of the proud, and exaltation of the feeble.

"But all very differently to what the several parties imagine."

From the Zion's Herald of Nov. 15th we take the following:

"Aye, even in the nations themselves, there is a dim perception, an undefined anticipation of a speedily approaching period, in which they shall rise from their long endured miseries. The sweet melodies of a coming age of piety and peace, like the soft music of distant chimes, are falling on our old world's dull ear. We cannot believe that these anticipations are fancies. We hail them as prophetic of a better future, as indicative of a rapid extension of the gospel of Jesus."

"The present state of public affairs in Europe, presents a very strange and frowning aspect. Despotism is now carried to its utmost height in Russia, Austria, Prussia and Germany, and France is under the sway of a tyrant and dictator, who has in the meantime a numerous army at command. What is to be the ultimate result no one can tell. But we know that the Lord God Omnipotent reigneth, and that the present movements are so many links in the great chain of Providence, leading onward the world's renovation, and to that period when the glory of the Lord shall be revealed and all flesh see it together—when wars shall cease to the ends of the earth, and when there shall be nothing to hurt or destroy among all the tribes and families of the earth." I am my dear friend,

Yours most affectionately,

1852.

THOMAS DICK.

"An important movement among the Hebrews of Europe is announced in the Jewish Chronicle. Such is the feeling of alarm felt among them in respect to the revolutions taking place, that thousands that have been baptized into the Catholic Church to escape persecution, and thus more than one thousand from the city of Pesth, in Hungary, have resolved to emigrate to the United States. Among these are some of the most respectable Hebrew families of Europe, and in emigrating, the rich are to support the poor. The Jews have been wantonly persecuted for centuries in most parts of Europe, especially in Prussia, Russia and Austria, but nowhere more than in Hungary, where they form a numerous portion of the population. Many of them possess immense wealth, which in America they can employ and enjoy without fear."

President Wayland, in a sermon preached at a Ministerial Association at Rochester in 1853, said:

"Within the lifetime of men who hear me, the question will probably be decided, whether the kingdom of Christ is now to proceed to universal victory, or ages of intellectual and moral darkness are again to overspread the earth. It is for such a crisis as this that the disciples of Christ are now called to prepare."

Rev. C. R. Imbrie, in a discourse preached before the Synod of New Jersey, in 1849, said:

"Let us turn now to another view of the subject. (Speaking of the kingdom of God at hand.) Who are the men that urge these questions upon us? Fathers and brethren, suffer me to appeal to you. Let me express my growing conviction that the Church of Christ, in her missionary work, feels a pressing need of inquiring at this time and upon this subject. We are brought to a crisis. We must go forward or retreat. Every man who will take the pains to examine, feels the immense pressure of this difficulty, and this pressure is avoided only by inactivity. Against the generally adopted theory on the one side, there is setting in a strong tide of influence on the other."

In fact, there has been so much said and written, on this all-pervading conviction of a crisis at hand that it would be a work of supererogation to multiply quotations on this point.

This then, is one striking item of parallel in the cases.

2. Another mark of peculiarity is, dispensational truth adapted to this time.

What we mean by dispensational truth is, that which will enable the Church to determine her present position, and her relation to the end; by which she may understand the bearings of the present time, (confessedly peculiar) and be prepared to give a scriptural response to the query that comes in various forms from every quarter, "What of the night?"

We apprehend that this question in its various bearings, can only find an ample solution in the message which Christ ordained should be made, immediately preceding the end, and subsequent to the manifestation of certain political, moral, and celestial phenomena, viz.: "The kingdom of God at hand;" in the coming of which kingdom, are involved, the pre-millennial coming and reign of Christ, the first resurrection, and the restitution spoken of by all the prophets of God. And we submit for your consideration, that these conclusions are the legitimate offsprings of those principles of biblical interpretation, established by Christ, maintained by the apostles, and without exception held sacred and inviolable by the Christian Church for the two first centuries of her existence.

We think that a little attention to the facts in the case, will show the propriety and importance of the work in which we are engaged. That the principles of sacred hermeneutics which we have adopted, and the distinctive views evolved from those principles, are in accordance with primitive and reformed Christianity, will be made to appear from the following:

Gibbon says: "It was universally believed that the end of the world, and the kingdom of heaven were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood, in their literal sense, the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of man in the clouds, before that generation was totally extinguished, which had beheld his humble condition." He adds, "The ancient and popular doctrine of the millennium, was intimately connected with the second coming of Christ." Again he says: "The assurance of such a millennium, was carefully included by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the Son of Constantius. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed,

in a very considerable degree, to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign on the earth was, at first, treated as a profound allegory, was considered by degrees, as a doubtful and useless opinion, and was at length rejected, as the absurd invention of heresy and fanaticism."

The Encyclopedia Americana, on the article, Millennium, testifies: "Chiliasm, or the expectation of the blessed millennium, became, therefore, a universal belief among the Christians of the first centuries, which was strengthened by the prophecies contained in Rev. 20th, and 21st.

Neander in his church history gives us the following:

"The Christians were certainly convinced, that the Church would come forth triumphant out of all its conflicts, and, as it was its destination to be a world-transforming principle, would attain to the dominion of the world; but they were far from understanding at first the prophetic words of Christ, intimating how the Church, in its gradual evolutions, under natural conditions, was to be the salt and leaven of all human relations. They could at first, as we have before remarked, conceive of it no otherwise than this, that the struggle between the Church and the Pagan state, would endure till the triumph brought about from without, by the return of Christ to judgment. Now it was here that many seized hold of an image which had passed over to them from the Jews, and which seemed to adapt itself to their own present situation,—the idea of a millennial reign, which the Messiah was to set up on earth at the end of the whole earthly course of the world, where all the righteous of all times should live together in holy communion. As the world had been created in six days, and, according to Ps. 90:4, a thousand years in the sight of God is as one day, so the world was to continue in its hitherto condition for six thousand years, and end with a thousand years of blessed rest corresponding to the Sabbath. In the midst of persecutions, it was a solace and a support to the Christians, to anticipate that even upon this earth, the scene of their sufferings, the Church was destined to triumph; in its perfected and glorified state."

(To be continued.)

LETTER FROM I. C. WELLCOME.

BRO. HIMES:—As I am still pursuing, and find the Lord is gracious unto us, in opening the way for truth, and breaking down the wall daubed with untempered mortar, also in exposing the errors of some great pretenders, and the lies of some who make it their business to defame the faithful laborers. I feel that praise is due to him, from us poor mortals who are permitted to suffer reproach for Christ.

Since returning from the meeting at Boston, I spent one Sunday with the church at Richmond, and preached the word. I could clearly discern some good fruits of our late conference in that place, and I can but hope that God's blessing will be bestowed more abundantly still, and unite all the elements of Christian principle, and enable them to walk together in the light, until Jesus comes. I next went to Madison, where I had been requested to visit and labor, by some who love the Lord and hope for his soon coming. I preached the word to them in six meetings, and have good reason to hope that it was "not in vain in the Lord." All good results depend on God's blessing. The circumstances under which we labored, seemed to us, and to the little flock of saints there, very unfavorable.

Some few years ago, brother D. Churchill, was invited to that place, and his labors were blessed to the awakening of the community to the all-important subject of the judgment near, and though sectarian prejudice was violent, and opposition waxed strong, yet a number were converted, and some Christians brought into the faith of the Advent near, making a happy company of believers, who were exerting a healthful and strong influence on the sects, and community around them. Bro. A. Ross, also labored some with them, and a constant growth of the society strengthened them, until they were persuaded by some time preachers, (whose unchristian practices, and more unchristian teaching, had stirred the indignation of many of the community) to have a time tent meeting. They did so, and though few in number, sustained it well, while they, and all who wished, were enlightened by the teacher, on the '54 time, and, "meat in due season," "present truth," &c., as they called it, giving at the same time many false statements about us, poor souls, who refused their light, to poison the minds of converts against those who stood in "the true light." The meeting of

course, had its result on the community, who improperly, though ignorantly, considered it a representation of Adventism. Our brethren and sisters being of the good kind, though embracing the time, some of them, yet when the argument was fully out, and they disappointed, had the wisdom and Christian honesty to confess the error, as others of us have had to do before, when misled. Thus they show themselves to be honest, and to have that Christian humility which always leads us who have it, to say, when we see our mistake, I am wrong. This is a pride staining sentence, one not easily spoken by the proud heart, though his errors stare him in the face ever so clearly. Those who do pronounce it, and take a course to show they mean to be right in future, always gain the respect and confidence of the honest around them. This begins to be seen in that place, the people finding that there is a difference between some men and others, owing to principles, gave a much more candid hearing than we expected, and there seems a prospect for good to be done in the name, and by the help of the Lord. The brethren and sisters are open hearted, devoted, active members, and are ready to do all they can for souls while the day lasts, and by judicious labor, will see others added to their number. They are desirous for brother Daniel Churchill to visit them again. I hope he will do so soon. I went thence to South Albion, where I had sent an appointment to brother Jeremiah Carr, but as he did not get the letter, we had no meeting on Sunday. Found brother and sister Carr rejoicing in hope, and knowing in whom they believe, patiently waiting, and earnestly desiring the coming of the Lord. I am forcibly reminded, often, of that text of Scripture, "He that trusteth in him shall not be confounded," and of the prayer of David, "In thee, O Lord, do I trust, let me never be put to confusion." As we had no meeting we went to visit our brethren in Palermo, and spent the day with them, profitably I hope. Found them greatly depressed and humbled by the severe disappointment with which they had met, as they had been turned from the true light, and taught to trust in the eighth month movement, and to take a course not warranted by Scripture, in making positive what is not so. But these brethren, like some others, have integrity of heart, and do not mean to countenance those "who handle the word of God deceitfully." I trust they have, like myself in days past, learned a profitable, though painful lesson, and though they now think, they have spoiled their influence, yet if they cleave to God, as I trust they will, he will lead them out of confusion into clear light, and yet use them in his cause, as in days past, when their minds were enlightened by the word.

Monday, Dec. 25th, attended a meeting in brother J. Carr's neighborhood. It was a refreshing season to many of us. Some confessed their backslidings and promised to obey the Lord. Tuesday evening preached in South Albion, to a few candid hearers. I hope God will bless the word sown. The work we now have to do in many places is very afflicting. Our injudicious friends have stretched the Bridge of Presumption across the river Strife, which runs between the land of Good Hope, and the Desert of Desperation, and after leading many across from Point Patience to the group of Confusion islands, they have taken up the bridge behind them, and now, as there is no living bread or water in those islands, they must be brought back to the Point in the life boat. May the Lord help them to come. Your brother, in hope of seeing Jesus soon.

Dec. 23th, 1854.

I. C. WELLCOME.

LETTER FROM P. C. GREELY.

BRO. HIMES:—It has been a long time since I have been a constant reader of the Herald; and never since I have been a believer in the soon coming king and kingdom to be established under the whole heaven, and the glorification of his people, have I perused its sacred columns with more interest than at the present time. I look for its weekly return with intense anxiety; for from its rich columns I derive food which to me is meat in due season. The Herald is to me, spiritually, what food is temporally. While I peruse its able communications, my heart is filled with joy and gladness; and were I to be deprived of it, it would seem almost that my spiritual life would be extinct. But the sure word of prophecy has said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom;" and also, "He that endureth to the end, the same shall be saved;" also, "In this world you shall have tribulation, but be of good cheer, I have overcome the world." While I reflect that my blessed Master has triumphed over the world and the grave, and has gone to his Father, and our God, I believe he will

give his children grace to conquer and overcome this ungodly world, with all its snares, and alluring charms, and finally give them a seat in his blessed kingdom. Until that time comes, I expect to have trials severe; but they will only work out for us a far more exceeding and eternal weight of glory. I endorse the words of the poet, and say,

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home."

Truly, it seems to me, we are almost there, we are almost at home. Already the sweet zephyrs from Judea's sacred hills waft upon us the sweet fragrance of those blooming forests in Eden restored. By faith we see the land that was said to be far off, the home of the fathers, now especially nigh. Beulah's sacred plains loom up to our vision in radiant beauty and sublime grandeur, and already the new heavens are redolent with brilliant displays of God's glory, manifesting light in all the broad arch of that eternal world. Truly as I live saith God, the whole earth shall be filled with my glory.

I wish to say a few words with regard to the cause in Nashua. It holds its own as usual, yea, more, I think it is on the increase. For a few months past our meetings have been better attended than for a year or two previous. As you very well know, here, as well as elsewhere, we have been surrounded with many influences which have a very bad and deleterious effect upon the progress of our blessed and holy cause, and the proclamation of the gospel of the kingdom. But amid all the storms that have and may arise, the great truth of the coming king and kingdom is destined to triumph and stand firm as an iron pillar, or as a rock in the ocean amid the surging waves. We have had some discouragement, some of our dear brethren have moved away, but the good Lord has sent others among us to fill their places. There is also a strong cry in the hearts of the brethren for a revival of God's work among us and for this end the church here sigh and cry: their prayers go up to the throne of God's grace that he would let a mighty sound go out and arouse the people, and send them out to hear the glad tidings of the coming of Christ. May God grant to send speedy relief to our waiting souls, and cause this tried branch of his spiritual Zion to grow and flourish until it shall become like Joseph's bough that ran over the wall. The archers have shot their arrows at us, but our bow will abide in strength, and our arms will be made strong by the power of the God of Jacob.

I hope that the *Herald* will continue to abound in its columns with rich and interesting matter, so that the little flock will be fed with provender, well winnowed with fan and shovel, and also that it will be especially relieved from all its embarrassments. It rejoices my heart to hear of the prosperity of the *Herald*, and also that those who have the means for the support of the *Herald* are casting into the treasury some of the Lord's money. Our enemies already rejoice and triumph, but should our cause go down they would hold a jubilee, and a mighty shout go up from all lands that as they would say God's truth has triumphed over error. In conclusion, my prayer shall be that the good Lord will still keep at the helm, and guide all his people safe to the harbor of his eternal rest.

P. C. GREELY.

JOSEPH WOLFE.

This distinguished individual, was originally from Halle in Germany, born of Jewish parents—converted to the Roman Catholic persuasion—and instructed at Tubingen, and at Rome in the *Seminarium Romanum*. While there he expressed doubts of the infallibility of the Pope, and was thrown into prison. He then left the Romans, and without acknowledging himself a member of any established church, entered under the character of a Biblical Christian into the service of the London Society for promoting Christianity among the Jews, which sent him to Asia. (See *Ency. Amer. Art. Missions*.)

Dr. Brownlee, in his *History of the Jews*, says "The following amusing portrait of this most remarkable man, was some years ago, given by his attached friend and fellow-traveller, the Rev. Lewis Way. 'He is a man who at Rome calls the Pope the dust of the earth, and tells the Jews at Jerusalem that the Gemara is a lie; who passes his days in disputation, and his nights in digging the Talmud; to whom a floor of brick is a feather bed, and a box a bolster; who finds or makes a friend alike in the persecutor of his former or present faith: who can conciliate a Pasha, or confute a Patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money;—forgiving all the insults he

meets with and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any.' Such is a striking (though somewhat hyperbolic) delineation of a man, who, for laboriousness, may be classed with Wesley, and Whitefield, and for eccentricity, may be ranked with Berridge of Everton, and Rowland Hill."

When travelling, he was accustomed in order to avoid the burden of baggage, and delays for laundry, to exchange his linen, when soiled, for some that was new, or clean, and pass on.

*And it seems that as he went down into the pit of heathendom, he had some one at home to "hold on to the rope;" for it is related of him that once on coming to a fork or parting in the road, he was at a loss which track to take; but on choosing one and pursuing it awhile, he saw in the other, a lion that would probably have slain him had he taken that path. But the point of the anecdote is, that he had a sister at home, who, (as it was afterwards ascertained,) was on that day and hour wrestling for him in prayer!

Of late years, we do not hear much of his labors, owing, perhaps, to the fact that after having travelled for many years in all the four quarters of the globe, he has "married him a wife"—a woman of rank—and settled as a pastor in England. But it seems from an allusion which Charlotte Elizabeth, in her "*Personal Recollections*," makes to lady Wolff, that she is of one mind with him in his belief of the personal and pre-millennial advent of Christ. "I remember," she says, "Lady Georgiana Wolff asking me if I was a millenarian, and I answered almost resentfully, 'No, indeed.' 'But I am,' she returned. 'Mr. Wolff is not one, I am sure' said I. 'No,' answered her ladyship, 'but in six months he will be one; he cannot help it.' She was right, for in less than six months he was preaching the doctrine openly; and I was holding it firmly." &c. ADDISON MERRILL. *Montgomery, Vi.*

HONESTY.

Is "A constant adherence to truth and rectitude."—*Worcester.*

NO. I.

"HONESTY is the best policy" to be adopted in all things: more especially in religious matters. Permit me to express a few thoughts on honesty as connected with Christian profession. If, as a Christian must, I believe, or profess to believe, in the Scriptures, that faith must be the honest convictions of my heart, produced by the strong evidences derived from Scriptures, themselves, in connection with all other evidences that are trust-worthy. 'Tis not the "best policy" to believe a thing because others believe it simply. Because,

1. It would show, if our faith was brought to the test, a spirit of indolence, in that we have adopted views, without knowing the evidences and reasons existing, to substantiate them; being too lazy to search and "dig" after them. If then a man is too lazy to "search and see" if his faith is built on the "good foundation," is not the presumption well founded, that he is delinquent in the practical duties of Christianity also? If so, can that man be honest? Is he adopting the "best policy?" If so, we may all make an easy road of it to the "kingdom," for we have only to believe by proxy, practice indolence, and dream "all's well!" Reader, honesty requires, that you believe for "number one." Don't slight its demands. There's danger in doing it. But,

2. It shows a spirit of sectarianism; because, believing as others do, without knowing their views to be scriptural, it is evident we take sides with them for other reasons, aside from the importance of scriptural unity in "the faith," which reasons are conceived and matured by sectarian interests and for sectarian ends; which undoubtedly would lead to wrong practices for the accomplishing of said ends. And

3. It shows a spirit of selfishness, for the excuse is, "I have no time to examine the evidences on which my views are based, or to practice the duties of religion, because I have so much business to do that I cannot dispense with." What kind of business? "O, worldly business of course!" Well, worldly business that is worth doing should be done I suppose; but when there is so much of it to be done that we cannot find time to "search the Scriptures," nor do "the commandments," you may depend, reader, there is a vein of selfishness somewhere. Take heed! It is not the "best policy" to work all for self, and "rob God," and your brother! And

4. It would show much credulity. Not that it is a sin to be credulous or believing; but, to believe a thing simply because we want to have it so; and shrink from an examination of the evidences, for fear it would enlighten their understanding and convict us that our cherished view is wrong; such

a course manifests belief without evidence, and incredulity against evidence! which savors very much of a want of adherence to truth and rectitude."

SIMON.

Letter from E. H. S.

BRO. HIMES:—The gospel ministry is a high and holy calling. Many who enter the ministry are compelled to do so from a sense of duty, believing that God has called them to engage in the noble and glorious work of proclaiming the gospel to a lost world, feeling indeed, as Paul did, when he said, "Wo is me if I preach not the gospel;" and so they go forth bearing the reproach of Christ, willing to suffer all the privations incident to the gospel ministry, that they might feed the flock of God, over which the Holy Ghost hath made them overseer,—desiring also that they might be instrumental in winning many souls to Christ, to holiness and eternal life. They look forward to the recompense of the reward, expecting when the Master comes, with Paul, to receive crowns of righteousness, which the Lord the righteous Judge will give to all who love his appearing. Thus they engage in their arduous labors, hoping to be sustained by the prayers, the faithful co-operations, and also by the pecuniary aid of their brethren, wherever God in his providence should call them to labor. But alas, ere one has proceeded many months or years in his heaven approving work, as ambassadors for Christ, beseeching men in Christ's stead, to be reconciled to God, he finds many trials and difficulties to surmount, of which he was not fully aware. As he travels from place to place, he is not always greeted with that hearty welcome that he anticipated, his hands are not stayed up by the prayers of his brethren, neither do they co-operate warmly with him in that cause which he so much loves. And finally, he finds himself discouraged and disheartened on account of his pecuniary concerns. His clothes are much worn, his family (if he has one,) is suffering for the comforts of life, and ere he is aware, he finds himself involved in pecuniary embarrassments, out of which he is unable to extricate himself; so that he will soon be branded with dishonesty. He finally sinks in despondency, thinking he shall be compelled to give up the ministry and engage in some other employment to sustain himself and family. Then again the voice of inspiration sounds in his ears, "Wo is me if I preach not the gospel." Then again he resolves, though faint and weary, still to obey the heavenly mandate, and leave the event with that God who hath said, "Lo, I am with you alway, even unto the end of the world."

Now my brethren, this is a faint picture. Are we God's stewards? And do we remember that the gold and the silver, &c., belongeth unto Lord, and that we are very soon to give an account of our stewardship? A word to the wise is sufficient. O that God's professing people would wake up to this important subject. Yours, looking for redemption soon.

E. H. S.

North Fairfield, Jan. 1st, 1855.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25,26.

DIED, in Akron, O., September 28th, 1854, of Typhoid fever, GEORGE RITTENHOUSE, aged 49 years. Brother R. gave his heart to Christ in '42 and united with the Congregational Church. He soon after became a believer in the speedy coming of Christ. And amid all the changing scenes through which we have been called to pass since that period, his eye has been fixed on the land of promise, and he sighed for the day to come when his absent Lord should come and claim his pure and spotless bride. Sister Rittenhouse, who has long been a lover of the coming of Christ and a tried and consistent friend of the cause, is left with two children to mourn the loss of the departed. She bows with submission to the chastening of her Father. Brother R. had been a constant reader of the *Herald* and prized it much for the Christian manner in which it has been conducted. His sickness was short and his death sudden and unexpected, until almost the hour of his departure. He did not converse much in his sickness his brain being much affected. In the death of brother R., not only his family and the Advent church, but the community in which he lived has experienced a great loss. It may be truly said of him that

A Christian sleeps, he has gone to his rest, He sleeps in Jesus, comforted and blest; Angelic perfectness he did not claim But felt his sinfulness; and through the name Of God's dear Son, he hoped to reach the place Of the redeemed—a sinner saved by grace. The church now mourn their loss and deeply feel A wound inflicted that they cannot heal: And many a traveller who was wont to come And find his house indeed a pilgrim's home Will miss his presence; but we do not mourn As if forever he was from us borne.

We trust our loss to him is endless gain, Therefore in hope, we steadfastly remain— We look beyond this vale of sin and gloom To that bright morning when the Lord shall come; For when he comes, the saints shall meet again, And on the earth renewed forever reign.

E. MATTHEWS.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this, it is SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil, supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t. f]

AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853. 'Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them.'"

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a sure remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in nowise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore.

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person.

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,

Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true.

ANDREW J. MESERVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854.

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken.

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful of it.

Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854.

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.

ADVENT



Luke 9:28-30

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 715.

BOSTON, SATURDAY, JANUARY 27, 1855.

VOLUME XV. NO. 4

WHERE IS THY GOD?

BY JULIA GRAY.

"They say daily unto me, Where is thy God?"
—Ps. 42:10.

"Where is thy God?" Beneath his smile
The earth is clad in verdure bright,
The sun declares him near by day,
His presence makes the darkness light.

Before his breath the cedars bend,
Which on Mount Lebanon proudly wave;
At his command deep calls to deep,
Or hoarse-voiced tempests cease to rave.

"Where is my God?" If he but speak,
The desert blossoms like the rose,
And where was once but parching sands
The coolly gushing water flows.

The wild beasts which the forests haunt,
The mighty monsters of the sea,
Proclaim that God who made as well
The bird which flits from tree to tree.

"Where is my God?" His will alone
It is which gives frail mortals breath,
His guiding hand sustains through life,
And through the shadowy vale of death.

He places now the smiling babe
Within the mother's blissful arms,
And now, the anguished mourner's heart
His loving kindness soothes and calms.

"Where is my God?" 'Neath pillared dome
In hallowed temples he is found,
Or where the worshipper low kneels
Upon the cold and naked ground.

But not in temples made with hands,
Does God our Father choose to dwell;
The meek, confiding, contrite heart
Is the abode which pleases well.

The Repose of the Saved.

THE saints now are described as troubled. This has been their condition in all ages. "Man is born to trouble"—"of few days, and full of trouble." The Christian is new born to new troubles, and it is a mark of God's saints that they carry their troubles to a throne of grace. The great suffering Head of the Church did this when he said, "Be not far from me, for trouble is near, and there is none to help" (Psa. 22:11); and a suffering member said, "I shewed unto him my trouble," while many have testified "that God has considered their trouble and known their soul in adversity," that in the time of trouble he has "hid them in his pavilion," and himself has been "a very present help in trouble," "the hope of Israel, and Saviour thereof in time of trouble." Paul speaks of "being troubled on every side," of the trouble which came upon him in Asia, when he was "pressed out of strength and above measure," yet he testified of the Father of mercies, "that he comforted him in all his tribulations."

Trouble comes from within, around, beneath, and above; from a treacherous heart, a false and pretending world, a devil, and a chastising God. The Christian sometimes "walks in the midst of trouble;" but even then it is his privilege to say, "Thou wilt revive me." This is pleasant now, but the great consolation is yet to come. This is expressed in one emphatic word, "rest"—rest after toil and travel, after conflicts and watchings, after disappointments and deferings. It will be rest from Christ; his special gift, "and his rest is glorious." It will be rest in God, in his perfections, purposes, and providences, in the full fruition of himself. It will be rest together with the saints of all ages, who will tell each other of their toils and triumphs, and will sing his love who guided them safely through.

The Word of God delights to reveal future bliss as a social state,—a gathering together of a whole family in their Father's house—an assembling of the citizens in their great metropolis, the new Jerusalem—a mustering of the army who in all ages have fought under the banner of the Captain of Salvation—a folding of the sheep

under the care of the Good Shepherd on the mountains of glory—a placing of the jewels in the glorious crown of Jesus. These and other beautiful figures are used, and they all will have answerable facts to make them good.

This thought includes the most perfect communion of saints, and plainly implies their recognition of each other. How can it be otherwise? Surely if the Thessalonians were to "rest together with Paul and Silas," he intended to convey the idea that they would then know that it was so. If the prayer of the Saviour is to be fulfilled, "that they may be one as thou Father art in me and I in thee," surely they must know each other; for in connection with the oneness of the Father and the Son, we are assured of their perfect and intimate knowledge; and will it not be so with the saints? What an element of blessedness will this be, to have perfect knowledge of and communion with each other, forming acquaintance and friendship with all the peers of the universe! There no pride will dwell, no envy intrude, no misunderstandings take place, no offences be given or received; but all will be order, harmony, and peace. The golden chain of love will encircle all, and bind all together to that throne where love reigns triumphant. Here indeed is blessedness! begun at death, and consummated when the Saviour comes in glory. "Blessed are the dead who die in the Lord, for they rest from their labors;" and "blessed and holy are they who have part in the first resurrection, for the second death shall have no power over them, but they shall be kings and priests unto God." Their very service is rest; for in it they never tire.

How great the contrast between the two classes!—the wicked still "like the troubled sea," and the righteous "shining as the stars for ever and ever!" How terrible the thought of the eternal restlessness of the one, and how blessed the thought of the everlasting tranquillity of the other!

In dispensing these retributions and rewards, there will be a display of divine righteousness. "It is a righteous thing with God to recompense tribulation to them that trouble you." Yes, those who have persecuted and tormented the saints, and with whom God's long-suffering hath borne, will then have to drink a cup of righteous retribution. God is holy when he judges his enemies. Not one of the lost will be able to charge him with injustice; for "he will give to all according to their works." They shall reap as they have sown.

But how does this apply to the other class? how is it a righteous thing for God to give rest? Have the saints then merited that blessed state? Far, far is this thought from them! "The gift of God is eternal life"—"the reward is not of debt, but of grace;" yet the crown is "the crown of righteousness," and is "given by the righteous Lord." Righteousness is seen in the bestowment of the saints' rest in two respects, grace which saves them "reigns through righteousness;" for all is given in honor of the righteousness and atonement of Christ. We merit nothing but wrath. He has merited all blessings for us who were cursed. Again, it is righteous for God to perform what he has promised, and he has promised rest and glory to all who believe on, trust in, and follow his beloved Son. He will not break his word, "he is not unrighteous to forget their work of faith and labor of love which they have shewed towards his name."

London "Quarterly Journal of Prophecy."

The Omniscience of God.

"Thou God seest me." He who sees everything must see me. "Thou God seest me."—Isolate yourself, then, reader. Regard yourself as standing alone; just as if you were the only being in a large temple, into which no light was admitted but from a small sky-light in the centre of the dome. In such a situation, you would surely feel that the light came to you from that only source. Could you be persuaded that that

light possessed consciousness you would doubtless have a solemn impression of the perfect knowledge which the conscious light enjoyed of your every external action. So remember, that the eye of God is upon you; and that his broad and piercing survey comprehends everything that appertains to you; not only with regard to what is external, but also what is within. "Thou God seest me," with a perfect vision and knowledge. Thou seest me, as perfectly as though I were the only person in the world. Thou seest me, by night and by day. Thou seest me, in solitude and in company. Thou seest me in all my movements. Thou seest me, in all my repose. Thou seest me, when engaged in business. Thou seest me, when attending to devotion. Thou seest me, in prosperity. Thou seest me, in adversity. Thou seest me, at home. Thou seest me, abroad. Thou seest what I am; and what I wish to be. Thou seest what I do, and what I leave undone. Thou seest my daily walk and conduct. Thou seest the secret springs of all my deportment. I am penetrated with the idea of thine omniscience. "Thou hast beset me behind and before, and laid thine hand upon me. Thou compasseth my path and my lying down, and art acquainted with all my ways. Thou knowest me altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." I cannot comprehend, or understand it. But, Thou all-seeing God, give me grace to believe it, to act under its influence, and ever to conduct myself accordingly. The doctrine thus taught should produce practical effects. What then are the uses to which we should apply the omniscience of God?

1. This doctrine, firmly believed, and constantly cherished in the mind, will be a great means of preservation from the commission of sin. This is what preserved the youthful Joseph in his integrity in the house of Potiphar, when he resisted a powerful temptation, because he feared the Lord; crying, as he fled from the snare, "How can I do this great wickedness, and sin against God?" He knew that the eye of God was upon him, and the recollection of this great and salutary truth enabled him to quench the fiery darts of the wicked one. Many sins seek privacy, as most favorable for their perpetration. The presence of a fellow-being, even of a little child, would deter many a reckless sinner from the commission of crime, from the sheer sense of shame, independently of the uses which witnesses might make of their presence, in regard to testimony. And will not the recollection of the All-seeing Eye be a powerful monitor to all who cherish this truth, preserving the soul from sin, and preventing occasions for sad and bitter repentance? For sin brings with it sorrow; and sooner or later, either on earth or in hell, will have to be repented of.

2. The doctrine of the omniscience of God, furnishes a source of encouragement to the Christian in the performance of duty. Many and various are the occasions of discouragement. The reproach of the cross is not the least of these. Yet the persecuted believer can repair to his Father in heaven, and say, "Let them curse, but bless thou," or, "Father, forgive them, for they know not what they do." A consciousness of sincerity, in a professed attachment to truth and holiness is worth worlds. To be able to appeal to the Searcher of hearts, to feel that the omniscience of God reads in our souls the language of sincere trust, devotion, gratitude, faith, love and obedience, who can estimate the value of this desirable condition? It must have been a powerful means of restoring peace to the mind of back-sliding Peter, when, in answer to our Lord's thrice-repeated inquiry, "Lovest thou me?" that he could promptly reply, "Lord, thou knowest all things; thou knowest that I love thee."—Every professing Christian should labor to be able to make the same appeal, and the same declaration. If God and conscience befriend us, who or what can do us any harm?

3. The doctrine of the omniscience of God is eminently calculated to afford consolation to the afflicted Christian. Believers in affliction, have many gracious sources of relief. But this of the

omniscience of God is the most proximate.—God is a Friend, a Helper, a Father, nigh at hand; and not afar off. In all your afflictions, Christian, God the All sufficient sees you, Hagar's almighty Friend in the wilderness, when she was alone, and perplexed and weary, and ready to die; who sent his angel to comfort and direct her, will never leave you, if you trust in his gracious declarations and his precious promises.—For you may as truly say to him as she did, "Thou God seest me." And while you need not expect a visible angel in your sorrows to comfort you, yet those blessed intelligences, or some of them may be commissioned, unseen, to minister to your aid and consolation; for the faithful record declares they all are "ministering spirits, sent forth to minister to them who shall be heirs of salvation." When Lazarus died, angels conveyed his departing soul to glory. Moreover, there is an uncreated source of consolation. There is the Holy Ghost, the Paraclete, ever ready to sustain and strengthen the believer's soul. "He shall take of mine, (says the gracious Redeemer,) and shall show it unto you. He shall bring to your remembrance whatever I have said unto you. He shall abide with you forever." In every trial, then, turn your first thoughts upward. Let the eye of faith rise above creatures, and all subordinate sources of relief: and it shall meet the compassionate glances of the All-seeing Eye. Your covenant-keeping God, Christians, says, "Fear not, I am with thee."

4. The omniscience of God is a great encouragement to prayer. Let the thought, "Thou God seest me," become an habitual impression, a fixed principle, an intuition, and your soul will be ever and anon spontaneously communing with God in earnest prayer and grateful praise. What a glorious idea is it, that when you enter your closet, in order to hold intercourse with heaven, your Father is there, in secret, before; so that, so far from waiting a long time for an audience, you have the immediate honor of being closeted with a King! And how rich and speedy oftentimes are the results! When the prophet Daniel once offered prayer in his closet, presently the angel Gabriel was by his side, commissioned from the throne of God, to assure him of a gracious answer. And so of other kinds of prayer, Cornelius had just finished family worship; and an angel was sent to him to say, "Thy prayers and thine alms are come up for a memorial before God;" and then the heavenly messenger proceeded to give him directions for his further comfort and guidance. When our great Exemplar was upon the earth, and prayed on one occasion, "Father, glorify thy name," a voice from heaven immediately responded, "I have both glorified it, and will glorify it again." Then never suffer the devil to tempt you, believer, to think that it is in vain to pray; or that your prayers are lost, or do not rise to heaven, or are not heard by your Father there. He who has an open eye that is upon you, has also an open ear; and

"His ear attends the softest call,
His eyes can never sleep."

What a frightful aspect does the omniscience of God bear towards the wicked and impenitent portion of mankind.—N. Y. Evangelist.

John Wesley's old Age.

THERE is no sight more refreshing and instructive than a cheerful, active old man. Let us look in upon Wesley in his hale old age.

The excellent Alexander Knox met him a few years before his death, and declared that every hour spent in his company afforded him fresh reason for esteem and veneration.

"So fine an old man I never saw. The happiness of his mind beamed forth in his countenance; every look showed how fully he enjoyed

"The gay remembrance of a life well spent."

"In him, old age appeared delightful, like an evening without a cloud."

It would not have been difficult to identify that old man any where, whether in London, or

any of the cities of his sojourn, or in his travels. Few however would have judged him to be what he was, from his external appearance merely. Little of the daring innovator was there in his mien. In some distant part of England you might have seen a man pursuing his journey resolutely on horseback, and showing by the book in his hand that he grudged to lose a single moment of time. You might have seen the same man walking with firm step through some town or village, giving proof in every motion that he had work to do. His stature was under the middle size, his habit of body thin, but compact. A clear, smooth forehead, and aquiline nose, an eye of piercing brightness, a complexion of perfect healthfulness, distinguished him among all others. Even his dress was characteristic—the perfection of neatness and simplicity, perhaps with a little touch of primeness; a narrow plaited stock; a coat with a small upright collar—his clothes without any of the usual ornaments of silk or velvet—combined with a head white as snow to give the idea of a man of peculiar primitive character.

One book he always carried with him in his journeys beside the Bible. It is his diary. Would we learn what view of life the old man takes, we can seem to look over his shoulder on his eighty-sixth birth-day, and what he has written. June 18, 1788, he writes:

"I this day enter on my eighty-sixth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for a thousand bodily blessings also! How little have I suffered yet from the rush of numerous years!"

After mentioning a few marks on the infirmities of age, he declares that he feels no such thing as weariness either in travelling or preaching.

"And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly as ever."

"To what cause can I impute, this that I am as I am? First, doubtless, to the power of God fitting me for the work to which I am called, as long as he pleases to continue me therein; and next, subordinately to this, to the prayers of His children."

"May we not impute it as inferior means—first to my constant exercise and change of air. 2d, to my never having lost a night's sleep, sick or well, either at land, or at sea, since I was born. 3d, to my having sleep at command, so that, whenever I feel myself almost worn out, I call it, and it comes, day or night. 4th, to my having constantly for about sixty years, risen about four in the morning. 5th, to my constant preaching, for about fifty years. 6th, to my having so little sorrow or anxious care?"

"Even now, though I find pain daily in my eye, or temple, or arm, yet it is never violent, and seldom lasts five minutes at a time. Whether or not this is sent to give me warning that I am shortly to leave this tabernacle, I do not know; but it is one way or the other. I have only to say—

"My remnant of days I spend to his praise,
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they are all devoted to him."

So it proved three years afterwards. In 1791, March 2, he breathed his last, with a hymn of praise on his lips. With the little strength remaining, he called out to his friends who were watching his departure "The best of all is, God is with us;" and could only whisper the first two words of a favorite psalm, "I'll praise, I'll praise—" His friends were left to finish the lines, for Wesley's voice was to be heard no more. —*Rev. Samuel Osgood.*

Hebrew Home Missions.

WHILE Asa was reigning over Judah, Israel was the theatre of successive scenes of bloodshed, terminating in the accession of the notorious Ahab, in whom the iniquity of the kingdom culminated. About the same time, Asa yielded the throne to Jehoshaphat, whose reign is thus contrasted parallel with that of Ahab.

On the one side the worship of God was strengthened and purified. On the other, idolatry was pushed into grosser abominations.

Making peace with Israel, Jehoshaphat applied himself to search out and suppress the secret practices of idolatry. Under his auspices occurred one of the most remarkable incidents in Jewish annals, namely, a voluntary Home Missionary enterprise. Five princes, leaders in the state, nine Levites, distinguished men in the educational tribe, and two of the Aaronic priesthood, sixteen in all, embodying the best wisdom, talent, and piety of the nation, "went out and taught in Judah, and had the Book of the Law of the Lord with them, and went about through all the cities of Judah and taught the people."

Holding meetings from place to place, they read the five books of Moses, and subsequent records and Psalms. They explained the duties of their own system, and pointed out the wick-

edness of idolatry, and the thousand practices, tolerated by custom, by which it crept in.

Jehoshaphat threw himself into the work. He made repeated tours from one extremity of his kingdom to the other, "and brought them back to the Lord God of their fathers." He also attended in person to the selection of civil officers. "He sent judges in the land, throughout all the fenced cities of Judah, city by city." These were men of character and standing, on whose probity he could rely, as appears from his charge. "Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore, now, let the fear of the Lord be upon you; take heed and do it; for there is none iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

How happy would it be for us if we had a chief magistrate who would employ the appointing power, and all the influence of the government, to enforce sincerely such principles in all the officers of the land! He also established at Jerusalem a high court of appeals with a similar charge. He tells them in all cases to warn the people not to trespass against Jehovah, and incur his wrath, and closes, "DEAL COURAGEOUSLY, AND THE LORD SHALL BE WITH THE GOOD." Let this be the annual message of the President to Congress; this the influence steadily exerted on the courts, departments, and cabinet, by a man true to God as was this Hebrew prince, and what a reformation might we see in the public faith and morals!

These noble sentiments breathe through the inaugural ode, composed and performed on this occasion:

"God standeth in the congress of the mighty,
He judgeth among the gods."

In no composition in human language is there a more impressive statement of the fact that God is present in all governmental deliberations a silent, but not uninterested witness. "He judgeth" among the gods or princes and lords of earth—and passes unerring sentence on their every act and edict. And as to His principles of legislation, there can be no doubt.

"How long will ye judge unjustly
And accept the persons of the wicked?
Defend the poor and fatherless,
Do justice to the afflicted and needy,
Deliver the poor and needy.
Rid them out of the land of the wicked."

Nor till the legislation of earth is conformed to this idea will God regard it with complacency. Till then, He exclaims,

"They know not, neither will they understand:
They walk on in darkness;
All the foundations of the earth are out of course!"

The effect of this faithful Home Missionary movement upon the public mind was soon tested in a remarkable manner. There was a sudden invasion by an immense army of Moab, Ammon, and their allies. Taken by surprise, without time to call out the army, a panic at first struck to all hearts. Then came a spontaneous rally from all quarters to Jerusalem. And why did they gather there? "To ask help of the Lord." True, they had a military muster roll of 1,000,000, but yet their first instinct was to ask help of Jehovah! They had been taught that they must not rely on themselves but on God, and here it seems the lesson had taken effect. The whole nation stand praying through the lips of their prince.

"Oh Jehovah, God of our fathers! art thou not God in heaven? * * * and now behold the children of Ammon, Moab, and Mount Seir, whom thou wouldst not let Israel invade, see how they reward us!"

There is a result of reading the books of Moses. That allusion to an event 500 years back, shows how the history had been brought up fresh before their minds.

"O our God, wilt not thou judge them, for we have no might, * * * but our eyes are unto thee!"

This was FAITH, and the answer came in a moment. The Spirit of God came into the congregation, and a prophet suddenly exclaimed.

"Be not afraid, for the battle is not yours but God's. To-morrow go ye down against them. Ye shall not need fight in this battle. Set yourselves. Stand ye still and see the salvation of Jehovah!"

Then fell the king and that vast throng on their faces! Then burst the thousand-voiced chant, till earth rang again. The morrow came. They marched forth. As Cromwell and his puritans marched, they went singing by thousands a thundering Psalm.

"Praise ye the Lord
For his mercy endureth forever!"

By that mighty mysterious power which God can wield over human trains of thought and human antipathies, the league of the allies was suddenly dissolved. Some subtle psychological change transformed that united host into a chaos of conflict, fury, and carnage. When Judah came to the brow of the hill overlooking the plain, they saw their enemies dead upon the

earth. They had but to gather the rich spoil, arms, vestments, rings, jewels, so that they were three days in securing the booty.

On the fourth day they assembled in the Valley of Blessings to lift up the Psalm of Triumph. And if, at this day, read, too, in ignorance of the occasion that produced them, these Psalms thrill to the very soul, what must have been their power when chanted on the very spot by a nation so excitable, in swift-rushing, myriad-voiced recitative?

"Not unto us, O Lord, not unto us,
But unto thy name give glory
For thy mercy and thy truth's sake!
Wherefore should the Heathen say,
Where is now their God?"

This was the taunt of the Idolaters, because Judah abhorred idols, and worshipped an invisible God. Insultingly they asked, "WHERE IS YOUR GOD?" With terrible emphasis Judah now renders her answer.

"Our God is in the Heavens,
He hath done whatsoever he pleased."

Then retorting upon their foes the utter blindness and helplessness of their deities they close:

"We will bless Jehovah,
Which made heaven and earth,
From this time forth and forever more
Hallelujah!"

What a magnificent psalm of victory is this! How does it make the old war between the worship of God and idols stand out before us in the light of eternity, as a battle, deep, vital, and momentous as the interests of the Universe! A battle on which hinged then not the destinies of Judah alone, but of Redemption and the empire of God; a battle wherein earth is but the Waterloo, and Judah the iron squares that sustained the fiery charge for hundred of years till Christ came. And then there is that other psalm of victory which rang across that battle plain:

"God is our refuge and strength,
A very present help in trouble,
Therefore will not we fear
Though the earth be removed
And the mountains be carried into the midst of the sea;
Tho' the waters thereof roar and be troubled,
Tho' the mountains shake with the swelling thereof!"

In these matchless lines Judah sublimely looks forth upon a world in arms against her, rolling in like ocean, to dash down her mountain bulwarks. And they take up that God-given system, and describe it, how beautifully!

"There is a river
The streams whereof shall make glad
The city of our God.
God is in the midst of her, she shall not be moved,
The heathen raged—the kingdoms were moved,
He uttered His voice—the earth melted."

Then as if surveying the field of carnage where their enemies lay slain:

"Come, behold the works of the Lord,
What desolations he hath made in the earth,
He breaketh the bow and cutteth the spear in sunder,
He burneth the chariot in fire."

At this point the psalm dramatically represents the voice of Jehovah himself as heard:

"Be still and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth."

And the whole multitude unite in the final response:

"The Lord of Hosts is with us,
The God of Jacob is our refuge!"

In all the range of human literature there cannot be found an ode of majesty like this. In itself a finished composition of perfect structure and exquisite beauty, it is full of excitement and overwhelming emotion. In the circumstances, it must have thrilled as with miraculous power the heart of that covenant nation. It was the voice of God. It was the breathing of the Spirit that moved holy men of old. It was the triumphal ode of the Lion of the Tribe of Judah. It was the battle psalm of the King of kings and Lord of lords. The battle then was the same with the battle now, and to the end of time. It was the contest between the true God and his enemies. Between Christ and his kingdom, and the empire of sin and error. In its intrinsic merits it was one with the battle of the great day of God Almighty, and the triumph it breathes is evangelical, prophetic, transcendent, embracing in its scope nothing short of the final subjugation of the universe to Christ.

And as that day draws on apace, and the Church of God in this and all lands is met by the combined assault of every form of hostility to revealed truth, nothing is so deeply needed to her success, to her very existence even, as the faith, the enthusiasm, the sublime exaltation of this august Psalm.—*Grey.*

The Title Pilate Wrote.

THERE hangs the bleeding, dying Saviour!

According to custom, a title, or an inscription is to hang over the sufferer to announce the crime for which he suffers. And Pilate is to write it.

He was in a fit state of mind to write something. He never seized the pen more promptly and earnestly than now. The malicious and impetuous Jews had urged him on to a crime at which his own sense of justice revolted. He had been overborne by their clamor, and gave up Jesus to die, and he was now smarting under a sense of the wrong he had done; and this self-reproach was mingled with the deepest contempt of, and hatred towards, those who had urged him to the deed.

Yes, he will drive the pen; but it shall be dipped in the gall of his own hate for the Jews. He'll write a Title. His turn has come. In letters of fire shall they find it; fire to inflame them with indignation and fill them with shame.

He takes the pen. Who knows what he will write? And, if he follows the now bitter excitement of his mind, what will he write?

The pen moves, and the words appear. "Jesus of Nazareth." Thus far, no objection. The Jew has nothing to say. But the pen moves on. The heart, stung with self-reproach, will now sting its seducers.—Pilate will finish that sentence. He will give a poisoned point to the before harmless arrow. The smitten is now the smiter; and the pen moves: "The King of the Jews!" Never gleamed there on Jewish eyes words to awaken such burning scorn and indignation. The writer, Pilate, meant the arrow should not miss its mark. And it did not. It was as if Pilate had said, "Yes, there is your King—that poor, forsaken, bleeding, dying malfactor—he is your King—worthy king for such a contemptible people."

That he has not failed of his purpose to make the inscription an occasion of contempt to the Jews, is seen in the fact, that at once the Chief Priests of the Jews raised their voices against such an inscription saying to the writer, "Write not, the King of the Jews, but that he said, I am King of the Jews." But not a word will he alter—not a letter. Vacillation is over with Pilate. Now his will is iron. Exulting, beyond question, that he could thus avenge himself, he will not touch a word. It is just the thing to pour contempt upon the hated nation. "What I have written I have written;" is a response that shows the adamant purpose of the Roman Governor.

Yes, Pilate, let it stand. You cannot alter it for the better; let it stand. The Roman shall read it, and scoff at the Jew.—The Jew shall read it, and scowl with deeper indignation at the writer. But others in countless millions, are to read it; and with how different emotions. Angles did read it as soon as it was written. Saints have read it, and you shall read it. Pilate wrote for ages—all future ages. And this inscription, born of the hateful malice of his heart, has been read in joy and gladness; yea, and shall be till the world shall end.

To Pilate there was no truth in the inscription he wrote. It was the last of his thoughts, that there hung the King of the Jews. Yet never leaped there from human pen a more precious and glorious truth. He wrote in bitter and malicious irony and sarcasm; yet gave he forth a doctrine in which all heaven rejoices, and in which all earth shall yet harmonize with heaven.

Pilate writes—never moved a human pen more freely. Just what the Roman Governor chose, he wrote. But was he not the penman of Infinite Wisdom? In executing his own spite and contempt for the Jews, did he not execute the purpose of God's eternal providence? Let him write!—Write it in three languages, scribe of thine own wicked heart, yet scribe of the Infinite! but in the wisdom of the Most High shalt thou write it. Set it high upon the Cross; and God himself lift it higher. For all the world shall read it; and all the world shall thus be taught that the invisible Being moves, at his will, the complicated web of human affairs, and never fails to make the wrath of man to praise him.—*Pu. Recorder.*

Faith and Obedience the only Safety.

THERE are some men who do not profess to be thinkers at all. They never take facts or arguments and investigate them, suffering the mind to pursue a regular chain of thought upon them. Their convictions on all matters beyond the sphere of their manual labor, are but shrewd guesses. They believe or disbelieve without precisely knowing why, and never feel certain that they are right or wrong. Still they do think, for the mind cannot be wholly inactive. They see certain effects, and they cannot but conjecture certain causes; and while perhaps never educated in any particular religious faith, what they see around them, and what they feel within them creates, to say the least, an impression, that there is a great Cause for all things, perhaps an over-ruling Providence, and possibly there is something for them to hope for or to

fear in the unknown future beyond the grave. But beyond these few points, and even these doubtful, a man of such a class is contented to say of Christianity—I do know,—but for fear there may be something in it, to make all secure for my welfare hereafter, in case there should be any hereafter, I will conduct myself as well as I can, be just and kind to my fellow man, and seek to injure no one. Some animals sport in the Summer's sun, rear their offspring, gather in their Winter's store, and then die. And such a man lives like such an animal. He acts as though there were no higher destiny for him than simply to live and work, and die, and be blotted from existence. Such a man is not dealing justly by himself. For, to keep his body alive, to secure bodily comforts, he exerts himself to the utmost of his ability, employing the best and utmost of his powers and faculties. But his soul! He even suffers it to remain a matter of doubt whether he has a soul or not. And as for its future destiny, while he admits that he does not know, and therefore cannot deny that there may be, beyond the grave, unutterable bliss or unutterable woe, he is making no efforts to secure the one or avoid the other, no efforts, but to do that which would be for his worldly interest alone. And if it should be that that God to whom he owes his life and every earthly blessing he enjoys, has in pure love for him done great things for him, and offered him privileges and blessings of inconceivable value, why such an one is actually turning away in utter unconcern, in most heartless indifference from the proffers of infinite mercy and love. Is such a course honorable? Is it worthy of a man who has the heart to appreciate a kindness from a benefactor?

But there is another class, represented by the man who does think, who claims to be a deep thinker. But he claims to be liberal also, and so there is not one form of religious belief, from the superstition of the pagan to the fanaticism of the Mormon which he is unwilling to treat with due consideration and politeness, placing their claims all on the same ground. Perhaps he has a theory that the world is progressing towards light and truth and perfection, and all these creeds and religions are but the elements of a chaos, out of which the order and symmetry of truth is eventually to be evolved.—And this system is but one form of rank infidelity, denying the agency and assistance of God in any manner on behalf of man. It is contrary to reason, for these various forms of religion and irreligion prove man to be an imperfect being. To look for truth from himself, that man now imperfect can rise to perfection, is but watching a stream in the hope that it will ultimately rise higher than its source. It is contrary to facts, for it depends upon the knowledge which it is hoped that our race will gain by experience, whereas we all know that with ancient nations which times has swept away, knowledge and arts which moderns have not attained nor equalled, have been lost; that one century of ignorance will extinguish the light which ten centuries of learning have enkindled;—that 6000 years this experiment has been going on, and yet in knowledge we are behind some nations of former days, in goodness behind all the Saints of earlier times. This system does not even treat the assertions of Scripture with that deference it extends to the absurdities of Paganism. For that Bible assures us that each successive period in the world's history, has witnessed a progress in vice and depravity, terminating in renewed efforts on behalf of man by a merciful God.—*Gospel Messenger.*

Pulpit Eloquence.

How astonished was I on finding in the most celebrated orator of all antiquity, [Demosthenes] a man, who, for accomplishing his object and producing the greatest effects, never uses a single flower or far-fetched expression, a conceited or remarkable phrase, or anything that bears the least resemblance to poetical prose; who, on the other hand, says and delivers everything in those terms which are the most natural, correctly distinguished, and strikingly descriptive,—and hence, a man in whom are to be discovered no traces of affectation, or struggling after wit and surprising turns, or of that audacity so pleasing to many, and said to be the companion to Genius:—a man, on the contrary, who chains the attention of his hearers by a diction strong, manly, and unincumbered with a single superfluous word; who overpowers, as it were, the understanding by the strength of his thoughts, the force of his reasons, and the superiority with which he develops them; and finally, bears everything away with him by means of an eloquence which rolls forth in periods, which are perfect in themselves, are harmonious and fill the ear.

The more I read this orator, the clearer it appeared to me that true eloquence is something entirely different from an artificial fluency of speech; something entirely different from play-

ing with antithesis and witty expressions; something entirely different from poetical prose, or as Kant calls it prose run mad; and finally, something entirely different from that storminess and vehemence, that sputtering and foaming, and that bombast and turgidness, at which a great mass of the people are astonished because of their ignorance. If then, said I to myself, for this was the inference which I drew, if then I can so speak in the pulpit that my discourse shall always constitute a well arranged whole, firmly united in all its parts, and continued in the most natural order; if I can always bring forward such matter as stands in close connection with the most important concerns of my hearers and is of utility to them in practical life; if I can do this so that every thought shall always be clothed in those words, which, of all the treasures of the language, distinguish it in the best and most striking manner; if, consequently, I can in teaching always find the most intelligible, in writing the most obvious, in admonishing the most powerful, in warning the most terrific, in consoling the most comforting, expressions; if I can avail myself of language so that every shading of the thoughts, every turn of the feelings, every climax of the passions, shall be rendered manifest by it and always made to touch those cords of the heart which they ought to do; finally, if I can procure for my discourse a fulness without bombast, an euphony without artificial rhythm, and an easy uninterrupted current which ever flows, pouring itself, as it were into the ear and the heart;—if I can do all this, it will constitute the eloquence which is adapted to the pulpit. Then my discourse will be clear for the intellect, easy to be remembered, exciting to the feelings and captivating to the heart. Then I shall speak of religion with that perfect simplicity, exalted dignity, and benevolent warmth, with which we ought always to speak of it.

What Fifty Years Have Done for the Bible.

REMEMBER that there never was a period of research so sifting, of inquiry so unscrupulous, so unprecedented as the last fifty years. Never, if we except the great Reformation upheaval, never was there a time when so many shams have exploded, and so many phantoms have been torn to tatters; never have so many hoary prejudices been marched off the stage, and so many time-errors been consigned to oblivion, as within our living day; and betwixt the severe tests of historic accuracy introduced by Niebuhr and the unexpected revelations of antiquity which have rewarded exploring enterprise, much that once passed for history is now no more than historic fables. It has been a nervous time for imposture, it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel, a new gem to its coronet. Lieutenant Lynch floated down the Jordan, and explored the Dead Sea, and his sounding line has fished up from the dead, physical confirmation of the catastrophe which destroyed the cities of the Plain. Robinson, and Wilson, and Bartlett, and Bonar, have taken pleasure in the dust and rubbish of Zion; and they come back declaring that the Bible is written on every phase of the Holy Land. Since Laborde opened up the lost Petra, its stones have cried aloud, many a verse of Jehovah's Word stands graven there with a pen of iron on the rock forever. Skepticism was wont to sneer and ask, where is Ninevah, that great city of three days' journey? But since Botta and Layard have shown its sixty miles of enclosed wall, skepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to fro, through the earth, and when fresh confirmations are timely, God gives the word and there is a resurrection of these witnesses; and from their sphinx guarded sepulchres old Pharaohs totter into court, and testify how true was the tale which Moses wrote three thousand years ago. "In my youth," said Caviglia, when Lord Lindsay found him in the East, "I read Jean Jacques and Diderot, and believed myself a philosopher. I came to Egypt, and the Scriptures and the Pyramids converted me." And even so, a visit to Palestine, the reading of Keith's Fulfillment of Prophecy, nay the mere sight of the Assyrian excavations, have given faith to many a doubter, just as I could scarcely imagine any one reading Dr. Stroud on the "Physical Cause of Christ's death," or Mr. Smith on the "Shipwreck of St. Paul," without the firmest conviction of these historical facts, and consequently, of all these vital truths which the facts by implication involve. And if during this interval the rampart has been strengthened, the wall itself has risen higher. It is not only the wall of circumvallation which has received fresh facings, as well as vaster blocks into its fabric; but the citadel itself is becoming a taller and more effectual stronghold. The outward confirmations have no doubt been multiplied; but the internal evidence has augmented still

more. I do not refer to those minute mutual confirmations which the sagacity of Paley was the first to indicate, and which Blant and Burks have so accurately followed up, nor the appearance within three years of the works on internal evidence, so beautiful and so establishing, by Erskine and Gurney; but I mean those demonstrations of the gospel's divinity which having been given on a larger scale in our day than in any age since Pentecost—the individuals and communities among which it has been signalized as the power of God and the wisdom of God unto salvation.

Foreign News.

HALIFAX, Jan. 17. The Royal Mail steamship *Canada*, Capt. Stone, from Liverpool 6th inst, arrived here at 2 P.M. to-day, bringing dates from Europe one week later.

THE NEGOTIATIONS.—Respecting the conference at Vienna, the following details have transpired:—On the afternoon of Dec. 28, the Austrian, French and English plenipotentiaries met in the apartments of the latter. They there drew up and signed a sort of protocol, or rather a minute of the precise and exact interpretation which their Governments unanimously attach to the four points. The Austrian minister then carried this document up stairs, where Prince Gortschakoff was waiting, in company with Counts Arnim and Manteuffel, as representatives of Prussia. In their presence, the Austrian plenipotentiary then communicated to Prince Gortschakoff these propositions of the allied powers and asked him to state whether he was prepared to accept them without modification or reserve. Gortschakoff replied that his instructions did not go so far. His orders were only to negotiate regarding the four points, but he would send off a courier, and hoped that he would receive further instructions within three days.

One informant says that the terms proposed to Gortschakoff were neither hard nor humiliating. There was no mention of the razing of Sebastopol or of a reduction of the Russian fleet in the Black Sea. Gortschakoff requested fourteen days delay to get instructions from St. Petersburg, which were granted; consequently, a fortnight will transpire before any course will be decided upon. Hostilities will continue in the meantime.

It is said that the Russian interpretation differs but little from that of the allies, thereby affording a chance, although slight, of peace.

PRUSSIAN OVERTURES.—Private correspondence says that the Prussian note of Dec. 19, sent to London and Paris, says that Prussia has examined the treaty made by the allied envoys, in three separate conferences on the 16th. Prussia sees with satisfaction that the protocols of the Vienna four points are respected therein, and Prussia, although she did not take part in the exchange of notes on the 8th of August gave it her moral support; consequently she is still in diplomatic concert with the allied powers, and has even engaged, under certain eventualities to use military co-operation. She is therefore prepared to join in new stipulations of a pacific tendency. She adheres to the general scope of the treaty of Dec. 2, and is willing to conclude an analogous arrangement, but an exact and precise interpretation of the meaning of the guarantees will be the pivot on which all the diplomatic measures of Prussia will turn.

ITALIAN TREATY.—It is generally stated that a treaty has actually been signed between France and Austria, in which France guarantees to Austria possession of her Italian provinces. The *London Times* disbelieves the existence of any such treaty.

GERMAN RELATIONS.—Austria has called on Prussia to place her army on the war footing. Prussian semi-official journals say that the demand will not be assented to.

SEIGE OF SEBASTOPOL.—The diary of events, before Sebastopol is resumed:

Dec. 12.—Weather frosty. There was a false alarm at 7 o'clock this morning. The Russians were said to be gathering upon and threatening the right flank of the British at Inkermann. The British continue to construct strong redoubts there. During the day, a large Russian convoy entered Sebastopol.

Dec. 13.—There was a general alarm at 1 o'clock this morning, and heavy firing was heard along the French line. An attack against the British lines lasted three-quarters of an hour, but was repulsed.

Dec. 16.—There was some severe fighting last night, and a Russian sortie was repulsed by the French.

Dec. 21.—The following is the official despatch from Gen. Canrobert: "At 2 o'clock this morning, the Russians, after having made a sortie on the third parallel of the British, who vigorously repulsed them, made a demonstration upon the centre of their position and the left flank of the French works. They were received by a heavy fire, when they withdrew, pursued by the French with the bayonet, and experienced a considerable loss."

Dec. 22.—The *Paris Moniteur* publishes the following official despatch from Gen. Canrobert: "Notwithstanding the bad weather, the siege works continue, the French and British co-operating kindly. Scarcely a night passes without some point of the French lines being attacked by sorties, which generally cost the assailants dearly. A corps of volunteers is organized to watch the approaches to the works at night. There is also a corps of volunteer rifles—'Frances Tirailleurs'—to watch by day. The French works now extend to the bottom of the Quarantine Bay. The enemy contest every step, and the rock has to be hollowed out, yet the works advance steadily. Reconnoissances report that there are only pickets on the left bank of the Tchenaya, the main Russian army having moved, probably towards Eupatoria."

The officers in Sebastopol are to be paid a year's salary for every month they serve in Sebastopol.

The Czar's sons, Michael and Nicholas, were to return to the Crimea on the 7th of January.

Dec. 22.—Admiral Hamelin telegraphs that 8000 French troops had landed and gone into camp between the 13th and 20th, besides large arrivals at Constantinople. Attempts at sorties took place every night, but they were always vigorously repulsed. The French had only 1300 wounded and 1400 sick; and the army suffered from wet more than from cold.

A spurious despatch from Odessa stated that on the 25th, Gen. Liprandi was attacking Bala-klava, during a heavy snow storm.

ASIA.—Trebizond letters to Dec. 5th, contain important news. The Russian army had encamped at Bayazed, and advanced to Toprak Kaleh. Considerable consternation prevailed at Trebizond, where the garrison was strong, but badly organized.

On the 3d of December, a strong Russian force attacked Redout Kaleh. The garrison aided by Polish Generals and English officers, repulsed the attack. Its situation was still precarious.

The Porte has sent Commissioners to re-organize the armies of Anatolia and Circassia.

The Russians have formed, in various parts of Circassia, corps of native militia, under Russian officers.

Mecklee Pasha is named Commander-in-Chief of the Turkish army in Asia.

The following interesting letter, giving a description of the town and siege works, is from the camp correspondent of the *London Times*:

BRITISH CAMP, HEIGHTS OVER SEBASTOPOL.
Dec. 10.—I took a tour through the batteries a few days ago, and went along "The Valley of Death," so called from the terrible fire that plunged into it from the Russian guns at the opening of the siege operations. At that time it was almost certain death to any one who ventured to pass through it. The whole country, for miles around, in the rear of the Diamond, the Greenhill, and Wasp batteries, is filled with shot, some of enormous size, to an extent that nearly defies description. If one could bring himself to imagine a hailstorm of cannon balls, he might then only properly picture to himself the manner in which those messengers of death now lay strewn over the surface of the land. In all the valleys and ravines, and in every spot where a slope existed to allow of the "pocketing" of the balls, they exist in piles. The whole country appears as if the contents of Woolwich Arsenal had been poured upon it. Some of them are rather dangerous toys to meddle with, as they are unexploded shells, that require but slight provocation to go off.

The Greenhill battery is a long line of fortifications running down on both flanks into two deep precipitous gorges. On the right flank beyond this, upon an elevated plateau, stands the Diamond, Koh-i-noor, or 21-gun battery, as it is variously called. On the left flank, beyond the gorge, stands the Wasp battery. From this point the French covered way and parallels begin, and the zig zag is well nigh into the town of Sebastopol. The Wasp battery is planted on an elevated rock at the head of one of the creeks of the great harbor. The French lines run along the left of this creek over the water. The English lines course along the right bank of the same place. In the suburban gardens along the sloping sides of the small inlet or bay, Russian riflemen are posted in caves and in pits, protected by sand bags. Between them and the allied pickets a constant fire is kept up.

When you show your head over the parapet, you quickly see numerous little tiny clouds of smoke spirted out from numberless holes in all directions, and presently a flight of Minie balls pass over the spot whence you looked—some with a humming noise, others with a sudden plaintive scream, and many with a shrill whistle, according as the wind catches them in their course; all plunge with a loud "thud" or "thack" beyond us in the turf. The heavy guns on either side are not active just now; all seem preparing for the coming struggle; nevertheless, now and then a gun booms from either side, to show that all are on the alert. Some-

times when we least expect one, and just as we sit down under the parapet to open our haversacks, to discuss biscuit and cold pork, a heavy shot ploughs up our embrasures, sending the soil and showers of splinters over our scanty fare. Occasionally a gun is struck and disabled: this is a terrible loss when it does occur, for it imposes on us all the trouble of a fresh remount, and the gun has to be drawn over a difficult country all the way from Balaklava.

The round tower, destroyed by the Diamond battery, has its interior quite laid open to view, exhibiting its casemates, that were not bomb-proof, although built as such. The lunette at its base is again admirably set up by the Russian engineers, and its embrasures are again radiant with guns, and in fact the land front is one uninterrupted chain of guns, and intrenchments, palisaded and chevaux-de-frise. There appears to be an immense stock of heavy guns in their arsenals for remounts in case of need. I went through the French works, over which the Russians incessantly poured Minie balls. There were some heavy batteries of guns, as also mortars, still masked, in this extensive line of works. A line-of-battle ship, now alongside the dock-yard or arsenal, could not have remained long in that position, if any of those French guns opened upon her. The immense pile of building which we call the dock-yard or arsenal must be crushed by their fire. Those trenches of our friends the French are well formed and deeply cut, and they have been worked out under a destructive fire, as the shot and shell on every side sufficiently testify. I saw some of their gabions knocked in by round shot during my inspection. I could see distinctly into Sebastopol, and saw them carry their wounded on stretchers.

The town itself looked beautiful, and although its individual buildings have received some slight damages from shot hurled, not against them, but against the defences, yet those wounds do not detract from the general beauty of the place. True there is a dirty-looking, shattered suburb, but the interior of the city can boast of its classic colonades, and buildings after the plan of Grecian temples—one, not unlike the temple of Theseus, occupies a conspicuous position, and is called by our men "the library." A church dome of the minaret character, with a copper-covered roof, gleams beside it; and not far distant is a remarkable looking tower, with a flag-staff, which we call "the telegraph" station. The huge forts Constantine, Maximilian, the great "Redan" and all the other vast line of works, look to advantage and were reflected on the surface of the placid water of the harbor. During the period of my inspection all was for the most part comparatively still, as the fire has considerably slackened; but it is only a calm before the approaching storm. When those two opposing forces of cannon open anew upon each other, verily the Crimea must rock to its very centre, for never within the memory of man will such a terrific iron tempest have swept over any land.

According to the latest advices from the Crimea, the weather had improved for siege operations. On the 22d there was a sharp frost and a great quantity of snow had fallen. The winter clothing of the troops had, however, arrived, and the spirits of the men had revived. Their sufferings, however, must continue to be very great.



The Advent Herald.

BOSTON, JANUARY 27, 1855.

THE READERS OF THE HERALD ARE MOST earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER LVI.

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.—v. 1.

For "judgment," the margin gives "equity;" i.e. to do the things which are just and right. The "salvation" which is near to come, is evidently the consummation brought to view in the close of the preceding chapter—in view of which men are exhorted to "keep judgment and do justice." In like manner John preached, (Matt. 3:2), "Repent ye: for the kingdom of heaven is at hand." So Paul also said, (Rom. 13:11, 12), "And that [i.e. do that]—the works of obedience before enumerated

—because] "knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

Blessed is the man that doeth this, and the son of man that layeth hold on it: That keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.—v. 2.

"Man," and "son of man," [are used by a synecdoche for all thus actuated by principles of justice and righteousness—"layeth hold on," being a metaphor implying a firm adherence to them. By the same figure "polluting" expresses the desecration of the Sabbath. And "hand," that with which one acts, is put by metonymy, for himself who acts.

The Sabbath, which signifies rest, is a memorial of the creation, (Ex. 20:20,) and a type of the future rest of the saints, (Heb. 4:9.) Under the Jewish dispensation it also kept in remembrance the deliverance of Israel from Egypt (Deut. 5:14, 15); and under the Christian it commemorates the resurrection of Christ, (Luke 24:1.) As under the 4th commandment it was to be a perpetual sign between God and his children, its proper observance is particularly enjoined.

Neither let the son of the stranger, That hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: Neither let the eunuch say, Behold, I am a dry tree.—v. 3.

Foreigners, were denominated "strangers" by the Jews. Isa. 19:33, 34—"If a stranger sojourn with thee in the land, ye shall not vex him... for ye were strangers in the land of Egypt." The "son of the stranger," is put by a synecdoche for all persons not of Jewish descent. His having "joined" himself to the Lord, is so spoken metaphorically, to illustrate his having entered into the Lord's service. Some of the nations that had oppressed the Jews were forever debarred from entering into the congregation of the Lord: thus, Deut. 23:3, 4—"An Ammonite or Moabite shall not enter into the congregation of the Lord; even to the tenth generation shall they not enter into the congregation of the Lord for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee." When Gentiles embraced Judaism, the Jews were inclined to regard them as inferior to themselves: and it was not till the conversion of Cornelius of Caesarea, that Peter could say, (10:35, 35.) "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him."

A "eunuch," also (Deut. 23:1), was prohibited from entering into the congregation of the Lord. By a synecdoche, one is put for his class; and by a metaphor, he is denominated "a dry tree," to illustrate his childless condition. But if such serve the Lord, he promises them something better than sons and daughters:

For thus saith the Lord unto the eunuchs that keep my Sabbath, And choose the things that please me, and take hold of my covenant; Even unto them will I give in my house, and within my walls, A place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.—v. 4, 5.

To "take hold," is a metaphor, expressive of compliance with the conditions of salvation. Giving them a place "in mine house and within my walls," is put by substitution for a removal of the disabilities imposed on them by the Jewish law, and an admission to the privileges of the gospel. "Name" is put by a metonymy for the honor and glory attendant on its possession; and its not being "cut off," is a metaphor expressive of its eternal possession. A numerous posterity was considered a great honor among the Jews; but such a name is insignificant, compared with the privilege of being (1 John 1:12) "a son of God." 1 John 3:1—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

Also the sons of the stranger, who join themselves to the Lord, To serve him, and to love the name of the Lord, to be his servants, Every one that keepeth the Sabbath from polluting it, And taketh hold of my covenant, Even them will I bring to my holy mountain, And make them joyful in my house of prayer: Their burnt offerings and their sacrifices shall be accepted upon mine altar; For mine house shall be called an house of prayer for all people.—v. 6, 7.

"Stranger" is here a synecdoche for strangers; and "sons" is put by the same figure for individuals of both sexes. The "name" of the Lord, is put by a metonymy for the Lord. "Polluting" is used as a metaphor for the desecration of the Sabbath; and by the same figure, to "join" themselves to the Lord, and "to take hold" of his covenant, is to embrace the gospel as preached to the Gentiles.

They will be brought to God's holy mountain when, (Isa. 2:3), "many people shall go and say,

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." All then will be recognized as equal members in the church of Christ. The acceptance of their offerings and sacrifices, is put by substitution for the acceptance of their worship—"mine altar" and "my house of prayer," being put by metonymy for the privileges of Divine worship there enjoyed, which should be extended to all nations. Mal. 1:11—"For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Num. 14:21—"As truly as I live, all the earth shall be filled with the glory of the Lord."

The Lord God which gathers the outcasts of Israel, saith, Yet will I gather others to him, beside those that are gathered unto him.—v. 8.

We read in Isa. 11:12, that "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." As he will "gather others to him" besides those, the gathering of all must be of the same nature. The "others" referred to must be those of whom the Saviour said to the Jews, (John 10:16), "Other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Eph. 1:9, 10—"He 'made known unto us the mystery of his will... that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth.'" Their gathering together, therefore, must be that of which the Saviour said, (Matt. 24:30, 31), "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from the one end of heaven to the other. (See also 1 Cor. 15:50-53; 1 Thess. 4:13-17, and 7:9, 14-17.)

All ye beasts of the field, come to devour, Yea, all ye beasts in the forest.—v. 9.

The foregoing prophecy was written by Isaiah long before the date of the Babylonish captivity; and one object of these glorious predictions of the distant future doubtless was to induce those then living to repent of their sins that thereby the judgments threatened on them might be averted. Having presented the promises, he now invokes curses, and reproves them.

The text is an apostrophe to the destroying agencies to which they were to be subjected. The nation being described as a flock of sheep, and their watchmen compared to dogs in the verses following, it is evident that the "beasts of the field and of the forest," coming to devour, are put by substitution for the nations which during long ages should tread under foot God's sanctuary and his host. Thus we read in Jer. 12:9—"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Jer. 50:17—"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." Jer. 5:6—"A lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces." In the 7th and 8th chapters of Daniel, the four empires that were successively to oppress Israel are symbolized by warlike beasts: in the former chapter beasts of the forest, a lion, bear and leopard, and a nondescript beast were seen in vision coming out of the sea, and are explained to be "four kings which shall arise out of the earth;" and in the other chapter, beasts of the field, a ram, and a rough goat stand before the river, and are explained to be "the kings of Media and Persia," and "the king of Grecia."

The text implies that the Jews would not repent, and that these agencies would be summoned to punish them for their iniquities—the invasion of Nebuchadnezzar being about one hundred years subsequent to the date of this prophecy.

THE REIGN OF SAUL.

AND about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of

the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."—Acts 13:18-22.

It is understood by some that Paul here gives forty years for the sole reign of Saul, which would be inconsistent with the history of Saul as given in the Old Testament. We, however, contend that Paul includes in the forty years here specified, all the period that intervened between the end of the 450 years and the death of Saul, as given in the Old Testament teachings. This we conceive to be in accordance with the simple, plain, natural, and obvious meaning of the passage.

Dr. Witby has the following comment on the text:

"V. 21. By the space of forty years.] So Josephus saith, he reigned whilst Samuel lived 'eighteen years,' and after his death 'twenty-two years;' but though this reckoning seems to have obtained in the time of Josephus, it is far from being true that Saul reigned twenty-two years after the death of Samuel: it is rather true, as the Jews conceive, that they both died in the same year: so that the words, 'forty years' are to be connected thus—Until Samuel the prophet, who having judged them about thirty years, afterward they desired a king; and God, by Samuel, gave them Saul, whose reign with that of Samuel's was about the space of forty years. So saith Sulpitius Savens: 'I suppose that the years of Samuel also are added to the reign of that king by Paul;' as doubtless they were, they making together just forty years.—*Com. on Acts*, v. 4, p. 467.

Dr. Scott quotes from Doddridge, and adds as follows:

"V. 21. David was but thirty years of age, when he began to reign over Judah, which did not till after Saul was slain: and Samuel was not only anointed him, but lived a considerable time after. Josephus indeed says, that Saul reigned eighteen years during Samuel's life, and twenty two after his death: but this is utterly incredible; for then David could not be eight years old when Samuel anointed him. (Doddridge.) Indeed, as many subsequent events, which must have occupied several years, took place between the anointing of David and the death of Samuel, it is certain, according to the Scriptural history, that Saul survived Samuel but a very short time: and every circumstance combines to prove, that all the years during which Samuel judged Israel, and Saul reigned, are here intended."—*Com. on Acts*.

That those forty years measure the whole time from the end of the 450, comprising Samuel's reign, the raising up of Saul and his death is so natural, that Pres. Browne, in his *Ordo Saeculorum* says:

"I take this to be the most obvious sense of the passage in Acts 13th; the sense in which every one would have understood it, but for a supposed difficulty in adjusting the detail of numbers in the history to that measure. In this sense some of the ancients understood the passage, e.g. perhaps S. Clement of Alexandria, and certainly S. Cyprian, or whoever else, unquestionably a contemporary, was the author of the *Computus Paschalis*, appended to Bishop Fell's edition of S. Cyprian's works."—*Introduction*, p. 8.

The following argument, covering the whole question, we copy from "Sacred Chronology," pp. 76-81:

"When Samuel was old, he made his sons judges over Israel." They walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and said to Samuel, "Make us a king to judge us, like all the nations."—1 Sam. 8:1-5. Now Kish, "had a son, whose name was Saul, a choice young man."—9:1, 2. "And all the people went to Gilgal; and there they made Saul king."—11:15.

"Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel, whereof... a thousand were with Jonathan. . . . And Jonathan smote the garrison of the Philistines, that was in Geba."—13:1-3. A few days after this, Saul usurped the Priest's office and offering, for which act, the Lord said to him, by Samuel, "Now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people."—5:14. "And there was sore war against the Philistines all the days of Saul."—14:52.

Saul was given another trial, and was commanded to "utterly destroy" Amalek. (15:3.) For sparing Agag, and the best of the cattle and sheep, "Samuel said unto them the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou. . . . And Samuel came no more to see Saul, until the day of his death: nevertheless, Samuel mourned for Saul; and the Lord repented that he had made Saul king over Israel."—vs. 28, 35.

Samuel is rebuked for mourning Saul's rejection, and is commanded to anoint one of the sons of Jesse as king; and he anointed David, the youngest of Jesse's sons, who was then "keeping the sheep." The Spirit of the Lord departs from Saul, and an evil spirit troubles him. He wants one skilful to play on the harp, and sends for David, who becomes his armor-bearer. (16:1-21.) In the 17th chap, David encounters and slays Goliath. At this time Jesse, the father of David, "went among men for an old man," and Saul called David "a youth."—vs. 12, 33. David is hated by Saul. Samuel dies. (25:1.) David resides for

a few months with the Philistines; who, soon after the death of Samuel, attack Israel. The battle goes hard against Saul, so that he falls on his sword and dies.—ch. 39, 31.

The Old Testament does not give the length of the reign of Saul. The modern Jewish chronology assigns to it *seven years*. Josephus says that Saul reigned eighteen years during the life of Samuel, and twenty-two after his death.—(Ant. 6:14, 9.) St Paul, speaking of the time "to Samuel the Prophet," says:

"And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him he raised up David to be their king.—Acts 13:21, 22. Does this "space of forty years" cover all the time to David, from the termination of "the four hundred and fifty years, to Samuel the prophet!"—v. 20; or did Saul alone reign forty years, and Samuel judge Israel for a period between the termination of the four hundred and fifty years and the commencement of the forty?

There is nothing in the history of Saul to indicate a reign of forty years. Although he is called a young man when he is chosen, yet, in the third year of his reign, his son Jonathan is a warrior of some distinction. Jonathan was a bosom friend of David, and could not have been many years his senior. His son, Mephiboseth, was only five years old when Jonathan died. (2 Sam. 4:4.) David is thirty at Saul's death. Saul's second son, Ishui, (1 Sam. 14:49,) or Ish-bosheth, was then only forty years old, (2 Sam. 2:10;) so that Jonathan, to have been a warrior of distinction in Saul's third year, must have been born twenty years before Saul's reign, which would make him sixty, and Saul eighty, at the end of forty years, and a father only at the age of fifty-five. But it is not reasonable to suppose he was more than twelve years David's senior, or that Saul was more than sixty-five at his death; or Jonathan more than thirty-seven at the birth of his son. The death of Samuel, also, could not have occurred more than about two years previous to Saul's death; and David must have been anointed as early as the fifth year of Saul, at which time he was old enough to keep his father's sheep. The presumption, therefore, is, that Saul could not have reigned much, if any, more than twenty years. Say eighteen during the life of Samuel, and two, instead of twenty-two as Josephus says, after Samuel's death. It is possible, therefore, but not certain, that the forty years were designed by Paul to connect the four hundred and fifty years with the accession of David. The arguments for this conclusion are the following:

If these forty years cover the space of time named, they complete the chain of inspired chronology, from creation to the conquest of Jerusalem, by Nebuchadnezzar. Did God design to furnish mankind with the chronology of the world?

If he did not, why is any chronology given, in the Scriptures? Why are all the breaks—unless this is an exception—in the chronology of the Old Testament, so carefully supplied in the New? And why does the chronology of inspiration stop at the precise point of time where it is no longer requisite?

To illustrate:—The Hebrew text gives an uninterrupted succession of periods to the death of Terah. It then gives four hundred and thirty years, at the Exode, for the sojournings of the children of Israel; but the Old Testament leaves chronologers in the dark respecting the time of their commencement. This is supplied by inspiration, by the testimony of Stephen, who places the departure of Abraham from Haran, at the death of Terah; and by Paul, who states that the law was given four hundred and thirty years after the promise. The Old Testament gives the time in the wilderness—forty years—and by the age of Caleb, at two points of time, the time from the entrance to Canaan, to the division of the land—six years. It does not give the time from this division to the first captivity; but the New Testament supplies this, by the four hundred and fifty years from this division to Samuel. From the accession of David to the conquest by Nebuchadnezzar, there is no link of the inspired chain wanting. From the conquest of Babylon to the present time, profane records are so substantiated by astronomical phenomena, that the time of Nebuchadnezzar and Cyrus there are so many coincidences between sacred and profane chronology, that the two are admirably harmonized and adjusted to each other. Consequently, if the forty years of Saul were designed to date from the end of the four hundred and fifty years of the judges, there would be no link wanting in the chain of inspired chronology, to the very point where its further continuance would have been entirely superfluous. These coincidences are entirely inexplicable, if it was not designed to give, by inspiration, a chronology covering all the time not covered by profane chronology.

We thus find no discrepancy between Paul's 40 years and the Old Testament history of Saul. With this view of the question we have for the period from the exode to the temple in argument with Paul,

In the wilderness, . . .	40 years.
To the division of the land, . . .	6 "
During the judges to Samuel, . . .	450 "
Samuel and Saul, . . .	40 "
David, . . .	40 "
To Solomon's 4th years, . . .	3 "

Making a total of . . . 579 "

For the same period according to the Book of the Judges we have

In the wilderness, . . .	40 years.
To the division of the land, . . .	6 "
From the distribution of the land, to the death of Joshua, . . .	

estimated at . . .	19 "
From his death to the first servitude, . . .	11 "
The 1st. Servitude—Mesopotamia, . . .	8 "
Othniel, . . .	40 "
2d. Servitude—Moab, . . .	18 "
Ehud and Shamgar, . . .	80 "
3d. Servitude—Canaan, . . .	20 "
Deborah and Barak, . . .	40 "
4th. Servitude—Midian, . . .	7 "
Gideon, . . .	40 "
Abimelech, . . .	3 "
Tola, . . .	23 "
Jair, . . .	22 "
5th. Servitude—Ammon, . . .	18 "
Jephthah, . . .	6 "
Ibzan, . . .	7 "
Elon, . . .	10 "
Abdon, . . .	8 "
6th. Servitude—Philistines, (including twenty years of Samson,) . . .	40 "
For Eli to the time of Samuel, . . .	40 "
Samuel and Saul, . . .	40 "
David, . . .	30 "
Solomon, . . .	3 "

Making a total of 579 years, which would place the erection of the temple in the 580th year from the Exode according to these two separate and independent inspired chronologies. The statement in Kings, being 100 years less than this must be supposed to be caused by the error of some transcriber, and cannot be chargeable to the original Hebrew Mss.

DOINGS OF THE SECOND BOARD-MEETING OF THE A. S. A. M. SOCIETY.

To all who look for and love the glorious appearing of our Lord Jesus Christ.

At a board-meeting held at the Chapel Building in Boston, Jan. 17th, 1855, the following address was adopted, and ordered to be published in the *Advent Herald*.

BELOVED BRETHREN:—Permit us to call your attention to the character and claims of the society we represent, and solicit your co-operation in the accomplishment of its object.

The Second Advent cause has been throughout, emphatically a missionary cause; although not organized as a specific missionary society; it has been carried forward to its present position, by missionary labor—voluntary and unrequited, though in many cases it may have been.

In doing this work, many of our most efficient laborers have broken down, and others for want of pecuniary support which their families have required, have been driven from the field, to secular callings. It has become evident that if the cause continues to progress, it must be done by a more combined and systematic effort than has hitherto obtained among us: hence the organization of this society.

That our cause is worthy of all that can be done to sustain and advance its interests, no one who loves the doctrine, will for a moment doubt or deny. That the Advent theory renders the gospel message more clear and tangible, and brings it within the grasp of the intellect of all, more fully than is ordinarily done by other systems of interpretation, is true.

The doctrine of the Advent is also the great antagonistic principle to the spiritualism which is at present overspreading the world, and should be sent forth on its mission of antidoting that dangerous moral poison.

The shortness of time, makes the work of warning the world of its imminent danger imperative, and is a strong reason why this enterprise should be vigorously urged forward, to the uttermost parts of the earth. Christ declared to his disciples, that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," and it will be done; if we do not perform that part of the great and holy work which God has assigned us, he will call into this moral vineyard those who will yield cheerful obedience to his pleasure.

There are many Second Advent believers, who stand connected with other churches, that would gladly contribute to such a cause. Let us give them the privilege. It is true, that we are comparatively few in numbers, and weak in resources, but that is no valid reason why it should not be said of us, "They have done what they could."

"Great streams from little fountains flow." Small beginnings should never be despised. We do not expect to do the work of the American Board; but the work of the American Second Advent Missionary Society! The great societies had their "day of small things;" but the world has felt their power.

We may only be able to spread the "good news" of the coming reign of Messiah, over a comparatively limited extent of the world's surface, but if time lingers, and the providence of

God opens the way for more extended efforts as to foreign fields, we shall be obligated to diligently improve every favorable opportunity to advance the cause of truth among our fellow-men. All souls are alike precious in his sight, and hence it matters little where we are called to labor, provided we win souls to Christ; for "he that winneth souls is wise."

The plan of operation which we at present propose to employ, is, to sustain a missionary or missionaries, according to our means, in our own country.

1. To preach the plain simple gospel of the kingdom of God, in new places where it has not yet been preached.

2. To assist destitute and weak churches, by supplying them with occasional preaching and ministering to them the ordinances of the gospel.

3. As far as possible to spread Advent books and tracts through the country; thus constituting the missionary as far as may be, a colporteur, to visit from house to house.

While the Board will feel bound to give their laborers their hire, that is, a competent support, we pledge ourselves to a faithful and economical use of the money entrusted to our care, so far as our best judgment may enable us so to do.

Friends and Brethren:—Shall we be sustained in this enterprise? The harvest is great and the laborers are few. Calls from every quarter come up for help; new fields are constantly opening for occupancy; but where are the men and means, to meet the calls? Let us cheerfully provide the means, and pray the Lord of the harvest to send forth laborers into his harvest.

It is not needful that we should use many words in presenting the claims of this society; for yourselves, we trust, have already within you the spirit of missionary labor, which will plead more potently in their behalf, than anything we might be able to say upon the subject. We therefore lay the case before you in the name of the Lord, as his cause, and ourselves your fellow-servants; that you may follow the conviction of duty which your own minds may suggest.

The constitution of the society which we herewith present, will inform you of its character, objects, claims, &c.; and also the conditions of membership.

Donations in any amount will be thankfully received; from the widow's mite, to the largest sums you may have to dispense. Will our brethren in the ministry call the attention of their congregations to the subject, and do what they can to assist us in our work.

"The Lord loveth the cheerful giver," and has said, "Give, and it shall be given unto you again, good measure, pressed down, shaken together and running over."

On motion of Elder J. Pearson, jr., seconded by brother A. Pierce, the following Preamble and Resolution was adopted:

Whereas, The object of the American Second Advent Missionary Society being to send forth as far as practicable the doctrine immediately connected with the speedy coming of Christ; and whereas, our beloved and faithful brother Himes (our secretary,) contemplates visiting the distant state of California, thereby offering a favorable occasion to further the designs of this organization, we therefore, as members of the board of directors,

Resolved, That Elder J. V. Himes be solicited to act as an authorized, although unremunerated agent of the board, for the purpose of advancing its best interests in that distant land, by introducing our scriptural views among that people, and to maintain, as far as possible, a regular correspondence with the board respecting the prospect of such an effort.

Voted, That Elder J. Pearson, jr., act as Secretary pro. tem., during the absence of the regular Secretary.

HENRY TANNER, Pres.

J. PEARSON, JR., Sec. Pro. Tem.

OTHER NEW WORKS.

SUPPLEMENT TO THE HARP. New edition complete, of 32 pages, now ready. \$4. per hundred, 6 cents retail.

THE NEW BOOKS.—"THE GREAT ARMY," &c., will be out in about one week. The price will be duly given. It will not be over fifty cents.

POEMS: By Helen Johnson, will also be ready in about two weeks. The price will be from fifty to sixty cents.

We let brother Taylor read the proof-sheets, after which he wrote and sent us the following note:

BRO. HIMES:—I have just arisen from a perusal and examination of the proof-sheets of a little volume of Poems by Helen M. Johnson, of Magog, C. E., and take up my pen to record the excellencies of the poems and my satisfaction in reading them over. They give evidence of poetical talent in the youthful authoress and afford promise of still higher attainments in the future. Her rhyming is very good, the style smooth and easy, the

strain sweet and decidedly pious, and the theology with but few exceptions Biblical. I am of opinion these poems are calculated to do good especially the one on the Promises, and trust they will have a wide circulation among the readers of the *Herald* not only for the pleasure and benefit thousands will take in reading this volume but that our young authoress may be encouraged in continuing her contributions for the public, and possibly produce some works of still rarer merit, which, judging from this effort we feel assured she is capable of doing. Brethren you that love truth poetically expressed, and well written send in your orders for this volume of Poems. D. T. TAYLOR.

"THE LIBRARY REPORTER, and Book-keeper's Guide: A Quarterly Record of old and new books, American and Foreign, principally Theological. Terms, twenty-five cents a year, January, 1855. No. 2. Boston: Press of the Franklin Printing House, 210 Washington Street, 1855."

The design of this periodical is to keep book buyers posted up respecting the principle works which are published from time to time by all the leading publishing houses in the United States. By the help of this he can learn how to spend his money to the best advantage.

"WHITING'S TRANSLATION OF THE NEW TESTAMENT." We receive an occasional order for this work, but it is out of print and we have hesitated about the expense of another edition. We have now an order for 20 copies, but we cannot print to supply it without a prospect for the sale of several hundred. If others wish for the work and will send in their orders so as to make it safe we will issue another edition forthwith. We wait for responses to this. Price, 60 cents—discount by the quantity.

"THE BIBLE: Is it a Guide to Heaven? By George C. Smith, Sandusky, O. Published for the author. For sale by Partridge and Brittan, 300 Broadway, N. Y., and C. C. French, Sandusky."

This is one of the most blasphemous pamphlets we have ever read, and furnishes additional evidence that the rapping spirits and their adherents will lead in the Great Battle against God and the Lamb—the Battle of Armageddon.

ELD. HIMES.—We have had letters from brethren H. Tanner, S. A. Beers and Wm. Tracy, who all state that they saw brother Himes off, at 2 P.M., on the 20th inst., in good health and spirits. A line from brother Himes, also, announces his arrival at New York and the prospect of a pleasant embarkation, in the *North Star*. Brother Beers writes:

His friends here heartily approve of his purpose to seek a respite, for a while in that genial clime in the far west, and may the Lord grant him success, by renewing and confirming his health, and raising up friends to aid him in his untiring efforts to plant more firmly the truths of the kingdom in this sinful world, ere it may please the Lord to call him to his reward. To this end our prayers shall go with him across the deep, not forgetting to ask the blessing of the same Providence to rest upon, and protect his loved ones at home until he shall again have the pleasure of meeting them at the consecrated fire side.

ENCOURAGING.—A stranger in Conn. wrote a few days since to enquire if the *Advent Herald* was still being published. A copy was forwarded to him, and on its receipt he sent back the names of four new subscribers, including his own, with the pay—the encouraging thing in cases of this kind—for a year in advance, and an order for books. We shall be pleased to hear from him in like manner often. We have of late received letters from several other strangers making similar enquiries. A like response from them would be as encouraging as it would be agreeable.

E. P. GOFF:—Yours is received with \$11., from S. Denison, J. Thurston, E. C. Cadwell, S. Overturf, C. H. Lewis, H. Peanswell. E. P. Goff—one dollar each. M. Chase, \$2.50, G. Thurston 50 cts.—\$11.00. Bro. Goff will please accept our thanks for his efforts in raising this aid for the *Herald*. He took the matter into hand personally, and raised the above, and intends to raise something more. Let others follow his example and all will be easy soon at this office.

To the Editor of the *Advent Herald*, sir:—About one year ago some friend sent me your paper; I wrote on to Boston to know on what terms it was sent, and was informed that it was sent free. I see by a recent notice, that the brother who has heretofore contributed \$200. to send the paper free to ministers, is no longer able to do so, and as my pecuniary affairs will not allow me to become a subscriber, you will have to discontinue it. You will please to accept my thanks, and also tender an expression of the same to the brother, through whose liberality, I have been favored with the value received. Respectfully Yours,

Z. M. Ellis.

Warrensburg, Pa., Jan. 15th, 1855.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SERMON.

Preached by Elder L. Osler, on the evening of the dedication, at the new chapel in Boston.

(Concluded.)

This unity of faith in the Church continued but for a brief space; in the third century, we find innovators in the Church, corrupting by their teachings primitive Christianity. Mosheim, states: "Of all the religious controversies, those concerning Origen and Origenism, made the greatest noise. Although churches fought resolutely against them, yet did they triumph. The monks were enthusiastic admirers of Origen; and by the year 533, when the papacy was firmly established by Justinian, the system of Origen had triumphed, and swayed the Western nations, almost undisturbed for one thousand years."

It was in this grave, that the Reformers of the 16th century found the word of God, which rendered that reform necessary; and out of which, through God's blessing they exhumed it.

Luther, coming from the convent walls, with his heart glowing with inspiration from his newly discovered Bible, proclaims to the world this sentiment: "There is no other interpreter of the word of God, but the Author of that word himself; even as he has said, 'They shall all be taught of God.'" And in fact, the entire reformation, in which Luther and his compeers were engaged, grew out, as already stated of the primitive mode of Scripture exegesis. His opposition to the papacy, and to the errors of his time, confirm this statement. And not only so, but we find, that wherever the pure principles of the Reformation spread, the primitive principles of Chiliasm were revived.

As far as we have the Reformers, and their immediate disciples express any sentiments on the question, we find them decided Christians.

The Augsburg Confession, adopted A.D. 1530, show that the churches there represented, were Millenarians.

"Most of the chief divines in the Westminster Assembly in 1643, were express Chiliasm."

These sentiments occupied a prominent place in the Protestant churches, on the continent of Europe, and in Britain, in the 16th and 17th, and in the former part of the 18th centuries. But, in the latter part of the 18th, and especially since the commencement of the present century; we find a growing disrelish for these primitive orthodox views.

Dr. Daniel Whitby, who died A.D. 1726, reduced into order, the pre-millennial view, which he confesses is a "new hypothesis." Since his time, as in the days of Origen, and those immediately succeeding, Chiliasm, and anti-Chiliasm have had a severe contest; and as in the former instance, Chiliasm has been put in the rear-ground.

Our work, my brethren, therefore has been to act as reformers, in renewedly calling attention to these primitive principles of Scripture interpretation, and the faith which legitimately grows out of them; and in this particular, especially, do we think, that there is a striking parallel, between our work, and the instances we have cited as criteria.

3. Another peculiarity of reformations is, that God selects the reformers from the existing body.

Christ was a lineal descendant of Abraham and David, and as such he came to his own to effect a reform.

Luther was taken from the church, where the condition made a reform necessary.

In the present case, most of those who have taken a prominent part in the work, of proclaiming the "kingdom God at hand," have come from the various branches of the Protestant Church.

4. Again: All real reforms have excited Satanic malice, which has resulted in the manifestation, on the part of some who have professed connection with the work of God, of obliquity, which has caused the way of truth to be evil spoken of.

Christ was preceded and followed by false messiahs. The apostles had to contend on the one hand against Judaizing innovators, and on the other, by injudicious and designing professors. Luther had his Munzer, Stubnor and Storch.

The work in which we are engaged, my brethren,

has suffered by misguided and wicked men who have brought dishonor upon God, shame to the cause, and made the truth disreputable. But a counterfeit necessarily pre-supposes the existence of true coin; and the occasion of our great grief only furnishes another marked item of parallel.

5. In the cases before cited, the introduction of distinct, and new organizations, was not the result of pre-determined arrangements, on the part of the reformers. The Saviour only broke up the Jewish nation, and established the Christian Church, because of the necessity of the case.

It doubtless, never entered Luther's mind to dissolve his connection with the Roman Church, until a length of time after he commenced his heaven-appointed work.

Our distinctive position has legitimately resulted from the maintenance of our faith, as in the former instances; not because of any pre-determined plan, but because of the necessities of the case. This fact will account for many of the peculiarities which have appeared in our history as a people.

6. God has given his unmistakable sanction to the reforms before noticed. The labors of Christ and his apostles were accompanied with "signs and wonders and divers miracles," &c.

The Reformation in the 16th century received the Divine sanction as may be learned from the support God gave to the reformers, in the midst of severe and protracted persecutions, in connection with mighty and glorious results which have followed.

The proclamation of the kingdom of God at hand, and kindred truths in these last days, has resulted in the salvation of thousands, and in eliciting a vast amount of Scripture light.

Lastly, God has been pleased, in all cases of real reform, to subject the work to a severe ordeal, and make a manifestation of moral character, so that those who were connected with the work, might be proven true or false. Paul, addressing the Hebrews, said, "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions," &c.

The severe, and peculiar trials of the Reformers of the 16th century, are sufficiently known to all.

That the work in which we have been engaged, has been attended with trial, your own experience can testify.

With the foregoing facts before us, I will conclude, after suggesting a few practical reflections for your improvement. And

1. If the premises which I have laid down be sound, and the conclusions drawn from them be correct, then the work in which we are engaged, is a vastly important one, and demands at our hands, sterling integrity of character. A settled determination to be right, and do right. Allowing no considerations to swerve us from the path of right. In all things carrying out the principle laid down by Christ, "As ye would that men should do to you, do ye even so to them."

2. To cherish, and maintain, deep and fervent piety in the ministry, and membership. An individual, or a church, may possess a great many excellent qualities, but if union with Christ is not enjoyed, and his spirit is not possessed, all else will be vain. We should ever feel circumstanced as we are, that "separated from Christ, we can do nothing."

3. If we verily have the truth on these all-important subjects, then we should make all the necessary sacrifices, and put forth the required labor, to spread the knowledge of these things, world-wide. In a word, we should possess all the practical, as well as theoretical, peculiarities of reformers.

LETTER FROM JOHN SMITH.

BRO. HIMES:—I have lately taken a retrospective view of the Second Advent movement up to this time. I am well satisfied that it was the work of God, and that Mr. Miller was raised up of God to proclaim the near approach of the Saviour.

The cry was made, "Behold, the bridegroom cometh, go ye out to meet him." Many arose and trimmed their lamps, and these shone with such brightness that it discovered to them things in God's word which they never saw before. They seemed to have a new Bible. Not only were Christians effected, but sinners also, were led to cry, "What shall we do to be saved" from the impending storm. They were pointed to the "Lamb of God," who is able and willing to save all who come to God by him. Hundreds and thousands fled from the wrath to come, and laid hold on eternal life, and rejoiced in the prospect of soon seeing Him who spoke peace and pardon to their souls. Many of those converts have been received into the different churches and fellowshipped as those that

had "passed from death unto life," although the movement was pronounced by many professed disciples, to be a delusion. Many of those who thus received the truth manifested by their lives, that the "truth had made them free" from the "doctrines and commandments of men," and that they had been made heirs of that inheritance which is "incorruptible, undefiled, and fadeth not away, reserved in heaven for them," and for all who love our Lord Jesus Christ. When called to meet the "king of terrors," they found him disarmed of his "sting," and they could sing the triumphant song, "O death, where is thy sting, O grave, where is thy victory," and they have left this world with the full assurance of a part in the first resurrection. Almost every week we have had recorded in the *Advent Herald*, obituaries of those who departed this life in the triumphs of faith, and who were subjects of that great movement,—which is a strong evidence that the work was of God. Another good evidence of its being of God, is, that it caused such a thirst for the Bible. There were more Bibles sold in one year in that movement than there had been in ten years before.

The objector asks, how that could be God's work, when time proved that Mr. Miller's calculations of the time was not true? In answer to that question, I will ask another. Why did God send Jonah to preach to the Ninevites that their city should be overthrown in forty days, when he knew as well before as he did afterwards that he had appointed a future period for their final overthrow. But they repented at the preaching of Jonah, and God deferred their overthrow. No doubt that the Ninevites called him a false prophet, as Mr. Miller was called in his time. Mr. Miller made sufficient apology for, and acknowledged his mistake respecting the time; but though his time passed, he knew from God's word that the Advent was yet to come, for God had said it; and "heaven and earth would pass away before one jot or tittle of his word should fail." God gives no account to his creatures, why or wherefore, he does this, or that; and no one has a right to say unto him, what, or why doest thou so? His ways are in the great deep, and his footsteps are not known; his ways are past finding out, by finite controversy. "God's ways are not as our ways, nor his thoughts as our thoughts: for as high as the heavens are above the earth, so far are his ways above our ways," and his thoughts above our thoughts." "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him the path of judgment, and taught him knowledge, and showed to him the way of understanding. Behold the nations are as a drop of the bucket, and are accounted as a small dust in the balance. All nations before him are as nothing, and are accounted to him less than nothing, and vanity." It was the preaching of Jonah that caused the Ninevites to repent and turn from their evil ways, and God deferred their overthrow until a future period. It was the preaching of Mr. Miller which caused such results in the conversion of sinners as those before described. If time had been preached to the Ninevites after the forty days were past, it would have had no effect on them; and preaching time now has no effect on the mass, but to arm opposers with new weapons to oppose the Advent cause.

One objection to the work is that many that were leaders in it "have made shipwreck of their faith," and have turned aside to fables; and that they are now engaged in putting down what they once built up. If we condemn it on that ground, we may with the same reason condemn the reformation in Luther's day; for there was the fanatic of Munster who drew many after him and caused much trouble. This has been often brought up as a reproach to the Baptists, who had no more to do with him than the man in the moon. On the same ground we may condemn all religious societies, for all have had bad members. The true Second Advent doctrine is nothing more nor less than what Christ and the apostles taught, and the primitive Church believed long after the Saviour's ascension; but these doctrines have been lost sight of through the introduction of new theories, which have spread a veil over God's word. The idea of the conversion of the world, and a temporal millennium, have been introduced, which Christ and the apostles never taught, but the reverse; for he said that the "wheat and the tares should grow together until the harvest," when the separation would take place. He explained the parable to his disciples, and we need no other explanation. He said the field was the world, and the wheat was the children of the kingdom, and the tares were the children of the wicked one, the enemy that sowed them is the devil, and the harvest the end of the world. Likewise the Saviour said, "As it was in the days of Noah, so shall it be in the days of the Son of man; they did eat, they drank,

they married, they were given in marriage until Noah entered into the Ark, and the flood came and destroyed them all, and so it was also in and days of Lot; the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be when the Son of man is revealed from heaven." He said to his disciples, "In this world ye shall have tribulations, but in me ye shall have peace. If ye were of the world, the world would love its own; but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you." If those teachings of the Saviour are applicable to his people to the end of the world, where can we get in a millennium. The "wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand, for many shall run to and fro, and knowledge shall be increased." This syren song, "peace and safety," the conversion of the world, "when all shall know the Lord from the least to the greatest," is what has lulled many into a profound sleep. But the Lord has given a note of warning, as he did Nineveh.

When I was a boy and lived in Salem, Mass., I heard Mr. Spaulding preach on the second advent of the Lord, and subjects connected with it. His views were similar to Mr. Miller's. I thought then his doctrine was more consistent than what was generally taught, but I had got almost asleep when I first heard of Mr. Miller. I was anxious to know what his views were, and sent on for the "Signs of the Times," and I received with all my heart those truths which it contained. I have never lost the relish of them to this day. They have been my solace under the many sore trials which I have had to pass through in this dark world of sin and sorrow, and that is the reason I am anxious to see the *Advent Herald* supported and sustained, because it sustains and advocates the same glorious truths that the *Signs of the Times* first published, except the time. Brother Himes has kept a straight forward course and has not been led away with the "Lo here's and Lo there's," although he has had much oppression to encounter from the world; and professed Adventists who have turned to every point of the compass, and build one day and pull down the next. When you attempt to put your finger on them, they are not there. They are the ones that have destroyed the cause in Cincinnati, and opened the mouths of infidels, and caused sinners to blaspheme, preaching and teaching everything but the truth. One who is associated with those that have done everything that they were permitted to do to destroy brother Himes and the *Advent Herald*, labored here very hard, by night and by day, to make the people believe that the angel that sat on the "white cloud," was commanded to "thrust in his sickle and reap." I asked him if his commission did not extend to the end of the world, and he said the end had come, the harvest was ripe, and the bridegroom had come, and they that were ready went in with him to the marriage, and the "door was shut," and all that were outside were foolish virgins. They taught also that there would be no more souls converted, and all infants would be lost! They also claimed to be immortal, and that they should never die, for they had got into the kingdom, which I have no doubt was true, only it turned out to be the kingdom of darkness. Christ says, "If the light that is in you be darkness, how great is that darkness?"

Many other things they taught as absurd as the above, even to spiritual wives, and spiritual husbands. But such a flood of errors was too much for their sandy foundation, and it gave way, and their house fell. Some went to the Shakers, and some to the Swedenborgs, and some one way and some another, and they were scattered, like the builders of Babel, their cement was not good, and made themselves a laughing stock to the world, and a disgrace to the cause of Christ. Those that know these things do not wonder that the Advent cause is so low in this city. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

From your old friend and brother in Christ, looking for that blessed hope, and glorious appearing of the great God and our Saviour, Jesus Christ.

JOHN SMITH.

Cincinnati, Nov. 23d, 1854.

LETTER FROM H. H. CROSS.

BRO. HIMES:—I have greatly desired, during one and a half years past, to communicate somewhat for the *Advent Herald*, but one year of unusually feeble health up to last August, prevented my writing little more than to reply to my numerous correspondents, and, indeed, many of them were neglected. A severe fit of sickness last July, has since proved somewhat remedial upon my health which is as good now as it has been for years.

In consequence of my declining health during 1853, when the year closed and the time arrived for the church in this place to elect a pastor for another year, I requested them not to re-elect me, on account of my feeble health, and to direct their attention to finding another person to succeed me. I however continued by request, to nominally fill the position, by our worthy deacons attending principally to the responsible duties which otherwise would have devolved on me. During the period of time above mentioned, I have preached a part of the time as my health would permit, and in part, my energies have been spent in earning a livelihood for myself and family. But during the year now past, my position has offered an opportunity for some among us to seek to fill a vacancy, and that, I regret to say, without due regard to the requisites for such a position; and the consequences have almost proved fatal to our peace and prosperity as a church, and to our influence upon community. But the good Lord has delivered us from a like difficulty, and I trust he will keep this church,—the only church not scattered and broken in the entire length of the empire State, from New York city to Buffalo.

On the 23d ult., after full and free consultation by all the principal members of our church in reference to our trials, and the demands of the cause, and by the hearty and unanimous call of the male members of our church, (for only two were silent, they were understood to acquiesce,) I consented to again become their pastor. It was with great reluctance that I complied, being aware of the difficulties of the position, and the great amount of labor and devotion to the cause that would be required of me.

It is with much diffidence that I speak as above on matters which refer to difficulties in the church, and to things with which I am personally connected. Too much broken down in health to fly about in different localities to arouse my fellow beings to a startling consideration of the great question comprehended in our *specific* work, I must content myself with being confined principally at home, with the church over which it is still my responsible duty to continue the overseer and guide, and to such worldly duties as will enable me to live honestly with all men. Still I very frequently contemplate an absolute resignation, and thus throw off from myself the weightiest responsibilities that ever were devolved upon human beings, from a realizing sense of my insufficiency for these things, and did I not call to mind and receive consolation and strength from the grace of God, and from those in church connection who are truly Aarons and Hurs to me, I should sink under the burden. I deeply feel my need of divine aid in this time of great necessity: for a necessity is indeed laid upon me, and "woe is me, (I feel it as I never did before) if I preach not the gospel." May I never see the day when strife and contention shall have so broken and scattered this church, as that "death," with no intermixture of "life," shall be its doom!

Permit me to say farther, the *Advent*,—the old Advent cause, is gaining upon our hearts and minds,—yea, devotion to God's service, and communion with him through our Lord Jesus Christ, is also gaining with us, and I believe yet, and soon to see saving health to many a perishing soul, resulting from the mutual and faithful efforts of this church to that end.

Our conference and prayer meetings are again revived, and reviving to the thirsty soul, and efforts to take advantage of them to contend about questions irrelevant or inappropriate to the occasion, are nearly given up, and we have already appreciated and enjoyed the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head: for there the Lord commanded the blessing, even life forevermore."

I have also revived and taken charge of a Bible class in the church Sabbath noons, and it is good to see brethren and sisters of all ages, sit down and feast upon "the word" for thirty minutes, and we feel "the time too quickly flown."

Let us and the cause here be remembered by yourself, and by all the tried friends, at the throne of grace. Yours in hope, H. H. GROSS.

PS. We are hoping to see brother Chapman here soon; will he write me. H. H. G.

LETTER FROM J. D. MERRIAM.

BRO. HIMES:—The doctrine of the near approach of the King of kings to reign on David's throne is one of deep interest to me, and I am free to confess that I love all the evidence that can be got from the Bible in relation to the time when he is to appear.

I became converted to the Advent faith by read-

ing brother Miller's lectures in 1842, and have seen no reason since, why the doctrine does not stand on a firm foundation. Brother Miller believed that the time of the Saviour's Advent was appointed by God, revealed in his word, and that previous to his coming, his people would *understand* the time.

It appears to me, that the prophetic periods in Daniel's prophecy, point to the time of the Saviour's coming, and the resurrection of the dead. If all Scripture is profitable for doctrine, for correction and instruction in righteousness, that the man of God may be perfect and entire wanting nothing, thoroughly furnished unto all good works, I see no reason why an understanding of the prophetic periods may not be arrived at, by those who live near their close. If we can only learn from them that the Saviour is near even at the doors, what more do we learn, than what the signs teach us? If Christ came eighteen hundred years ago, suffered and died at the time pointed to by the prophet, will he not come the second time, in harmony with time as well as the other events of prophecy? To my mind, at the present time, there is a great deal of evidence that before the opening of another summer, we shall see the King in his beauty.

I have been a reader of the *Herald* most of the time from its commencement, and I wish to say to all who now read it, that I am not ashamed of the hope of the gospel; to me, it is the power of God unto salvation. This hope of seeing Jesus, and being made like him, has cheered me amid all the storms and tempests of this life thus far, and I expect it will be till I see him as he is. My sympathies are with the little flock, who are making all necessary preparation to bid farewell to earth in its present form, to go to the city of the living God; who have their lamps trimmed and burning, their loins girt about with truth, and they like men waiting for their Lord. I do expect that when Jesus comes, their will be some who will be ready to cry, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, let us rejoice and be glad in his salvation." As the day draws near, when our hope is to be swallowed up in blessed reality, let us not shrink back, and in our hearts, turn back to Egypt, or say, My Lord delayeth his coming, but with renewed energy, buckle on the whole armor of God, and fight the good fight of faith, and lay hold on eternal life. Let us not draw back unto perdition, but believe to the saving of the soul.

My heart is pained to see among those who have fought valiantly for truth in times past, some who have faltered, and gone back to those things they considered once as wrong.

The Saviour said, "If any man love the world, the love of the Father is not in him." Paul says, "If I seek to please men, I should not be the servant of Christ." Jude also speaks of some who have "men's persons in admiration because of advantage." We know that for a man to be a Christian, he must obey Christ in all things. He must not be conformed to this world, but transformed by the renewing of the mind, that he may prove what is that good and acceptable and perfect will of God.

Says Christ, "Fear not little flock, for it is your Father's good pleasure, to give you the kingdom." It is truly a little flock who have faith in the future. When the Son of man cometh, shall he find this belief in the land?

Dear brethren in Christ, be faithful; bear the scoff and ridicule of a wicked world a little longer, and a crown of life is yours. Soon the Saviour will say, It is enough, child, come home. Can we not with earnest hearts say with John, Even so, come Lord Jesus, Come quickly. Yours waiting for Jesus. J. D. MERRIAM.

Templeton, Jan. 10th, 1855.

HONESTY.

NO. II.

"In all things willing to live honestly."—Paul. Honesty in the support of faith is as absolutely necessary as in the exercise of faith, in order to maintain a just and righteous character before God and man. It is not the "best policy" to maintain a theory because we have adopted it at the expense of truth and honesty. A truthful position may, sometimes, have brought to its aid apparently, unjust and unfair arguments and deductions, by its over-zealous advocates; but asks not for them, neither is it blighted by such a course in the long run; but, on the contrary, is often crippled and brought into disrepute. If truth cannot be honestly maintained, and openly and frankly set forth before the world, it better rest in obscurity, than to be exposed to public reproach by deceptive or unfair means. But truth has its "stubborn facts" at hand always—we

mean the great truths of revelation, more particularly,—by which it is ever ready to vindicate its claims upon humanity. On the other hand, a theory, the principle ingredient of which is error, may summons truth to its aid, and by "handling the word of God deceitfully," so construe, or apply it, as to make it seem to support the error. This has often been the case. The results have been disastrous to its adherents in a moral point of view, and not unfrequently in a pecuniary sense. How indisputable, then, is honesty. Not that honest men have always had, and taught the truth on all points, but that honesty is an indispensable qualification to be possessed by every teacher of the sublime doctrines and precepts of revelation.

If a theory, whether it be true or erroneous, is believed, consistency and honesty requires a position for its defence. If true, we gain much for ourselves and others; if false, we stand the better chance to have our errors seen and corrected.

In this connection another thing must not be lost sight of, it is this; many persons are unqualified to reason correctly from given premises, or to perceive logical deductions, though ever so fairly and clearly presented, because of the excited and over-zealous state of mind under which they labor, though at the same time they may be honest. But it often comes to pass that theories are tested by arguments more stern, decided and demonstrative, than those men may have at command. They are the arguments of Omnipotence, presented by his faithful messenger—Time. Then if our position is shown to be false, and we forsake it not, we should be considered insane or hypocrites!

SIXON.

Question.

BRO. HIMES:—Will you please give the readers of the *Herald* the harmony of the Scriptures, Deut. 32:39, 1 Chron. 21:14-16, 1 Sam. 2:6, with the views quoted from the London "Quarterly Journal of Prophecy," pages 178 and 179, headed "Satan" giving him the honor and name of being God's executioner, and since by the brother on "Mesmerism," pages 377, 385, 393, and each of course giving him the power over all diseases to which fallen man is incident.

With due regard waiting for deliverance.

Westminster, Mass., Jan. 2d, 1855. N. W.

REPLY: Those texts teach sound doctrine, and Satan can do nothing beyond God's permission. ED.

THE PILGRIM'S SONG.

TUNE—Oh! when shall I see Jesus

THERE is a land of pleasure,
Where shining angels stand;
'Tis there I have my treasure,
In that bright happy land.

Tho' trials here await me,
While on my journey home,
I'll press my way to glory,
Where trials never come.

This world may frown and scorn me,
I do not ask their love;
My Saviour smiles upon me
From glory's courts above.

They crucified my Saviour,
Can I not bear their hate?
I'll never leave Him, never,
Tho' earthly friends forsake.

Let storms of sorrow gather,
Let raging billows roll,
Angels round me hover,
To keep my weary soul.

I soon shall hear the trumpet,
That day will quickly come;
The day declared by Prophets,
To bring the ransomed home.

ANN ELIZA.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

BRO. HIMES:—I have long thought of writing to inform you of the death of my beloved husband, ALB. FERGUSON, but have been prevented by ill health. Some time previous to his death, his mind appeared deeply solemnized, and his faith very strong, (judging from the aspect of the religious moral and political world,) that our Saviour would soon come. O how he looked and longed for his appearing, he did not think he would have to descend into the "dark and narrow house," but expected to see Jesus on this renovated earth. He died on the 10th of Sept. His death might be called triumphant. He knew in whom he had trusted—often did he cry, "Other refuge have I none," Thou, O Christ art all I want. Had he lived till December, he would have been eighty-

three years old. He was always your firm unwavering friend. We wish you to continue sending the *Herald*. It has ever been a source of profit and pleasure to us. Your attached friend.

M. M. FERGUSON.

DIED, in Hallowell, Me., Jan. 11th, 1855, brother THOMAS TIMLIN, in the 21st year of his age. Brother T. was the son of a Roman Catholic, yet when but a boy he learned to believe in Christ alone, for salvation, and submitted to him. He has since been a devoted and exemplary Christian, gaining the love and respect of those who knew him. Brother Himes baptized him at the time of the Richmond tent meeting, in 1851. For the last two years he has been stopping in Ohio, and though among strangers he did not forget the Saviour of sinners, nor lose the love for his return. I had a number of excellent letters from him during his absence. A few days ago he returned home much debilitated, and soon took his bed with fever. His pain was great at times, which he bore with Christian patience, remarking that Jesus was precious to him, that he enjoyed a good hope, he should soon be at rest, and Jesus would soon come. Thus another of God's "little flock" sleeps in Jesus, soon to be called forth to immortality and eternal life. I. C. WELLCOME.

Hallowell, Me., Jan. 13th, 1855.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamp.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation, however, is in this, it is safe. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 20th, 1854.

[July 29th]



JAY'S CHERRY PECTORAL

FOR THE RAPID CURE OF
COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH, CROUP,
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and as ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased. TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial; conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, to May 1, and from Sept. 1, to Jan. 1, '56.



J. V. HIMES, Proprietor.

BOSTON, SATURDAY, FEBRUARY 3, 1855.

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 716.

VOLUME XV. NO. 5

(For the Herald.)

LONGING FOR HOME.

"Isro a holy, and happy, and blessed land, the surf of the troubled present rolls; and our weary hearts will leap to that land as a babe leaps to its mother's bosom."

Dr. J. Cumming.

Behold, there's a land, which seen from afar, Appears to the eye like a well known star, Where the ransomed ones of the King of kings Shall taste of the bliss which redemption brings, And the banner of peace, as it floats in the air, Drives war from the midst of the dwellers there; Where sin with the curse that attends it now, Shall never more darken the saintly brow; O that beautiful land! O that beautiful land!

There the bride of the Lamb, in her Eden bowers, Shall gaze with delight on the unfading flowers; And the serpent's trail no more shall be seen, Like a withering curse on the new earth's green, For the glory of God, like the noon-day sun, Shall arise on the land of that holy One, And the weary saints, in their robes of white, Shall joyfully rest in these realms or light; O these beautiful realms! O these beautiful realms!

There death, the proud tyrant, no longer shall reign,

Nor battle-fields teem with the wounded and slain: There friends who have met shall be parted no more,

For the days of their exile and sorrows are o'er; As grief finds no place in their bosoms to dwell, So none give each other a parting "Farewell," But resting in glory they never will die Whilst earth blooms again 'neath an uncloudy sky;

O that beautiful home! O that beautiful home!

To that blest land of the good and the free, The present rolls onward, as waves of the sea; And bidding adieu to the ocean of time, We long to dwell in a holier clime, And we would leap to that land of such heavenly charms,

As a little babe leaps to his mother's arms: For we feel 'mid strangers, and fain would go Where breezes of mercy forever blow; O that beautiful world! O that beautiful world!

J. M. ORROCK.

(For the Herald.)

Reminiscences of the Dark Day.

THE following interesting record of that memorable darkness is extracted from, "Morton's Life of Mrs. Abigail Bayley" who died at Hardwick, Vt., March 18th, 1846, at the ripe age of 90 years. She was the wife of Rev. Kiah Bayley, and was a pious devoted "mother in Israel."

Mrs. B. was 24 years of age at the time of the darkness and the following from her "Diary" was written at Newburyport, Mass., where she was residing when it occurred.

"May 19, 1780.—Thursday was our preparatory lecture, and though feeble, I thought of attending. Immediately after breakfast, I went to my chamber, and feeling depressed, I cast myself on my pillow. The room was uncommonly dark; a solemn stillness reigned all around. After a little while the chamber appeared so dark that I felt alarmed, rose and went down stairs. At the door I met Mrs. Coombs, who with anxious countenance, asked if I had noticed the strange appearance of the sky? At that moment she opened the door and surprise fell upon us. The sky, towards which all eyes were turned, appeared of a yellowish hue,—no distinct cloud was visible, there was no motion of the air, sufficient to move a leaf, and darkness overshadowed the earth. The shipyard was before our door, but no sound of the workmen was heard. The cattle which had been turned to pasture came along homeward, lowing as they slowly returned. The birds were fluttering on the trees and hiding among the leaves, as when a thunder-storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make Himself known by some mighty act. Every eye was turned upward; every one enquiring, what is going to take place? Some asked, 'Is the judgment day approaching? The vessels at the wharves, with sails loosened and colors unfurled, appeared as in mourning,

on some great occasion. Not a color waved at mast-head, nor a sail showed the least appearance of any wind.

The bells rung for meeting; the sailors poured into the house and filled it. Mr. Spring (Rev. Samuel Spring pastor at the North Church in N.) standing in his place, cried, 'O earth, earth, earth, hear the word of the Lord!' In speaking, he excelled himself; the congregation was motionless, and heard with intense and solemn interest."

The compiler of her memoirs then proceeds to narrate her experience with the darkness of the following evening which Rev. Mr. Tenney, an eye-witness, observes, "was probably as gross as has ever been observed since the Almighty first gave birth to light!" He says:

"She took tea at Mr. Spring's and attended an evening meeting. At the close of it, she left the house with others who had lanterns. These soon turning a corner, scattered, and she was left in the profoundest darkness. Alarmed, she attempted to regain the house she had just left; she stumbled, arose, and was bewildered. If she advanced forward, the long wharf and river were there; on her right hand were the shipyards and saw-pits. She found herself among the timbers; unable to stand she sat down. She could hear the water beat against the wharf; she was afraid to call for aid. At length she thought she heard the footsteps of a man. She spoke and was kindly answered. The man was a kind-hearted sailor, in the employment of her brother, Captain Coombs, who conducted her to his house. The relief of her mind was unspeakable. She says, 'I felt distracted; but it was a moment for God to appear.' Having found her home, she soon retired and rested unusually well. Thus ended with her the memorable dark day." —Mrs. A. Bayley, a Pilgrim of Ninety Years, pp. 39-42. Boston, 1849.

According to the testimony of this eye-witness, no natural "clouds" caused that strange darkness, and Dr. N. Webster's theory of its having been caused by "the smoke of some volcano in the northern regions of this continent, wafted in a vast volume by the wind," is also proved to be without foundation, Mrs. B. affirming that "there was no motion of the air," i. e. no wind. It was dark four or five hours during the day, light and clear as usual at sunset, and then dark again during the night. Three witnesses in the United States say it was supernaturally dark at the same time in Great Britain, and "strange it would be," says Henry Jones, "that a cloud of smoke should travel so swift as to pass over 1000 miles extent at once, when natural clouds are supposed to travel seldom more than 10 miles a day." I still think it was a Providential solar obscuration, and one of the "signs of the sun" of our Lord's advent.

D. T. TAYLOR.

Worcester, Dec. 24th, 1854.

The following from "Pollok's Course of Time," is given at the request of Elder Taylor in this connection:

"The earth gave symptoms of her end; And all the scenery above proclaimed, That the great last catastrophe was near. The sun at rising staggered and fell back; As one too early up, after a night Of late debauch; then rose and shone again, Brighter than wont; and sickened again, and paused In zenith altitude, as one fatigued; And shed a feeble twilight ray at noon, Rousing the wolf before his time to chase The shepherd and his sheep, that sought for light, And darkness found, astonished, terrified; Then out of course rolled furious down the west, As chariot reined by awkward charioteer; And waiting at the gate, he on the earth Gazed, as he thought he ne'er might see't again. The bow of mercy, heretofore so fair, Ribbed with the native hues of heavenly love, Disastrous colors showed, unseen till now; Changing upon the watery gulph, from pale To fiery red, and back again to pale;

And o'er it hovered wings of wrath. The moon, Swaggered in midst of heaven, grew black, and dark,

Unclouded, uneclipsed. The stars fell down; Tumbling from off their towers like drunken men;

Or seemed to fall—and glimmered now; and now

Sprang out in sudden blaze: and dimmed again; As lamp of foolish virgin lacking oil.

The heavens this moment looked serene; the next

Glowed like an oven with God's displeasure hot.

Nor less below was intimation given

Of some disaster great and ultimate.

The tree that bloomed, or hung with clustering fruit,

Untouched by visible calamity

Of frost or tempest, died and came again:

The flower, and herb, fell down as sick; then rose

And fell again; the fowls of every hue,

Crowding together sailed on weary wing,

And hovering, off they seemed about to light;

Then soared, as if they thought the earth unsafe:

The cattle looked with meaning face on man:

Dogs howled, and seemed to see more than their masters:

And there were sights that none had seen before;

And hollow, strange, unprecedented sounds:

And earnest whisperings ran along the hills

At dead of night; and long, deep, endless sighs,

Came from the dreary vale; and from the waste

Came horrid shrieks, and fierce unearthly groans,

The wail of evil spirits, that now felt

The hour of utter vengeance near at hand.

The winds from every quarter blew at once,

With desperate violence, and whirling, took

The traveller up, and threw him down again,

At distance from his path, confounded, pale.

And shapes, strange shapes! in winding sheets were seen,

Gliding thro' night, and singing funeral songs,

And imitating sad sepulchral rites:

And voices talked among the clouds; and still

The words that men could catch, were spoken of them,

And seemed to be the words of wonder great,

And expectation of some vast event.

Earth shook, and swam, and reeled, and opened

her jaws,

By earthquake tossed, and tumbled to and fro;

And louder than the ear of man had heard.

The thunder bellowed, and the ocean groaned.

The race of men, preplexed, but not reformed,

Flocking together, stood in earnest crowds,

Conversed about the state of things.

Some curious explanations gave, unlearned;

Some tried affectedly to laugh; and some

Gazed stupidly; but all were sad, and pale;

And wished the comment of the wise. Nor less,

These prodigies, occurring night and day,

Preplexed philosophy: the magi tried—

Magi, a name not seldom given to fools,

In the vocabulary of earthly speech—

They tried to trace them still to second cause;

But scarcely satisfied themselves; tho' round

Their deep deliberations crowding came,

And wondering at their wisdom, went away,

Much quieted, and very much deceived

The people, always glad to be deceived.

These warnings passed—they unregarded passed;

And all in wonted order calmly moved.

The pulse of nature regularly beat,

And on her cheek the bloom of perfect health

Again appeared. Deceitful pulse! and bloom

Deceitful! and deceitful calm! The Earth

Was old and worn within: but like the man,

Who noticed not his mid-day strength decline,

Sliding so gently round the curvature

Of life from youth to age—she knew it not.

The calm was like the calm, which oft the man

Dying, experienced before his death;

The bloom was but a hectic flush, before

The eternal paleness: but all these were taken,

By this last race of man for tokens of good.

And blustering public News, aloud proclaimed,

News always gabbling, ere they well had thought, Prosperity, and joy, and peace; and mocked The man who kneeling prayed, and trembled still:

And all in earnest to their sins returned."

The "Glad Tidings."

At the close of the last war with Great Britain, I was in the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on the earth, and as she had concluded a treaty of peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication coastwise between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were moulding in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

It happened that on Saturday afternoon, in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting, as they ran through the streets, "Peace! Peace! Peace!" Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, "Peace! Peace! Peace!" When the rapture had partially subsided, one idea occupied every mind. But a few men slept that night. In groups they were gathered in the street, and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn out and distracted country was about to enter again upon its wonted career of prosperity. Thus every one becoming a herald, the news soon reached every man, woman, and child, in the city, and in this tone the city was evangelized. All this you see was reasonable and proper. But when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Men perishing all around us, and no one has ever personally offered to them salvation through a crucified redeemer.—Dr. Wayland.

From the "Newburyport Herald."

Lectures on Nineveh.

To gratify a recently awakened and intense interest in antiquarian researches, and particularly in that long buried city of Nineveh, we read Mr. Fletcher's programme of Wednesday, and with the anticipation of a rich treat, went to the Hall. Exceedingly disappointed with the first sentences, we hoped before the close to be satisfied, but soon found the paintings only were equal to the task.

Mr. Fletcher evidently was struggling to do his best, and indeed, recited his lesson perfectly; he told us all he knew, and when he made his closing bow, had not apparently an original idea

left. It is no advantage to one cause, that it endeavors to strengthen itself by weakening another, and in no such spirit do we venture our opinion.

Mr. Fletcher's paintings were well worth the price of admission, and his lecture very interesting to those who had never before thought or read much on the subject, but we almost wondered that the dignified Arabs did not retreat from off the canvass, disdaining to be gazed upon by so small an audience, in this little Yankee city. Nevertheless, while enjoying to the fullest, those ruins, and stumbling with Layard through those mounds, memory most perversely contrasted that lecture with so many others we have lately heard. A prophet is without honor in his own country, we were thinking, as the reason why Sunday after Sunday, only the same few, but attentive listeners, are assembled and addressed on the same and even more engrossing subjects, by one whose whole life is devoted to such researches.

We allude to Mr. Pearson, and his historical and prophetic discourses at Washington Hall. Once heard with the openness and candor of an ingenious mind, with all prejudice laid aside, and only Justice and Charity sitting in judgment, Mr. Pearson and his efforts need no advocate. His logic is perfectly sound and clear, he takes no stand upon some tantalizing proposition, but starts with first principles, and handles weapons of profane and sacred history with an effectiveness which in our very humble opinion is seldom equalled. He never says "we take this for granted," or "we will assume such a position," but he states, works out, and proves his problems with mathematical exactness. One is not shocked, or excited by overstrained predictions of the end of all things, and its speedy coming, but calm, unimpassioned pleading, holds your undivided attention.

Perhaps after all Mr. Pearson would not take, or feel deserving of all the admiration which his constant and long continued study calls forth in those who hear him. He is, we think, laboring quite as much for his own benefit and pleasure, as his people's. He has a mind which must be enquiring and active in whatever he engages, and when bent in all its native strength, (aided by profane history and modern travellers,) upon the cities and the prophecies of the Old Testament there is no limit to the unknown paths and unexplored mysteries he leads you through.

He has no paintings to show, it is true, but one's imagination can transport them, in his graphic description, until we walk in the desolate streets of the "joy of the whole earth," or 'midst the ruins of Babylon in her "hanging gardens," hear the footsteps of her mighty monarch, and his exclamation, express but our own feelings, "is not this great Babylon which I have built?"

In our city must it be true that the most vulgar, not to say unchristian prejudice, can prevent intelligent persons from attending these courses while such a sketchy and disjointed lecture rejoices in the public favor?

We trust we may be pardoned for the length to which our enthusiasm has lead us, and regret to be obliged to add, (to relieve and propitiate that same prejudice, and to make our presumption more endurable) that we do not belong to Mr. Pearson's society, but believe we are respectfully quoted as a member of an orthodox church.—*Candor*.

Destruction of the Inquisition in Spain.

In 1809, Col. Lehmanowsky was attached to that part of Napoleon's army which was stationed in Madrid. "While in this city," said Col. L., "I used to speak freely among the people about the priest and Jesuits, and of the Inquisition." It had been decreed by the Emperor Napoleon that the Inquisition and Monasteries should be suppressed; but the decree, like some of the laws enacted in this country, was not executed. Months had passed away, but the prisons of the Inquisition were still unopened. One night about 10 or 11 o'clock, as Col. L. was walking the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a position of defence, and while struggling with them saw at a distance the light of the patrols—French soldiers mounted, who carried lanterns, and rode through the streets of the city, at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the guards of the Inquisition.

The Colonel went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied, that he might go and destroy it. Col. L. told him that his regiment (the ninth of the Polish Lancers) was not sufficient for such a service, but if he would give him an additional

regiment, the 17th, he would undertake the work. The 17th regiment was under the command of Col. DeLile, who is now, like Col. L. a minister of the Gospel, and pastor of an Evangelical church in Marseilles, France. "The troops required were granted, and I proceeded (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an equal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the wall, behind which they but partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for a cannon to break through the wall without giving them time to lay a train to blow us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but Jesuitical effrontery is equal to. The Inquisitor-general following the father confessors in their robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying, "Why do you fight our friends the French?"

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidence of iniquity being practiced there—nothing of those peculiar features which we expect to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture—the proportions were perfect. The ceilings and floors of wood were secured and highly polished. The marble pavements were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste, but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings are said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied; that we had seen all, and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. DeLile was not so ready as myself to relinquish our investigation, and said to me, "Colonel, you are in command to-day, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, and a careful examination was made of every seam in the floor to see if the water passed through, presently Col. DeLile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was still an opening beneath. All hands were now at work for the further discovery, the officers with their swords and the soldiers with their bayonets, seeking to clear

out the seam and pry up the slab, others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful home. While thus engaged a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar, when the hand-writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar, and took from the candle-stick one of the candles, four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and with a very demure and sanctimonious look said, "My son you must not take those lights with your bloody hands. they are holy." "Well," I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility!" I took the candle, and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room, called the Hall of Judgment. In the centre of it was a huge block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment. This the Inquisitor-general occupied, and on either side were seats less elevated, for the priestly fathers, while engaged in the solemn business of the Holy Inquisition.

From this room we proceeded to the right and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hope never to see again.

These cells are places of solitary confinement where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become unfit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of those who had paid the debt of nature; some of them had been dead apparently but a short time, while others nothing remained but the bones, still chained to their dungeons.

In other cells we found living sufferers of both sexes, and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle aged, and the young men and maiden of fourteen years. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other covering, which they gave them to cover their nakedness. They were exceedingly anxious to bring them out to the light of day; but being aware of the danger, I had food given them, and then brought them gradually to the light, as they were able to bear it.

We then proceeded to explore another room on the left. Here we found the instruments of torture, which the ingenuity of man or devil could invent. Col. L. thus describes four of these instruments: "The first was a machine by which the victim was secured, and then, beginning with the fingers, every joint in the hands, arms and body was broken or drawn one after another, until the sufferer died. The second was a box, in which the head and neck of the accused were so closely screwed that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place, which suspended the circulation in a few moments, and put the sufferer to the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; this instrument was then placed between two beams, in which were scores of knives, so fixed that, by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim was passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms clasped him and a thousand knives cut him in as many pieces, in their deadly embrace."

Col. L. said that the sight of these engines of infernal cruelty, kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the ma-

chine for breaking joints. The torture of Inquisitor put to death by the dropping of hot water on his head was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor-general was brought before the infernal machine called "The Virgin." He begged to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell!

In the mean time it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the spot. And oh, what a meeting was there! It was like a resurrection! About a hundred of those who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children, and there were some who could recognize no friends among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Colonel L. caused the library, paintings, furniture, etc., to be removed, and having sent to the city for a wagon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All withdrew to a distance, and in a few moments, the assembled multitude beheld a most joyful sight. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and then fell back to the earth a heap of ruin.—*N. Y. Leader*.

Trade, Business, and War.

In these busy times, and at a period when the intelligence from the seat of War is so copious, and constantly accumulating, it may be helpful to resort to chronology. The following is a summary of the principal events which have transpired during the year which is now closed, in matters touching trade, business, and war:—*British Banner*.

JANUARY.

4th.—Sweden and Denmark declares themselves in favor of a neutral position on the Turkish question. Bread riots at Exeter, owing to the high price of wheat and flour.

11th.—The combined fleets of England and France enter the Black Sea.

12th.—Advices arrive of the victory of the Turkish troops, under the command of Omar Pasha at Kalafat.

14th.—Subsequent intelligence of the further success of the Turkish forces at Citate.

25th.—Reports of the intended withdrawal of Baron Brunow from London and M. Kisseleff from Paris contradicted. Excessive fluctuations in the funds, occasioned by the conflicting nature of the various rumors. The National Bank of Belgium raises the rate of discount from 2 to 3 per cent.

26th.—Advices from St. Petersburg announce the despatch of Count Orloff to the European Courts to open fresh negotiations.

FEBRUARY.

4th.—The failure of Count Orloff's mission to Austria and Prussia announced.

8th.—Baron Brunow and Kisseleff leave London and Paris; and diplomatic relations between England and France, and Russia officially declared to have been suspended.

14th.—Autograph letter addressed by the Emperor Napoleon to the Czar, on the question of the Eastern dispute.

14th.—The Exchequer-bills falling due in March are advertised to be paid off, or renewed at the rate of 2d. per diem.

17th and 20th.—General debate in Parliament on the Turkish question.

20th.—Answer received from St. Petersburg, that all negotiation is refused.

21st.—Troops embarked at Southampton for Malta—the first portion of the contingent to be sent out by England, to co-operate with France in the East.

22nd.—Intelligence received of the outbreak of revolution in Albania, and the prospect of future disaffection in Greece generally manifested.

MARCH.

10th.—Departure of the Baltic fleet from Spithead. Death of Mr. Alderman Thompson, who was largely interested in mercantile pursuits, and who was a Director of the Bank of England, and numerous important public companies.

11th.—A French loan for 10,000,000Z. announced.

18th.—News of the arrival of the Baltic fleet in Wingo Sound received.

20th.—Publication of the secret and confidential correspondence between England and Russia.

25th.—Intelligence received of the refusal of the Emperor of Russia to make any reply to the ultimatum addressed to him by the English and French Governments. Failure of Messrs Moller and Burroughs, London exchange brokers.

28th.—Declaration of war against Russia announced in a supplement of the *London Gazette*.

APRIL.

1st.—Intelligence received of the passage of the Danube by the Russians.

3rd.—News of the taking of Hirsova by the Russians.

4th.—Diplomatic relations between the Ottomans and the Greeks declared to have ceased.

10th.—An alliance, offensive and defensive, concluded between Austria and Prussia.

11th.—Intelligence from St. Petersburg of severe mercantile distress, through the disturbance of trade by the war.

17th.—Accounts received of the first Russian prizes taken by English cruisers. All the Russian Baltic ports declared to be in a state of blockade. Copies of treaties offensive and defensive, between England and France, formally exchanged. Mr. C. Moate, metal broker, suspended payment.

18th.—Lord Raglan left Paris for Marseilles.

22nd.—Advices received of an engagement near Restelli in which the Russians were defeated, with a loss of about 3,000 men. The Turks lost 1,500.

25th.—The partial bombardment of Odessa announced for an insult to a flag of truce, the success of the vessels engaged in the attack being most decisive. Another battle in the neighborhood of Kalafat, in which the Russians were defeated, with considerable loss (500).

29th.—The French Government direct the Russian consuls to retire from Marseilles, Toulon, Havre, and Bordeaux. The bombardment of Odessa commenced.

MAY.

1st.—The evacuation of Little Wallachia by the Russians commenced.

3rd.—The capture of Peta by the Turks announced and also the ratification of the Austro-Prussian treaty. Further notice issued from the Treasury, respecting subscriptions for Exchequer bonds.

8th.—The Chancellor of the Exchequer propounds his supplemental war budget in the House of Commons, and increases the estimates for the navy, army, and ordnance departments.

9th.—Austria, to recruit her financial resources, announces an intention to open subscriptions for a loan of 3,500,000*l.*, at Amsterdam and Frankfurt.

15th.—Bombardment of Silistria commenced by the Russians. Message from the Queen to both Houses of Parliament, announcing the embodiment of the militia.

16th.—Owing to the active commencement of hostilities in the East, a levy of 95,000 men is ordered by the Prussian Government.

17th.—Intelligence received of the defeat of the Russians at Nicopolis, with a loss of 1,500 men.

18th.—A change in Turkish Ministry, by which it is hoped the administration of the Porte will be favorably influenced.

23rd.—The blockade of Riga, Libau, and Windau declared. The neutrality of Portugal announced.

25th.—Treaty between England, France, Austria, and Prussia, in which the separate treaties previously concluded between France and England on one hand, and Austria and Prussia on the other, are recognized and adopted. Austria and Prussia send joint summons to Russia to evacuate the Turkish territories.

30th.—Threatened occupation of Greece by the Allied armies.

JUNE.

2nd.—The Austrian summons to Russia despatched, demanding the withdrawal of troops from the Principalities.

4th.—An English Minister of War appointed, the Duke of Newcastle taken the office, and Sir G. Grey entering the administration as Colonial Secretary.

12th.—Suspension of Mr. Goddard, of Birmingham. The affairs of Messrs Newstead and Barrett of the same, under investigation.

14th.—The English squadron off Brahestadt, in Finland, seize a number of Russian gun-boats and merchant vessels, and destroy property valued at between 50,000*l.* and 60,000*l.*

26th.—A blockade of the Baltic coast of Russia announced in the *London Gazette*. Failure of Mr. Julius Steding of Moscow, announced.

18th.—Suspension of Messrs Thomas Taylor and Sons, and other houses in worsted trade at Bradford.

19th.—Proposal for a Russian loan of 50,000,000 silver roubles introduced at St. Petersburg

and Amsterdam.

25th.—The reply of the Czar to the Austrian summons to the effect that, as a mark of high consideration to Austria, Russia consents to retire from the Turkish territories.

30th.—Bomarsund bombarded by the English fleet. Capture of Aland Islands, and their temporary occupation announced.

JULY.

3rd.—An insurrection against the Government breaks out in Spain.

11th.—Withdrawal of the combined fleets from before Cronstadt.

12th.—Accounts received of the defeat of the Russians by the Turks at Giurgevo. Stoppage of Mr. Mark Gopcevic of London announced.

13th.—The Island of Ramadan taken by the Turks.

19th.—Intelligence of the discovery of railway defalcations in New York and Philadelphia, and consequent panic in the American money market; Mr. R. Schylur having over-issued New York and New Haven Railway stock to the amount of 2,000,000 dollars.

20th.—The Russian forces defeated at Ardaghian with considerable loss.

24th.—Lengthened debates in both Houses of Parliament on the additional war grant of 3,000,000*l.*

31st.—Accounts of the total defeat of the Russians on the 23rd at Slobodzie, with a loss of 2,000 killed and 500 wounded. Confirmed reports of the abundant harvest produced depression in the corn trade.

AUGUST.

1st.—The retirement of the Russians beyond Wallachia. The formation of a new Cabinet at Madrid, headed by Marshal Espartero.

3rd.—The rate of discount reduced by the Bank of England from 5 1/2 to 5 per cent.

14th.—Accounts received of the occupation of Bucharest by 10,000 Turkish troops.

19th.—Accounts of the surrender of Bomarsund to the Allied troops and fleets, and the capture of 2,000 prisoners.

23rd.—The defeat of the Turks near Kars, by General Wrangel, announced, with a considerable loss.

28th.—Official notification received of the blockade of the White Sea.

SEPTEMBER.

4th.—Advices received of the rejection by Russia of the final propositions of Austria.

7th.—The Commander-in-Chief of the French troops (Marshal St. Arnaud) announces the destination of the Allied forces to be Sebastopol.

8th.—Intelligence arrives that Marshal Baraguay d'Hilliers has left the Baltic on his return to France.

11th.—Entrance of Count Coronini into Bucharest, on the 6th, at the head of Austrian troops.

14th.—Ibraila and Galatz are evacuated by the Russians. Failure of Messrs. Scott, Richmond, and Co., of Manchester, announced.

15th.—A decisive victory announced by Schamyl over the Russians at Tiflis. Messrs. Currie, Dale, and Co., suspend payment.

18th.—Failure of Messrs. Dean, Youle, and Co., of Liverpool.

21st.—Accounts received of the landing of 25,000 English, 25,000 French, and 8,000 Turkish troops in the Crimea on the 14th. Failure of Mr. A. W. Park, of Manchester, notified.

30th.—News received of the defeat of the Russians by the Allied troops on the heights of the Alma.

OCTOBER.

7th.—Announcement of the death of Marshal de St. Arnaud.

11th.—Intelligence of the Capture of Balaklava by the English and French troops, and commencement of operations for the siege of Sebastopol. Great activity in the grain trade, with a continuous rise in prices.

28th.—The French government issue a notice prohibiting for the present the distillation from grain.

NOVEMBER.

1st.—Intelligence received of the battle of Balaklava having been fought on 25th of October.

9th.—Failure of the Knickerbroker Bank, New York; also of Farmer's Bank, Saratoga County, announced.

13th.—Received the news of the great battle of Inkermann having been fought on the 5th inst.

23rd.—News of a naval engagement at Petropaulovski, in the Pacific, on the 4th of September, and death of Admiral Price, commander of the fleet. Forgeries announced by Mr. H. Meiggs, of San Francisco, California.

25th.—Visit of Lord Palmerston to Paris, and subsequent interview with Louis Napoleon on the question of reinforcements to the Crimea. Failure of W. Price, general merchant in Quebec.

DECEMBER.

2nd.—Signature of the Treaty between the Western Powers and Austria.

27th.—Arrival of M. von Usedom, on a special mission from the Prussian Cabinet, with reference to the affairs of the East.

29th.—News received of a conference at Vienna between the representatives of England, France, Austria, and Russia.

Foreign News.

SANDY HOOK, Jan. 25—10 A. M.—The Collins steamship *Pacific*, Captain Nye, from Liverpool 13th inst., has passed this point.

The news she brings is of the utmost importance.

The Eastern question has assumed an entirely new aspect and a most important one, the Czar having accepted not only the four points of guarantee, but also the interpretation thereof as explained by England, France and Austria; but no armistice is granted, consequently hostilities continue without abatement.

It is yet doubtful whether Russia's acceptance of the four points is unconditional, or with unimportant explanations.

Sardinia has formally joined the western alliance.

Prussia claims to take part in the negotiations, but declines at present to increase her army.

Omar Pasha has gone to the Crimea.

The Russians have re-crossed the Danube, invaded the Dobrudscha, and retaken the cities of Tultscha and Badayeh.

The siege of Sebastopol continued without change up to the 2d, although repeated rumors of its capture had been circulated.

A terrible inundation had occurred at Hamburg.

The *Pacific* ran into and sunk brig *Corinthian* in the Meysey. Cargo valued at £20,000 sterling.

The ship *Geo. Canning*, from New York, had been lost, and with her, it is supposed, 160 persons.

LATEST.—The reported invasion of the Dobrudscha by the Russians is considered doubtful.

The conduct of Prussia and the German States is still equivocal.

The sincerity of Russia was much doubted in England.

The allies, it is said, will insist on the Russian naval force in the Black Sea being placed on a level with that of other powers, as a proof of their success; and on this point it is expected negotiations will split, as Russia will on no account assent to this.

Large amounts in the new French loan continued to be taken in England, at a premium of two to three per cent.

The Russians are reported to have again invaded the principalities. A despatch dated Brailon, Jan. 9, says: "The Russians have crossed the Danube, invaded the Dobrudscha, and taken Tultscha and Badayeh. Sadyk Pasha defended Tultscha as long as it was tenable."

Prussia had answered Austria's demand for the mobilization of the Prussian army, by refusing to comply with it at present.

In regard to the siege of Sebastopol the latest official despatches published by the British government are to the 29th of December, and embrace only what we have already received. But, via St. Petersburg, we have a despatch from Menschikoff, dated Jan. 2, which says: "Nothing new has occurred. We continue to annoy the enemy by night sorties. In one of these we made ten Zouaves prisoners."

The weather in the Crimea continued variable. The railway from Balaklava to the camp, was to be commenced at once.

The fire of the allies continued very feeble, causing scarcely any damage.

Sickness was on the increase.

The garrison were constructing a bridge of boats to connect the city of Sebastopol with the forts on the north side of the harbor.

There was a report in Paris on the 12th that Sebastopol had fallen, but it did not gain general belief.

Omar Pasha embarked from Constantinople on the 1st for Balaklava. He has taken means to bring a force of 50,000 men and 60 guns into the Crimea. 10,000 Turks had already landed at Eupatoria.

Menschikoff is reported to have called in all his detached corps.

Gen. Osten-Sacken was watching the Turks at Eupatoria, the garrison of which place had been augmented.

The proposed mediation of the United States and Russia and the allies, excited much less attention than might have supposed. The *London Times* treats the question with great candor, and submits that the United States must allow that such offer of mediation in any special case, and no disrespect be implied by the declination. It is free to the one party to offer its friends services, and equally free to the other party not to accept them.

The fifth or sixth of January was looked upon as the probable time when the assault of Sebastopol would take place.

Odessa letters of the 24th of December, mention that for some days there had been a dearth of supplies in Sebastopol.

There had been another tempest in the Black Sea, causing some disasters. The ships of the British fleet received damage.

It does not appear what interpretation has been given to the four points by the Vienna conference and acquiesced in by the Czar. We find the following reports in relation to this matter in the English papers:

"It is reported from Berlin, on good authority, that the interpretation of the four guarantees puts forward the abolition of all the treaties concluded between Russia and Turkey since 1779, and the substitution of other treaties, affording material guarantees for the safety of Turkey and the interests of Europe. The menacing position of Russia towards Turkey has been based on the treaties now to be formally abolished; for not alone have ships of war belonging to Western powers been shut out from the Black Sea, but the number of Turkish fortresses on the Danube was limited, and several stipulations laid down, all having a tendency to enfeeble Turkey. There is no doubt, it is said, that the new treaties will include the reduction of the number of Russian ships of war in the Black Sea, but in particular stipulations like this, or the reduction of Russian fortresses, are questions of detail to be settled in the discussions which are to take place on the point enforced by the allies, and conceded by Russia, that her power in the Black Sea is to be limited.

"The *Cologne Gazette* announces from Berlin that, in their interpretation of the four points, the allies do not demand the razing of the forts of Sebastopol, nor the reduction of the Russian fleet in the Black Sea; the latter, however, is to be a subject of ulterior discussion."

A Vienna despatch of 16th, conveys the important intelligence that Prussia has adhered to the treaty of Dec. 2 (between Austria and the Western powers). It has already been stated that the Sardinian government has signed the protocol of April last, and thereby joined the alliance of the Western Powers.

A treaty is said to have been concluded between Prussia and Russia by which the latter binds herself not to attack Austria.

OPERATIONS IN THE CRIMEA.—The latest official despatches from the Crimea are to the 26th, but telegraphic accounts extend down to the 2d of January, at which date the bombardment had not recommenced. The *London Times* says:

"The intelligence despatched from the Crimea in the last days of December indicates the near approach of two occurrences, both of which are of a nature to change the relative positions of the hostile armies, and to effect the conduct of the campaign; and if the hopes of our correspondents do not mislead them, we may soon hear of a serious encounter between the Russians and the forces collected at Eupatoria, while the siege of Sebastopol is about to be renewed on a new and enlarged system of attack. We have seen that it was believed by General Canrobert himself that the Russian forces under Liprandi or Osten Sacken had been drawn away from the positions they had occupied in the rear of the British lines in order to face the reinforcements arriving on the western coast of the peninsula, and it is extremely probable that as soon as the Russian troops can move at all they will direct their available forces against Eupatoria.

"The selection of that point on the coast for a partial disembarkation, the occupation of the town, and the state of defence in which it has been put by the allied forces, are indications of judgment, skill, and courage; and Eupatoria may yet play an important part in the war. The garrison for a considerable time hardly exceeded 600 men, consisting chiefly of seamen, marines, and a few sapper. But they threw up works sufficiently strong to keep the Cossacks at a distance; they were actively supported by the vessels in the roads; they even appear to have formed a corps of Tartar irregulars, who are useful in protecting the flocks about the place; and although the stranding of the French line-of-battle ship *Henry IV.* was a disaster to that fine vessel, she has been of the utmost service for the defence of the town, and still remains uninjured, like a fortress on the beach. The town of Eupatoria is protected on the north-east by extensive salt lakes or marshes, which are only separated from the sea by a narrow bank of mud and shingles flung up by the waves. The place can therefore only be attacked from the opposite side, and with the large Turkish reinforcements which have arrived there within the last few weeks to be commanded by Omar Pasha himself, it is no doubt capable of a vigorous and successful resistance.

"A detachment of French troops has also recently been sent there, and it is hoped that ere long an army of operations will be formed capable of intercepting the Russian communications with the North of the peninsula, or of advancing upon the rear of Prince Menschikoff's army. Meanwhile this diversion must at once diminish the concentration of the Russian forces

about Sebastopol, and if it be true that General Osten-Sacken has marched to the north-west with half the army, the facilities for opening the attack on the place will of course be greatly increased.

"By the last accounts, Omar Pasha had just left Constantinople with the French and English commissioners, Colonel Dieu and Colonel Simmonds, to enter upon this new and important field of action. The Russians were said to have resumed their old position on the Alma, as if they were preparing to resist an attack rather than to heat off a fresh invasion.

"The accounts which have been received from the allied camps of the preparations for a fresh attack upon the town of Sebastopol are necessarily not explicit; for, until the fire has opened from the new works, it is desirable to conceal their position and extent as much as possible from the knowledge of the enemy. We know, however, that the preparations are so considerable that they may be regarded as a second siege of the town, with this advantage,—that the approaches to the forts and walls are now complete, and that the Russians have never succeeded in driving back the besiegers from the gradual progress of their works. The batteries will be armed with much heavier guns than those originally employed against the forts, under an erroneous impression of the weight of metal possessed by the enemy. Great additions have been made to the mortars of the allied armies, which were singularly deficient in the first attack. One English battery, consisting of 24 32-pounders, is so placed as to command the Russian ships, still lying in the harbor of Sebastopol and the dock-yard, and the destruction of these floating batteries in front of the town is indispensable to the capture of the place.

"The French engineers, having to convey their guns, and ammunition about three miles from their landing-place to their batteries, and having also the advantage of the paved roads they have constructed, are considerably more advanced in their preparations than the British, who have to carry their heavy train double the distance, without roads, and with very inadequate numbers of horses and mules. Indeed, when it is considered that many tons weight of heavy shot are required for the service of each of these large guns, and that the whole of these enormous masses have to be carried across a rough country and deluge of mud for seven or eight miles, it is scarcely conceivable how so much has been effected under circumstances, so adverse, and with so little of the necessary preparation. According to the French accounts, their batteries are expected to open, with a fire of 170 pieces, and ours with 100; but we suspect the number of the latter is underrated, and that the combined force of the allied batteries will not be much below 300 guns by land. The time at which the attack may recommence is uncertain. It may be retarded by many circumstances, and it may in some degree depend on the movements of the enemy."



The Advent Herald.

BOSTON, FEBRUARY 3, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER LVI.

His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.—v. 10.

The prophet proceeds to specify the sins which called for such judgments on them. Their "watchmen" are those to whose care the flock is entrusted—their rulers and teachers. Their blindness and ignorance are put by substitution for their inability to perceive the consequences which must follow a disregard of Jehovah's requirements, and their want of acquaintance with the principles of the Divine government. Watchmen were sometimes stationed at elevated outposts, where they might see and give warning of the approach of an enemy. As inability to see afar, and ignorance of the purport of distant signals and indications, would disqualify them for such an office, so were the teachers of Israel disqualified for the position which they occupied. By a metaphor, they are denominated "dumb dogs" that "cannot bark," i.e., to give warning of the approach of

danger to those they guard, and that give themselves up to sleep and idleness. These things affirmed of the dogs, illustrate the indolence and unfaithfulness of their teachers.

"Sleeping," is in the margin, "dreaming, or talking in their sleep." They are governed by fancies and false influences, instead of clear perceptions of truth.

Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: They all look to their own way, every one for his own gain, from his quarter.—v. 11.

Again, by a metaphor, they are denominated "greedy dogs;" or as in the margin "strong of appetite," to illustrate their avaricious and sensual propensities. They sought their own good instead of the good of the flock. They were ever grasping after more, and could "never have enough," or, (margin), and "know not to be satisfied."

Their inability to understand, and looking to their own way, are substitutions for their disregard of the duties required of them, and for their devotion to their own selfish purposes—"from his quarter," being rendered by Bishop Lowth, "from the highest to the lowest"—each one being eager to accumulate gain. Thus Ezekiel said, 34:2-4—"Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased ye have not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Micah 3:11—"The heads thereof teach for hire, and the prophets thereof divine for money."

Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; And to-morrow shall be as this day, and much more abundant.—v. 12.

There is a metaphor in the use of the word "fill," to illustrate the extent to which they indulged in drink. And the comparison of "to-morrow" to "this day," illustrates, by a simile, their disbelief in the approach of the predicted judgments, and the derision with which they regarded them. Instead of repentance in view of them, they gave themselves up to carousing and all manner of selfish pleasures. Psa. 10:6—"He saith in his heart, I shall not be moved; for I shall never be in adversity." 2 Pet. 3:3, 4—"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

CHAPTER LVII.

The righteous perisheth, and no man layeth it to heart: And merciful men are taken away, none considering That the righteous is taken away from the wrath to come.—v. 1.

The "perishing" of the righteous in this connection, seems to imply something more than their death—a death by violence. The punishments which were to be inflicted on Israel were because of their idolatrous practices; and it is not unlikely that those who refused to apostatize from Jehovah and serve Baal, were subjected to bitter persecutions and martyrdom. 2 Kings 21:16—"Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another;" and this is enumerated among his other sins, (Ib. 24:2-4,) for which the commandment of the Lord came upon Judah, to remove them out of his sight." In this persecution, the Jews have a tradition that Isaiah perished, by being "sawn assunder" with a wooden saw. None laying those things to heart, is expressive, by a metaphor, of the stupidity and wickedness of the nation at that period—they did not consider that for such crimes, unrepented of, God would surely punish them.

"Merciful men," are in the margin, "men of kindness, or godliness." Their being "taken away from the evil to come," is in the margin, "from that which is evil." When Josiah was to be gathered to his fathers, it was promised him (2 Kings 22:20) "Thou shalt be gathered unto thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place." None considered that the presence of such men was a safeguard between the wicked and God's judgments, which were delayed till their removal.

He shall enter into peace; they shall rest in their beds, Each one walking in his uprightness.—v. 2.

"He" is put by a synecdoche for all who should thus perish. "Shall enter into peace," is in the margin, "shall go into peace," i.e., to the dead. They would escape the strife, turmoil and distress which would follow their decease. Thus resting in their beds, is put by a substitution for the repose of their bodies in their graves. Job 3:17—

"There the wicked cease from troubling; and there the weary be at rest." Rev. 14:13—"Blessed are the dead that die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

"Each one walking in his own uprightness," or straight forward, is put by substitution for the progress they make in holiness and purity. While their bodies rest in their beds, their spirits make progress in happiness and perfection.

But draw near hither, ye sons of the sorceress, The seed of the adulterer and the whore.—v. 3.

To "draw near hither," is a substitution for their giving attention to the words of the prophet. A "sorceress" was one addicted to enchantments, divination and consultation with heathen oracles. These practices greatly abounded at the time of Manasseh, who (2 Kings 21:6,) "made his sons pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards."

By the synecdoche the sorceress, adulteress, and whore, are put for those classes of persons—the children of the latter, being by a metaphor denominated their "seed." An apostrophe to such, illustrates the desolate condition of the nation at that epoch.

OUR WANTS.

THE wants of the Herald Office are at the present time neither few nor small. They are of two kinds.

1st. THE HERALD.—We commenced the present year of the Herald with about \$3000. due from those who claim to be paying subscribers, and to all of whom we sent bills. We were in pressing need for all of this and more, to meet liabilities for which this office has become responsible. Some of whose to whom we have sent bills, have very promptly and gentlemanly responded, enclosing the sums due, some of them paying in advance, and some of them apologizing for having withheld what was due to and needed by the office. Others have felt hurt that we should *dun* them as they call it, have replied gruffly and stopped their paper. But from the great number to whom we have sent bills, we have heard *nothing*. Their names stand on our books with the sums they respectively owe unpaid. As the bills which the office owes, come in, we have to ask them to wait a few days longer, hoping in the mean time to hear from those who should afford the means to cancel these liabilities, and wondering *when* we shall have the pleasure of hearing from them that we may ourselves be just to those we owe.

2d. THE CHAPEL.—We have been waiting to get our bills all in, so that we might make a final statement respecting it. We have now so far accomplished this, that we can judge within about one hundred dollars of what it has cost us, which has been much more than we expected. It may be well to explain this.

In estimating the cost of the building we intended to erect a building, as cheap, in every particular, as it could be built, and which our builder told us would come within \$13,000.

As it progressed, the trustees judged that the interest of the shareholders would be advanced by doing everything in a workmanlike manner. The land on which the building stands, is *made land*. Thirty years ago, the tide here ebbed and flowed, ships here lay at anchor, and the boys here bathed and fished. Since then, all this part of the city has been reclaimed from the ocean, and wide and spacious streets and blocks of brick edifices cover the once watery waste. The land however is only about two feet elevated above the highest tides, and as a consequence, the cellars in this section of the city, are subject to inundations—the water entering through the ground and drains. In the erection of the chapel, it was not intended to dig a cellar, except as a place for fuel, &c., for the stores, and no income was expected from it. On reflection, however, it was considered that wisdom and true economy dictated that a cellar seven feet deep, should be dug under the entire building, and that it should be made inaccessible to tide water by being boxed with plank and lined with clay, inside of the cellar wall, which has been done accordingly.

The trustees soon found that the laws of the city restricted the erection of wooden buildings; and to obviate this difficulty it was necessary to build partly of brick. The trustees therefore purchased one third of the brick wall of the church of the Christian society, adjoining, which forms the end wall of the Chapel. They also erected a brick wall for the north side of the Chapel,—so that its outside is of wood only on the side and end which front on Kneeland and Hudson streets.

On laying the foundation of the building it was considered advisable, on reflection, to lay one that

would be suitable to build on it with brick or stone, so that in case of a fire, should it be necessary to rebuild the house, the foundation would be sufficient for any superstructure, and the expense of that part of a re-erection would be avoided.

As the building progressed, it was considered to be true economy, in many other particulars, to make the building more substantial, and with better finish; and the result is that we have a building neatly and appropriately finished, and well built, and one that is an honor to the cause and to the neighborhood where it is erected. Its cost however has been much increased,

The Trustees have already paid
bills to the amount of \$17,475.00
And these are bills still unpaid,
to the amount of 1,725.00

Making a total of about \$19,200.00

This includes \$764.20 paid for interest on borrowed money; \$171.75 paid for insurance, and \$181.16 paid for a safe, account books, taxes, lawyers fees for drafting articles of the Association and other incidental expenses. It also includes an estimate of \$150. for some things which are yet necessary to complete the building, and for bills which may have been overlooked. But the result, it is confidently believed, cannot vary \$100. from the whole amount of cost above enumerated.

The resources of the Association have been as follows:

152 shares have been paid for
in full at their par value—\$50.
each, amounting to \$7,600.00
On 17 other shares, subscribed
for, there has been paid only \$69.00
There were received for rents up
to January 1st \$91.00
The Trustees have borrowed
money of various individuals
to the amount of \$9,806.00
Making a total of receipts thus
far of \$17,566.00

The actual debt of the Association, now, includes this borrowed money—the most of which is only borrowed for present necessities, until means should be received from other sources and must soon be repaid \$9,806.00
And the unpaid bills and estimates \$1,725.00

Total debt \$11,531.00

To meet this, on the 17 other shares
subscribed there is still due \$781.00
One brother has conditionally agreed
to take twenty shares of stock a
year or two hence, amounting to \$1,000.00
There are 51 other shares still to be
subscribed for, to complete the 240
shares provided for in the articles
of the Association, which would
yield \$2,550.00

The Trustees then may get a permanent
loan on the building or
issue extra shares, to the
amount of \$7,000.00
And may pay from the rents of
the building, the balance of, say
about 200.00

In all \$11,531.00

Should these expectations be realized, the building would then be held in 240 shares of \$50. each, amounting to \$12,000.00
And would owe a debt of 7,000.00

Total, \$19,000.00

But the debt on the building will as much exceed \$7000, as the shares subscribed for fall short of \$12,000.

The building is now rented for \$1,510.00
And it has room in the cellar
unrented, to the value of 150.00

Making its estimated rent \$1,660.00

Its expenses will be, interest on
\$19,000, debt and shares a 6
per cent, \$1,140.00
Annual cost of Insurance 80.00
Taxes, unknown, but estimated at 120.00
Incidental repairs, estimated at 150.00

Making a total of expense \$1,500.00

It will be seen that the building has proportionably rented much more than it was estimated that it would, as it has cost; and that its present income, will, in all human probability yield, as at first estimated, 6 per cent. to the shareholders.

The building is insured in four different offices to the amount of twelve thousand dollars,—the value of the building being estimated by the insurance agent at \$16,000,—which he called a low estimate. The land would undoubtedly now sell for \$6000,—so that the shareholders are well secured against loss by fire. This property could probably sell without difficulty for \$22,000,—the rooms which are let to the Advent society for \$150. being well worth \$1000. per year, which they would readily command. The project, however, is not a money speculation, but a benevolent scheme to provide the Advent church here, and the Herald office, at low rents, a permanent home—the shareholders at the same time having a

reasonable prospect of receiving six per cent. on their investments.

The above is a plain statement of the affairs of the Association at the present time. It will be seen from it that we are in the immediate want of about \$3,000. to complete the payment of the balance of bills and the more pressing claimants from whom small sums have been temporarily borrowed. If there are those who are in possession of the Lord's money, who would like to invest it on the estimates here presented, they would confer a great favor on the trustees, who are now personally responsible for the debts of the Association.

As the publisher of the *Herald* is one of the Trustees, its dues are very much needed to meet the bills of the Association, with the bills of the office as they are presented. As he has left for a few months, supposing that the dues to the office would come in so as to liquidate the more pressing of these claims, we trust that his expectations will not be disappointed; and that the office will be relieved from its pressure by a prompt response.

If any are disposed to take shares, or will loan, temporarily or for a longer time, according to their ability they will much oblige us. But payment of dues to the *Herald* are very urgently solicited.

THE DARK DAY.

An article from Elder Taylor in another column calls in question the view which we have taken respecting the cause of the darkness of the sun in 1780. We solicit all the testimony obtainable on that point, and would call attention to it.

Respecting the fact of the darkness of the sun, or of its intensity, we suppose there is no question; nor can any one doubt that it was a "solar obscuration,"—the solar orb being obscured: whether it was by vapor, clouds, or other means is the question at issue. The cause of that obscuration has never been fully accounted for; and yet the "yellowish," "brassy," "lurid" appearance of the sky, to which different writers testify, makes it evident that it was the result of a condition of the atmosphere of the earth, and not of a condition of the body of the sun; for had the sun been stricken from existence, a cloudless sky would have appeared like a beautiful star light night. Also if the cause was not in the earth's atmosphere, the night following would have had its usual starlight; instead of which it was as dark as Egypt.

We do not consider that the phenomenon was any the less significant as a sign, because of its being accounted for by natural causes; for God can indicate by natural as well as supernatural agencies. Rev. Elam Potter, pastor of the Congregational church in Enfield, Conn., in a sermon preached only nine days after the event—of which he was an eye witness—very properly said:

"Perhaps some, by assigning a natural cause of this, ascribing it to the *thick vapor* in the air, will endeavor to evade the force of its being a sign, but the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such."

The Rev. A. Farmer, also an eye witness, in a sermon published in Danvers, Mass., in that year, justly remarked:

"If it be granted, as doubtless it may, that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, or could we investigate ever so many true causes for the solution of this strange phenomenon, yet it is the Lord's doings, and it is marvelous in our eyes."

The question of its significance, is therefore not at all affected by that of its cause—for which we should be cautious not to assign an agency which is contradicted by testimony of eye witnesses.

We do not consider that the testimony of Mrs. Bayley, disproves the existence of vapor in the atmosphere affirmed by many other eye witnesses as the cause of that darkness. She was of feeble health and went to her chamber, and to her bed, immediately after breakfast, where she remained till it was dark, so that she did not even see how it came on; and therefore, "no distinct cloud could have been visible to her,"—the entire heavens having become of one complexion—which she calls "a yellowish hue" which can only result from vapor in the atmosphere—when she first saw it.

When she speaks of there being no wind, she evidently refers to the time when her attention was first called to the darkness; and then the birds were "hiding among the leaves as when a *thunder storm* is coming on." There is probably no one who has not witnessed the rapid overspreading of clouds in the sky, when near the earth not a breath of air was perceptible, and not a leaf could be seen to flutter. There may be no motion of the air near the earth, when the elements in the upward regions are violently agitated. It is a well known fact in aerodynamics, that currents of air at different elevations often move at the same time in various

and even opposite courses, while between these and also near the earth the air may be comparatively motionless, so that the aeronaut, by ascending or descending can find a current to convey him in any direction that he pleases.

In addition to these facts, the weak state of Mrs. Bayley's health would incapacitate her from making any very accurate scientific observations, or of noticing the phenomenon with a degree of care sufficient to enable persons at this distance of time to judge of the precise import of what she pens in her diary as mere casual remarks—her carelessness being sufficiently evident from her calling the day "Thursday," when it is well known that it was Friday. We are entirely unable to discover anything in her letter, that can be quoted to contradict the positive and explicit testimony of the following men of sagacity and philosophic observation:

Says Noah Webster:

"The heavens were obscured with a vapor or cloud of a yellow color or faint red. The cloud which occasioned the principal darkness, passed over Connecticut about the hours of nine or ten, and continued till after twelve. In the greatest obscuration, a candle was necessary to enable persons to read. For some days before, the atmosphere was filled with vapor. On the same day that this lurid vapor overspread several hundred miles of the country in America, Etna began to discharge its lava from a new mouth, between two and three miles from its crater."—*Pestilence*, v. 1. p. 267.

"Thunder was heard on the morning of the 19th of May, in most places."—*Ib.* v. 2, p. 92.

Again he says: "In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours. During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon."—*New Haven Herald*.

Mr. Gage says: "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by 10 o'clock A. M., the darkness was such as to occasion the farmers to leave their work in the field," &c.—*History of Rowley*.

Said Mr. Stone: "The sun rose clear, but soon assumed a brassy hue."—*History of Beverly*.

Said Rev. A. Farmer in his Danvers sermon, preached a few days after the occurrence—

"Who of us expected such a day, when in the morning we went forth to labor in our fields? But soon the western clouds veiled the sun! Darkness overspread the earth, and while we were crying peace and safety to ourselves, sudden destruction seemed ready to burst upon us."

Rev. Elam Potter, in his sermon, speaks of "the thick vapor in the air."

Dr. Gordon in his *History of the American Revolution* says:

"The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and star-light."

And Dr. Adams, in his letter to Gen. Folsom, only eight days after the event, wrote:

"In the morning it was rainy [i. e., at Exeter, N. H.] till about 9 o'clock, when the clouds broke away, and the sun appeared very red. After nine the clouds grew very thick, with the wind from the south-west in breezes: at half-past ten it was uncommonly dark, the clouds appearing of a yellow hue. . . . There was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward, and when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness which lasted till three o'clock P. M., before it began to grow light. . . . At four the wind shifted to the north-east, which brought the clouds back, and at sunset it was very dark."

We have been unable to find where Dr. Webster attributes the darkness to volcanoes in the northern part of this continent, and think brother T. must be mistaken. He states the fact that an eruption of Etna occurred the same day; but he nowhere refers to that as a cause—unless it be gathered from his simply stating the fact in that connection, and from a suggestion that he elsewhere makes, that eruptions of volcanoes in one part of the earth, are often attended by earthquakes in other and distant parts, so that gasses are often emitted from the earth to obscure the atmosphere, thousands of miles distant from the volcano.

We do not know what three witnesses, testify to darkness in Great Britain on the 19th of May, 1780. There are those who have been referred to as speaking of a black Saturday there, disconnected with any date, leaving that to be guessed at; but the dark day here was on Friday, and there are only three hours difference in time between this and London—9 A. M. here, being noon there; and noon here, being 3 P. M. there. We are not therefore necessitated to account for any instantaneous passing of clouds over 1000 miles space—the darkness being different at different hours in different places in New England, as certified in the writings which have come down to us from those who were eye witnesses of the occurrence.

We are obliged to our brother for this scrap of history, being desirous for all the items which

give information respecting it. But as facts and truth alone are important, we have taken the liberty to pen the reasons which cause us to dissent from the ascription of supernatural causes for that phenomenon.

Since writing the foregoing, we have received the following communication from brother A. Merrill, which demonstrates, by the incredulity with which this account of the dark day was received in England, that no occurrence of the kind transpired at the same time there.

In the Biography of Samuel Curwen, Judge of Admiralty, &c., American Refugee in England,—occurs the following letter from Hon. Jona. Sewall at Bristol, (Eng.), to Judge Curwen, at London; which I copy for the *Herald*.

ADDISON MERRILL.

"DEAR SIR.—The account of the miraculous darkness at Boston had reached here [by letter] before I was favored with yours. . . . The story I firmly believe to be true, but like many Jewish stories in the Old Testament, I take it not in the literal, but in a metaphorical or allegorical sense. Take it as an allegory, and it is easily to be credited; but as this kind of writing is now become obsolete, it is necessary to premise, that under the present tyranny in America, no man there dares write upon political subjects in plain English; if he writes at all, it must be in dark enigmas, and in this Scriptural style I presume the letter from which you derive your intelligence is written. Interpret it thus: the writer there wished to let his friend here know what effect the reduction of Charleston had upon the minds of Boston rebels, (or saints, if you like that word better,) . . . and thus it is:—On the 19th of May, by a private hand, the news arrived of the surrender of Charleston, and though at sunrise the sky was clear, and promised a fine day, i. e., they were till that morning assured Clinton would be defeated, yet this fatal news at once darkened their bright prospect and induced a gloomy horror, so that candles were lighted in their houses, i. e., Adams, Hancock, Dr. Cooper and other rebel leaders, went from house to house to assure the people the news could not be true. This was the short interval of light, or twilight that ensued; but soon after, on the same day, or perhaps the next, (for allegories, you know, do not and need not go on all fours,) an express arrived with an official account confirming the dark tale, and then the twilight was succeeded by a tenfold darkness—a dark horror and blackness of despair fell on all. This is my interpretation. Si quid novisti rectius istis, candidus imperti; si non, his utere mecum [If you know anything better than this candidly impart it; if not, take mine.] It is consoling, pro tempore at least. In my sense of the story, you are not hummed nor misinformed; you only, like many other commentators, misinterpret," [by taking it literally.]

Bristol, August 22d, 1780."

Another letter, from the same, two days later, says: "Since I wrote you, Mr. R. Temple and family have arrived here in 32 days from Boston, from whom I learn that the story of the dark day is literally true. . . . I give you this account to atone for my infidelity in my last. . . . The young ladies, the Misses Temple, who were in Boston, say candles were lighted all day in the shops and houses; but in the evening, they were at a wedding-ball with a brilliant company, which, if they don't exaggerate, would put me in mind of the inhabitants of the old world, who were eating and drinking, feasting and frolicking till the flood came, &c., &c."

BRO. HIMES IN NEW YORK CITY—

Meeting of the Advent Churches—Departure for California.

On Friday evening Jan. 19th, brother Himes preached at the Advent Mission Church in Forsyth Street, to a very good audience, composed mostly of Adventists attached to the churches in this city, and vicinity. It was an occasion of much interest. We cannot report at length the discourse, but will note a few points.

Acts 20:22-38, was chosen as the theme of remark. Paul was taken as a model preacher, and his ministerial fidelity, was noted in several particulars.

1. The personal deportment of the apostle, was characterized by piety, sobriety, humility of mind, and an ardent love for God's cause and the Church.

2. Faithfulness was another trait of the apostle. He had not kept back anything that was profitable for them. His preaching was both doctrinal and practical. He considered their circumstances, and adapted his preaching to their necessities. He warned them from house to house.

3. Love for Christ and suffering for his sake. vs. 22-24—"And now behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

4. His affectionate concern for the Church. v. 32—"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified."

5. His farewell, vs. 36-38—"And when he had said these things he kneeled down, and prayed with them all. And they all fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more and they accompanied him to the ship."

After the discourse, the letter of the Chardon Street Church, expressive of their feelings in regard to the duty and propriety of brother Himes' contemplated visit to California, was read by brother Mansfield, who moved that the churches here represented, unite with the Chardon Street Church in the views expressed in that letter, and that they hereby testify their sympathy with brother Himes, and unite their prayers for the success of his mission—securing his restoration to health, and in giving opportunity for preaching the gospel in the Pacific State, which was unanimously adopted.

On the morrow a large number of brethren and sisters went on board the *North Star* and bid brother H. an affectionate farewell.

Letter from O. R. Fassett.

DEAR BROTHER:—I have closed my pastoral relations with the church in this city, and owing to my present state of health, which has been declining for the last three years, and the weak state of my lungs, brought on by exercise, labor, and anxiety, and no doubt aggravated by the many and continued trials of the last nine months, I have thought best to take the advice of friends, and abstain from public speaking for the present, at least, and engage in more active manual employment. This opportunity is now afforded me, unsought for and providential, which I shall accept, though with regret, that I have to leave the field of labor in which I have been engaged the last eleven or twelve years.

The Advent cause in this city has now for the third or fourth time been destroyed by the injudicious, not to say unchristian conduct of many of its professed friends. I might allude to some of the causes that have resulted so disastrously to the church here, but I forbear—suffice it to say that our cause lies here a complete wreck at the feet of its professed friends and supporters! And no doubt it will be found there by the Judge in the day of his coming.

I see by a note in the *Herald* that encouragement is given to the friends in Western New York, that I will visit them. This was my first conclusion on the giving up of my charge here; but reflection and judgment teaches me that I am unfitted in health for this work at present. I learn that D. I. Robinson is in this field, and I hope the brethren will aid him pecuniarily, and with their prayers, for he is worthy.

May our Lord soon come and take his weary Church to himself. Yours in hope,

O. R. FASSETT.

Buffalo, N. Y., Jan 21st, 1855.

DIED, at South Boston, at 5 A. M., on the 27th of January, Albert Woodworth, aged 26. He was a son of Elias Woodworth, late of Granville, Nova Scotia, and a brother of Stephen Woodworth whose death by the cars on the Norwich and Worcester Railroad, we chronicled a short time since. This makes four children and two grand-children that our aged brother has buried within nine months past. This son also died in the consolations of hope, falling asleep in Jesus with the expectation of a resurrection among the just. This, to his bereaved parents and other surviving friends, is a cheering solace, so that their "sorrow not even as others which have no hope."

Our Ministers List.

With the present cramped condition of the *Herald* office, we find that the ministers list is a tax on us from which we shall have to be relieved—for a time at least. As pecuniary misfortune has compelled the brother who has supplied them, to discontinue his aid, and as the article of paper alone amounts to over two dollars a week, we shall discontinue sending the *Herald* to such—except where individuals have been supplied by others—its future non-reception will therefore be explained by this notice.

The War.

The intelligence published in another column from the seat of war, is the most indicative of peace of anything which has appeared for a long time. The known duplicity of the Czar, however, makes it impossible to fathom his motives, and we shall have to wait for further intelligence before we can speak confidently of the result.

BRO. L. D. MANSFIELD requests us to say, that he is now at liberty for a few weeks, and brethren and churches wishing his labors, to preach or deliver lectures on the prophecies, may address him, 222 CLINTON STREET, NEW YORK CITY. Communications to receive notice should be made soon.

To Correspondents.

R. STUBBS.—So soon as we come to the 65th of Isaiah, we shall give our views on it in its order, which would be better than to anticipate it and then have to skip it.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

FORGIVENESS.

"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake, hath forgiven you."—Eph. 4:32

In the above language, the apostle has addressed the members of the Church of Christ, each of them. Is it binding on all, or are there those who are to be considered exempt from this duty?

We believe that Paul spoke by divine direction, and that this command is from God. It is a part of the discipline of the Church. All those who take the name of Christian are required to profess this disposition. Jesus has taught the same lesson. Mark 11:25—"And when ye stand praying, forgive, if ye have aught against any." But can the natural heart do this? No. It is not of nature to forgive a rebel, an enemy, one who has cruelly abused and brought disgrace upon you, and perhaps trampled under foot your favors. To do such a work as to forgive such an one, we must be godlike, and this is what the apostle was arguing. After alluding to the corruptions and darkness of the heathen, he says, "But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness, and true holiness." Here is godliness. The new man, is "after God created in righteousness and true holiness." This is to be put on by those who take the Christian name. We are to be "made the righteousness of God in Christ." The Holy Spirit can effect this work in every one who submits to Christ. Then we shall possess godliness, and we are taught to *live godly*. This will make us "kindly affectioned one to another, tenderhearted," having the spirit of Christ, we shall be Christ-like. Then we shall "forgive one another, even as God for Christ's sake hath forgiven us." But how has God done this? On what principle does our example act in forgiving trespass? Much depends on knowing this, for if we get a wrong view of the pattern, our work will not be as God would have it. We may do men a great injury in our treatment of them. God has given us a rule in the point now under consideration; it is to do to men as he does to us. Let us then consider, All men are rebels against God; they have abused his blessings, reproached his name, defiled themselves, and disregarded their Maker. Does he hold them responsible for it? has he a law, and will he punish them for their conduct? or will he forgive all their sins and disobediences? He is merciful, his forbearance is great; and thus many suppose he will forgive all, without repentance. Multitudes murmur against him because he requires repentance, and many curse him because he demands confession of their sins. But he does demand it. He always has demanded it. He is always ready to forgive the penitent, confessing sinner. But the obdurate, high-minded, and self-justifier, does not always live on God's favor. Israel were rejected and received many times by the Lord, yet he did not change. They changed, and when they rebelled grievously, God rejected them, when they confessed and repented, he forgave them.

Forgiveness without penitence and confession, would be no government at all, yet it is what the carnal heart wants. It is what it complains of the Lord for, because submission is required, superiority is claimed, a right to demand justice, is set up. Man does not easily consent to this, yet God will have it, and mercy to man dictates it. It is a righteous principle of government. The Lord is not a tyrant. His heart has always been filled with pity, with compassion; and thus Jesus, the greatest gift that God could bestow, was given to redeem us. Thus Jesus came, and how did he act about forgiving sins? He says, "The whole need not a physician, but they that are sick." He forgave all who confessed the need of it, and repented. He taught us to pray to the Father, to "forgive us our trespasses, as we for-

give those who trespass against us." He said again, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Those who continued to live in obstinacy and rebellion, he did not forgive, yet he sought no revenge, but always labored to reclaim the lost, not by telling them they were not very sick, not much wicked, but by showing them they were lost, and needed mercy, and asking them to come to him, and he would show them mercy. Thus we are told, "if we confess and forsake, we shall find mercy." John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Here then is our rule. First, God has given us laws to obey in social life, to control our conduct one toward another. We are to "submit one to another in the fear of God," and to seek to obey the social laws that God has framed for our peace and comfort here. Each should have the spirit of Christ, and that is a forbearing spirit, compassionate, and that can be touched with the feeling of our infirmities." If we have it we shall be able to "consider one another's" imperfections, and to "forbear one another in love, even as Christ loved us," and if one falls out by the way, we shall not seek to destroy him, but to reclaim him. But how? Tell him he has done no wrong, broken no law? No. Go to him as a friend, in mercy, try to make him see his fault, and feel it. If he has sinned, make him see it, or he can never be restored. If you let him pass on, and forgive his actual sin, he is emboldened, and sins easier next time, and soon abuses you for demanding confession and repentance at last. But "if he repent, forgive him, seventy times seven." This agrees with the spirit of the parable Christ spoke of "a certain king that would take account of his servants."—Matt. 18:35.

In this parable the king forgave his servant his debt when he humbled himself, confessed the debt, and asked mercy or patience. We should always do this; but if we observe no rule, or law of society, if we hold no man responsible for his conduct, society would soon be a thing that was, and is not. Even the heathen observe social laws and obligations, and require some recognition of right to demand humiliation, and confession of wrong, to restore a breach of their rule. But God has taught us by the mouth of Paul, to "forgive, even as God for Christ's sake forgave us." Again, We are taught to "confess our faults one to another, and pray one for another, that we may be healed." Here confession and forgiveness are recognized as inseparable. Also in Col. 3:12, 13, we have another lesson on the same principle: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a complaint against any, even as Christ forgave you, so also do ye." Christ is here the PATTERN. We are bound by the most sacred obligation to follow him. He has forgiven us much, even all our most aggravating sins. He has even laid down his life to open a way to do it. But confession of sin is the principle on which he forgave us, or accepted us; yet we often hear much complaint because we do not overlook, and disregard the flagrant sins of others, against us, or society, while they are not humble enough to confess them. And the plea is often set up, that it shows a want of Christian principle, to demand a confession, a want of humility, of childlike simplicity, on the part of the injured party. But we have shown enough of the rule by which we are to be controlled, to prove that there would be a lack of Christian principle, a want of the principle of Christian government, to pass over the enormities of others, and not make them see, and feel, that they were accountable to you, or society for their conduct.

It is probably true, yea, very certain, that we do much that is, in itself wrong, which we do not see to be sin. God overlooks, passes by, many such errors. We are consequently taught to pray him, "day by day to forgive us our trespasses, as we forgive those who trespass against us." We are full of imperfections, all of us, daily acting from one cause or another, on some wrong principle, seeing things in a wrong light, and we are therefore to bear with each other, and to overlook many faults in others, faults for which they are not chargeable, through human weakness. We should not therefore demand of others strict, right action in all things according to our own judgment. No, far from this, for our situations differ, our views of right and wrong differ. But we are arguing in relation to the great and known laws and principles which God has revealed for our rule of life as Christians.

Hallowell, Jan. 9th, 1855.

I. C. WELLCOME.

HONESTY.

NO. III.

"But that ye do that which is honest."—Paul.

If honesty requires the defence of a position believed, should that position be shown to be false, honesty has a requirement here also: it imperatively demands a frank confession of the error; yea, more, it requires an abandonment of it. At this very point is honesty tested. If error is not forsaken, honesty takes its departure, and frequently in its place, excesses are substituted to palliate the misery of disappointed hopes, and justify grievous wrongs. But honesty admits of no substitute. Much zeal, or apparent deep devotion, can never atone for wrongs committed, when the sterling principle of honesty is disregarded.

Permit an illustration. It is well known that Adventists as a body took a definite position in '44 on a definite point of time; it proved to be erroneous; honesty required a confession and a forsaking of that error. This was done by many as individuals, and should have been done by all. But many wishing to justify their peculiar views, still maintain that the preaching of time then was right, and consequently was a justification for preaching of time now; not only so, but by the same mode of reasoning, they would justify every definite time advocated between then and now.

Consistency and facts compel us to believe, that such a course is wrong in the extreme. Honesty has no justification for that error, then, neither has it for a similar one now. There have been several times set and passed, during the year last past. Have the errors been confessed and forsaken? One confesses on this wise; "Mistaken—not disappointed;" which confession places the person in a dilemma, for if he was not disappointed, the evidence is clear that he did not believe what he preached; if he believed what he preached, it is equally clear, he must have been disappointed when his preaching did not come to pass. Let him take which horn of the dilemma he may choose, it will be difficult to escape the charge of dishonesty, unless the most charitable view is taken, which is, that it was the result of consummate ignorance! But it may be said, "the argument for the tenth of the seventh month having past, does not effect the argument for the year 1854." Very well, then, there can be no arguments drawn from the types in favor of any definite time in the future, for, if so, there must be another year for their anti-types to be fulfilled, which would effect the argument for '54. Now, if the types have any anti-types, it must be shown that they have been fulfilled in the past, or the argument for '54, is very much affected, inasmuch as they must have a fulfilment in the future. Whether the types have anti-types or not, whether their fulfilment is past or future, one thing is certain, the argument drawn from them, for the tenth of the seventh month '54, has proved erroneous; therefore we have a right to expect that every honest person will confess and forsake the error. Honesty demands it of them. Those who do otherwise, place themselves in an unenviable position before the world.

SIMON.

LETTER FROM J. W. DANIELS.

BRO. HIMES:—I am glad to be prepared to say that our meetings in the Seventh Avenue, are increasing in interest and the number of attendants. Prejudice is diminishing, and our views are gaining favor with the people; and we hope to realize that our "labors are not in vain in the Lord."

It is a matter of rejoicing to all the friends of sobriety and good order, that the new Mayor, Hon. Fernando Wood, has commenced his administration with such an uncompromising determination for reform. In his address to the Police, he told them that they now have a "determined Chief officer;" and already we see indications of his purpose, by the closing of dram-shops on the Sabbath, and hence, the more orderly observance of that day on the part of a large portion of the community.

And it is not to be overlooked, disguised, or forgotten, that a time for reform in many respects has really come. The panic that has seized the inhabitants of the city, and extorted the cry of "hard times" from thousands supposed to be beyond the power of adversity, has deeply impressed the thought on the minds of many, that "affliction cometh not forth out of the dust, neither doth trouble spring out of the ground."

In conversation with a wealthy man a few days since, he presented the idea, that the present pressure of the times was intended by Jehovah to bring men to their senses; that they were living too fast, spending the income of the most lucrative business with an unparalleled prodigality; that at no period in the history of these United States, has

there been a better opportunity for men to prepare for reverses, than the past few years have presented, and strange to say, that, at no time in the past were they so ill-prepared for a general stagnation in business:—forcibly illustrating the fact, that prosperity is the trap of fools. And though it is undoubtedly true, that hundreds of unprincipled and debased persons will take advantage of the present sympathy excited by the general hue-and-cry, to make the worst possible appearance, and extort from the corporation, from benevolent societies, and individuals, much undeserved assistance, it is evidently the case, that thousands of persons in this city, will this winter feel the direst pinchings of want. Thousands of the best of mechanics have no employment at all, with perhaps not five dollars in the world, with families to support, under a high rent, (for all rents are high in this city,) with flour at twelve dollars per barrel, potatoes and apples two dollars per bushel, and other provisions accordingly; and these retail prices they must pay, for they cannot get money enough to take the advantage of wholesale prices. This being the condition of those who in ordinary times obtain a comfortable livelihood, what must be the condition of that large unfortunate and inefficient class, who in the most favorable times can only drag out a miserable existence! With the scarcity of money at the present time, they must realize a great amount of suffering; and robbery and crime, these great concomitants of misery, must follow in its train, and swell the groanings of an intolerably suffering creation.

But it is consoling to know that sometimes the ills of "this present evil world" work their own cure, and in proportion as the ills of this world afflict, mankind desire a more congenial climate—the weary desire rest, the afflicted consolation, the hungry food, the sick health, and the dying long for immortality. The keenness of the suffering sometimes swell the intensity of the desire. And as

"Hopes and prospects vanish,
The spirit turns away,
And seeks beyond this vale of tears,
A brighter, better day."

At least, we have reason to hope that some few among the suffering sons of want, may learn wisdom from the things which they suffer; and as a good man once said, "whom affliction cannot bless, heaven turns from in despair." Some may have their attention savingly turned to creation's glorious jubilee.

I think very much of the editorial articles in the Herald, on the Prophecy of Isaiah; if they were published in a volume by themselves, they would be a very valuable acquisition to any Christian library. Especially would such a volume be of importance to the minister of the gospel.

I have been much gratified in the perusal of brother Litch's new work. It is such a book as was very much needed to put into the hand of strangers to our faith and hope. A book of solemn facts, rich ideas, striking illustrations and interesting expositions of Scripture. It is not like most books at the present day, written as though the authors wished to make as long a string as they could with as little flax; as though fearful of exhausting their fund of facts and ideas, they interspersed them so sparsely, that searching for them would be like searching for a needle in a bundle of hay. If you get an idea worth remembering once in an hour, you do first rate. The highest ambition of such writers seem to be, to throw away words, waste paper, kill time, give employment to the printer, and make a big book. Unlike such, brother L's work, while it is comprehensive in its range of subjects, their elucidation is sufficiently concise and interesting to be readable by all without exhausting the patience of any. In short, though no book is perfect, as an exponent of Adventism, I consider this decidedly the most comprehensive and best work that we have ever had to put into the hands of those we wish to enlighten on the subjects connected with our hope. May the Lord speed it in proclaiming the coming "Messiah's Throne and Millennial Glory." Yours in hope,

J. W. DANIELS.

New York, Jan. 8th, 1855.

LETTER FROM N. W. SPENCER.

BRO. HIMES:—My faith grows stronger that our hope will soon be realized. "He that shall come will come and will not tarry." Dear brethren in Christ, it is now truly a time of darkness and trial, but not a time to slumber! Oh, my heart bleeds when I see the indifference manifested by those who profess to be looking for heaven's King. The apostle Peter exhorts to "holy conversation and godliness," in view of that awful conflagration—the heavens passing away with a great noise, the elements melting with fervent heat. And how can

men who believe that the burning day is just upon us, clinging with such tenacity to earth! Let us my beloved brethren, heed the admonition of the Saviour in Luke 21:34, and take heed to yourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. There is danger on this point; for the Saviour never spoke anything needlessly. He knew the temptations to which we should be exposed in these last days, and hence the admonition. Oh, "let us not sleep as do others, but let us watch and be sober." "For the night is far spent, the day is at hand." Truly, "signs there is no mistaking, proclaim Messiah near." My heart responds, "Even so, come Lord Jesus, and come quickly."

Our conference has just closed. It was a season of peace and union, and we trust a good impression was made on the large congregation, gathered upon the occasion, in favor of the truth. Brother Chapman preached on Sunday afternoon and evening, to a large and attentive audience. He has labored here for six weeks past and the Lord has owned and blest his labors in the awakening, and, we trust, conversion of many precious souls. Fifteen have been baptized. Brother Chapman is about leaving for the East, and who will fill his place in the West? May God incline some faithful servant of his, whose heart is in the work, to come west and proclaim the gospel of the kingdom. Yours in the hope of speedy redemption.

N. W. SPENCER.

Shabbona Grove, Jan. 8th, 1855.

Letter from C. Lawton.

BRO. HIMES:—I was inexpressibly gratified to-day, while perusing the *Herald*, to find it contained a very powerful and truthful appeal to the ladies respecting the wrongs they endure from the common use of tobacco, by George Trask, of Massachusetts. With all my heart I do most cordially and affectionately bid him God speed; for I believe his mission to be as important as the great Neal Dow's. Praise the Lord for such champions. I do not attempt to speak on this subject because I am capable of doing it justice, but because I feel on the subject! I have been just such a sufferer all my life, as our brother has described, from this monstrous evil—not because I use it myself, but because I see those near and dear to me, by ties of relationship and Christianity, suffering, drooping and dying from the use of tobacco. The evil one could not invent a better substitute to take the place of Bacchus, or a more polluting one; but alas! there is no remedy for the grog-seller, or drinker, but the prohibiting law, and it is the same with the tobacco traffic. They are twin demons, robbing the people of bread, of life and health. The people need educating on this subject. I am glad something is being done to save them. They must be sober, in order to be saved. I hope our brother Trask may have all the help he needs, especially from the ladies. I hope many of our sisters will respond to so praiseworthy an appeal. You who are capable of using your pens may help a good deal. I presume our brother will not expect help from any lady who takes snuff; for snuff is made of tobacco, and we must cast the beam out of our own eyes before we can see clearly to pick the mote out of our brother's eye. I mention this because our brother has omitted it. I hope we shall try to be useful in so good a cause.

A dear good brother comes to our house to a prayer meeting, and his mouth is made so offensive with tobacco, that when he speaks his breath so poisons the air that we can hardly stay in the room. What a pity! He is very talented, and capable of being useful, were he not such a slave to tobacco. I hope the truth will yet make him free. In view of all these evils, we pray for that kingdom where there shall be nothing to annoy in all the holy mountain. Most respectfully yours, striving for truth and temperance.

Troy, N. Y., 1855.

C. LAWTON.

Letter from David Bates.

BRO. HIMES:—I am as ever looking for the blessed hope, and the glorious appearing of the Lord Jesus Christ, who when he went away, said, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you unto myself; that where I am, there ye may be also."

From the best light we have, the time is at hand. The events spoken of by our Saviour concerning the signs of his coming are manifest. He said that there should be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity. We look not only to the Old World where war and bloodshed,

starvation, storm and famine, sickness and death abound, but to our own country. In addition to murder, crime and wickedness in high places as well as low, there is in this land of plenty a general stagnation in business affairs—fulfilling our Saviour's declaration, "on earth distress of nations with perplexity." Men are at their wit's end, perplexed, not knowing which or what way to turn, their hearts failing them for fear, and looking after those things which are coming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of man coming in the clouds of heaven with power and great glory. In view of these things, what manner of persons ought we to be in all holy conversation and godliness. We should be on the watch-tower continually, lest coming suddenly he find us sleeping. If he come in the first or second watch, and find them so, blessed are those servants. O praise the Lord, the day of deliverance to God's people is at hand. Let us gird on the whole armor, watch, and pray always, that we may be able to escape those things which are coming on the earth; and when he comes, to be ready to go into the marriage supper of the Lamb.

Looking and loving the appearing of our Saviour.

DAVID BATES.

Blanford, Jan. 14th, 1855.

The Earth is Beautiful.

THE earth is beautiful, yet sin has thrown a withering blight upon its fairest scenes—degrading it from its high destiny, and making it the abode of awe and death. Bright flowers are scattered over it—lovely flowers, fresh buds of hope, that bid us look forward to the dark unknown future for the good the present hour denies. Yet the sweet flowers, like earth-born hopes, are withered often and die, by the just curse that fell on earth for sin,—nipped in the bloom, or blasted in the bud.

The earth is beautiful; the deep, broad stream flowing in quiet grandeur,—and the rills to their own music dancing—silver lakes, and the vast ocean, and the drop of dew, the clear bright waters fringed with living green, are beautiful; yet death lurks in the wave, and in the tree that grows upon its brink; the hill with verdure crowned—the lowly vale, the extended plain, the forest planted thick with trees of noble growth, or humble mein, are dressed in beauty by the hand of Him whose voice bade stars to shine and planets roll.

But earth is groaning still beneath the curse. Thorns, thistles, bitter fruit, and poisonous flowers grow rankly on its surface. Sickly damps and pestilential vapors, gloomy clouds, earthquakes and storms, bleak cold and burning heat deform its face, while falsehood, envy, pride, hatred and cruelty, sin's hateful brood stalk forth abroad. Black catalogues of crime call loud for vengeance, and God's faithful ones are cast down, tried and tempted; they sigh and cry for the iniquity that thus abounds. Shall it ever be thus? What saith the word?—the faithful word of Him who is the truth? "New heavens and a new earth behold I make; but be ye glad and evermore rejoice in that which I create. Jerusalem shall a rejoicing be, her sons a joy. The voice of weeping shall no more be heard within her walls; for tears are wiped away. God's dwelling-place shall be with men, and he himself shall be their God." Wasting, destruction, violence, no more shall in thy land be heard. Thy gates are praise; thy walls salvation called. Thy sun shall set, nor moon withdraw itself no more, for God shall be thine everlasting light, and the days of mourning shall be over. "Sing to the Lord; let heaven rejoice, and all the earth be glad, let the floods clap their hands, let all the trees rejoice, the fields and all therein be glad." Be joyful O ye righteous evermore before the Lord. For lo! he comes, he comes to judge the earth with righteousness and truth. He comes his promise to fulfil, make all things new, and give his saints, his chosen ones their blest inheritance—their endless rest. Then shall the earth indeed be beautiful with all its Eden glory crowned, and songs of praise through all verdant groves shall ring such songs as Adam in his innocence, and even angels in their brighter sphere could never learn—Jesus' redeeming love displayed in all his dealings with our race, and consummated in the earth renewed—peopled by those once lost, now saved by grace.

LAURA.

Letter from Wesley Burnham.

BRO. HIMES:—I like the *Herald* as a religious paper very much. I read it weekly with a good deal of interest, and derive from it much instruction, and comfort. I hope its publication will be continued until the "end comes," and that it will

continue to be what it ever has been, a wisely conducted, or rather, the wisely conducted *Advent Herald*. I have not, perhaps, done as much to sustain it, and keep the office above embarrassment, as I might have done; but you may depend upon it, I am a friend to the paper, and shall be, so long as it is conducted in the manner it now is, and has been since its commencement,—unless I backslide, and lose my love for good, sound, instructive, wholesome reading.

I hope, however, the end will come soon, and that, when it does come, you and all will be found at your post, contending for the right, and giving to the household meat in due season.

I would exhort the friends of Jesus to be faithful, and to patiently and joyfully wait for redemption, the promised glory, and kingdom. Let not your faith waver, nor your hearts despond, "for yet a little while, and he that shall come will come, and will not tarry."

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others," but let us heed the oft repeated warnings of our Lord and Master, and "WATCH," "lest coming suddenly, he find us sleeping." Your brother in Christ.

WESLEY BURNHAM.

Letter from Joseph J. Perkin.

BRO. HIMES:—There appear to be some mercy-drops in this place—some five or six have found peace in believing. Now is evidently the fit time to favor Zion, and to enlarge her borders here. To accomplish this we want some one of our Advent brethren to come over and help us. Brother Fuller feels like stepping into the field to warn sinners to flee to the covert, from the gathering storm. We see it beginning to loom up in the eastern world, and soon the great time of trouble spoken of will be realized. My calm conviction is that the present generation will be eye-witnesses of Christ's second advent to this earth to receive home his weary children who have been faithful over a little. It appears to me that the coming of Christ will so far excel the brightness of the sun, that it, with all the planets, will be totally eclipsed; and so terrible will be his coming to the nations of the earth, that they will mourn, and call on the rocks to cover them from the presence of the Lamb. My prayer is that we may keep our eye on the prophecies, and our lamps trimmed and burning, that when our Lord cometh, he may find us watching.

JOSEPH J. PERKIN.

Question.

How are we to understand the 9th verse of the 16th chapter of Luke's Gospel? And are the teachings of that verse in accordance with Christ's general teachings?

E. W. M.

There is of course no contradiction in our Saviour's teachings. This text therefore must be interpreted in harmony with his other instructions. We understand that liberty is here given to trust in riches, if any choose to be so unwise, as to risk the consequences which will surely follow.—Ed.

"FEAR not little flock, for it is the Father's good pleasure to give you the kingdom."—Luke 12:32.

(TUNE—On Jordan's stormy banks.)

The little flock who fearless stand,
Upon the written word,
Who firm, unshaken, dauntless stand,
And wait their coming Lord;
They shall be blest when Abram comes
Into his promised rest;

When Jesus calls the righteous home,
To reign in righteousness.
Yes, they will reign in the new earth.
With Jesus on his throne;
Receive the crown they see by faith,
When they have overcome.
To them the promise sure is given—
They patient wait until
The kingdom shall to them be given:
It is the Father's will.

Then lift your heads ye little flock,
No more in sorrow rove;
But firmly stand upon the rock,
Which ages cannot move.
His sacred word shall be fulfilled,
The kingdom soon will come;
It will be done as he has willed:
We soon shall be at home.

ANN ELIZA.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in Gilmanton, N. H., Jan. 6th, 1855, sister LAURA A. OSGOOD, in the 19th year of her age,

after a short but distressing illness of quick consumption. She was converted and baptized in the winter of 1852, and lived a devoted Christian till death closed her mortal life. She was a consistent believer in the immediate coming of our Lord Jesus Christ, and in him she calmly fell asleep, with the hope of a glorious and speedy resurrection. Her sister Martha died a little over two years ago, and her mother about one year since. All now sleep side by side in their narrow house, waiting the coming of the Saviour to raise them to immortality. We, therefore, sorrow not as those who have "no hope." A discourse was delivered on the occasion, founded on 1 Thess. 4:14, to a very large and interested audience.

T. M. PREBLE.

East Weare, N. H., Jan. 17th, 1855.

It is observed that several of the singing birds of our own country learn to sweeten their voices, and mellow the harshness of their natural notes, by practicing under those that come from warmer climates.

Addison.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unrelentingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation, however, is in this. It is safe. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Light supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t.]



AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourburn of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FOUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCROFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

PREPARED BY

J. C. Ayer,

Practical and Analytical Chemist,

LOWELL, MASS.

AND SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

May 1, to Sept. 1, '55.

Contents of this No.

MISCELLANEOUS.	CORRESPONDENCE.
The Glad Tidings..... 33	Forgiveness..... 28
Lectures on Nineveh..... 33	Honest..... 28
Destruction of the Inquisition..... 34	Letter from J. W. Daniels..... 28
in Spain..... 34	" " N. W. Spencer..... 28
Trade, Business, and War..... 34	" " O. Lawton..... 28
Foreign News..... 35	" " D. Bates..... 28
EDITORIAL.	" " W. Burnham..... 28
Prophecy of Isaiah..... 36	" " J. J. Perkins..... 28
Our Wants..... 36	The Earth is Beautiful..... 28
The Dark Day..... 37	Poetry..... 29
Elder Himes in N. Y., &c..... 37	OBITUARY.
Wanted..... 40	L. A. Osgood..... 29

ADVENT HERALD.

BOSTON, FEBRUARY 3, 1855.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole.....	Paid.....	\$50.
John Smith.....	".....	50.
L. H. Smith.....	".....	50.
S. Foster.....	Paid.....	50.
S. A. Beers.....	".....	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann.....	\$5.00	Paid.
E. Clark.....	5.00	"
A. Subscriber.....	5.00	"
A. Subscriber.....	5.00	"
S. Foster.....	5.00	"
L. Edwards.....	5.00	"
Nancy Wood.....	5.00	"
S. D. Silliman.....	5.00	"
Hannah McDuffee.....	5.00	"
Mary Stratton.....	5.00	"
H. P. Scholte.....	5.00	"
Lenox Robbins.....	5.00	"
A. P. C. Andrews.....	5.00	"
Geo. S. Harwood.....	5.00	"
W. Plummer.....	5.00	"
J. Pearce.....	5.00	"
Mrs. J. Pearce.....	5.00	"
Children of J. Pearce.....	5.00	"
Thomas Hasbury.....	5.00	"
J. Clague.....	5.00	"
M. L. Brush.....	5.00	"
S. B. W.....	5.00	"
A. Clark.....	8.00	"
James Alexander.....	5.00	"
A. Sister.....	5.00	"
C. Dutton.....	10.00	"
J. Slater.....	5.00	"
"Right Hand".....	5.00	"
A Friend.....	5.00	"

WANTED.—I find on leaving home, that I shall need a few hundred dollars on loan for a few months to meet the balance of bills on the chapel, good security will be given. To friends who may be able to aid me in this way I should be greatly obliged. The business will be attended to by brother Bliss, who has full power in the case. The balance due on shares would be a material relief.

I would add a word to kind friends who have loaned me money to aid in the erection of the Chapel, but for which it would not have gone on at all. I have made arrangements in case of any dispensation of Providence relating to me, that their claims will all be adjusted. On my return, by the will of God, I shall make it my first business, if it is not done before, to get the balance of shares taken up, and complete the whole arrangement. I sail on Saturday, the 20th, from New York in the *North Star*.

NEW WORKS.

SUPPLEMENT TO THE HARP. New edition complete, of 32 pages, now ready. \$4. per hundred, 6 cents retail.

"THE GREAT ARMY," &c., will be out in about one week. The price will be duly given. It will not be over fifty cents.

POEMS: By Helen Johnson, will also be ready in about two weeks. The price will be from fifty to sixty cents.

"WHITING'S TRANSLATION OF THE NEW TESTAMENT." We receive an occasional order for this work, but it is out of print and we have hesitated about the expense of another edition. We have now an order for 20 copies, but we cannot print to supply it without a prospect for the sale of several hundred. If others wish for the work and will send in their orders so as to make it safe we will issue another edition forthwith. We wait for responses to this. Price, 60 cents—discount by the quantity.

The superiority of American inventive genius, not only over that of our English progenitors, but indeed of all other nations has become too tangible to be disputed. It was notorious at the World's Fair in London, that the Americans far outstripped all others in the useful inventions which they supplied. We beat the English in vessels, railroads, telegraphs and manufactures by power. We are beating them in the scientific arts of Chemistry and Medicine, as we have long beat the rest of mankind. A new and practical proof of this assertion is shown in the fact that the principle

remedies of the allied armies of the East are furnished from the laboratory of our own countryman. Dr. J. C. AYER of Lowell is filling orders for immense quantities of his *Cherry Pectoral* and *Cathartic Pills*, for both the land and sea forces in Turkey. His medicines have been tried and approved by those in power who have found them the most reliable which they could procure for the exigencies in which they are to be employed.—*N. Y. City Times*.

VERMONT STATE CONFERENCE OF ADVENTISTS.—For some time past there has been a desire on the part of many of the Adventists in Vermont, for the formation of a State Conference. Hitherto the way has not been opened for the accomplishment of this desirable object. But the lovers of Bible order, and church discipline, now feel that they cannot live longer in their present state.

A conference therefore, of the Elders and brethren, who are looking for the speedy coming of the Saviour, will be holden soon, in which a mutual understanding will be sought, and a plan of co-operation arranged, for the peace and prosperity, and better success of the Advent ministry and churches.

The above named Conference will be holden at Bristol, Vt., commencing February 14th, at 10 A.M., and continue two or three days. It is hoped that a general attendance of the friends throughout the state, will make this meeting what the necessities of the cause imperiously call for.

Elder Osler, of Salem, Mass., will preach at Bristol, the evening before the Conference, and continue the meeting after the Conference—over the following Sabbath.

For the brethren.

D. BOSWORTH.

E. W. CASE.

Jan. 25th, 1855.

NEW WORKS.—Among the works lately issued from my office, that of brother Litch, is a very important one. All ought to read it. Two more new works will be issued in a few weeks. One by brother Orrock, entitled the "*Army of the Great King*," &c.—will be read with much interest. We think if our friends can but learn its value, it will have a wide circulation. The other, by Miss Hellen M. Johnson, of Magog, C. E. This is an extraordinary work, for so young a writer. It will not fail deeply to interest Adventists, and all who love good poetry and truth.

CERTIFICATES OF STOCK.—Those who have paid in full for their shares, and have not received their certificates, can have them sent by mail if they will give an order to that effect.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. <i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " <i>gift</i>	1.50.	"
2. <i>Bliss on the Apocalypse</i>	.60.	.12.
3. <i>Bliss' Sacred Chronology</i>	.38.	.08.
4. <i>Hill's Inheritance of the Saints</i> , or <i>World to Come</i>	1.00.	.16.
" " " " " <i>gift</i>	1.37.	"
5. <i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
6. <i>WORKS BY REV. JOHN CUMMING</i> , D.D., minister of the Scottish Church, Crown Court, London. Viz:		

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dead</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
7. <i>WORKS OF REV. HORATIUS BONAR</i> , (Eng.) Viz:		
<i>Story of Grace</i>	.30.	.0.
<i>Night of Weeping</i>	"	.08.
<i>Morning of Joy</i>	.40.	.01.
<i>Eternal Day</i>	.50.	.15.
8. <i>Advent Tracts</i> , bound. Vol. 1	.25.	.70.
" " " " " 2	.33.	.07.
9. <i>Facts on Romanism</i>	.15.	.03.

10. <i>The Protestant's Hope of the World's Conversion fallacious</i>	.10.	.02.
<i>The last two, bound in one vol.</i>	.25.	.06.
11. <i>The Advent Harp</i>	.60.	.09.
12. <i>Hymns of the Harp</i>	.38.	.06.
13. <i>Old Sights with New Eyes</i>	1.00.	.17.
14. <i>Corning on the Infidelity of the Times</i> , as connected with the Rappings, &c.	.38.	.06.
23. <i>Jones' Church History</i>	1.25.	.25.
24. <i>Lectures of Father Gavazzi</i>	.75.	.15.
25. <i>Messiah's Throne and Millennial Glory</i> —By Josiah Litch.	1.00.	.12.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred.

15. *Rev. Thomas Pearson on Infidelity* 2.00.

16. *Preble's 200 Stories for Children* .38. .07.

17. *Life of Chrysostom* .75. .13.

18. *Lord's Exposition of the Apocalypse* 2.00. .33.

19. *Lord's Laws of Figures* 1.00. .16.

20. *Winthrop on Prophetic Symbols* 1.00. .11.

21. *Wicks' on the Apocalypse* 1.50. .12.

22. *Memoir of Phebe Carter* .31. .05.

TRACTS FOR THE TIMES—VIZ:

1. *The Hope of the Church* \$1.50 per 100.

2. *The Kingdom of God* " "

3. *The Glory of God filling the Earth* " "

4. *The Return of the Jews* 2.00 " "

5. *The World's Conversion* 1.50 " "

THE KELSO TRACTS—VIZ:

1. *Do you go to the Prayer Meeting* .25 per 100.

2. *Grace and Glory* .75 " "

3. *Night, Day-break, &c.* .50 " "

4. *The City of Refuge* .25 " "

5. *Sin our Enemy, &c.* .25 " "

6. *The Last Time* .50 " "

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts

Price, \$1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—

which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

Appointments, &c.

LORD willing, I will commence a course of lectures at Middlebury, Vermont, on the evening of the 7th of February, to continue each evening, and over the following Sabbath, as brother Hurd and others may arrange. L. OSLER.

PROVIDENCE permitting, I will preach at West Boscawen, N. H., the 24 Sabbath in February. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

O. H. Cole—Your letter only contained a two dollar bill on the Putnam county Bank. You say you enclose three dollars? S. N. Kent—\$5. Sent the 30th inst.

POST OFFICE ADDRESSES.

My address for the present is—John M. Orrock, care of Elder Joshua V. Himes, Boston, Mass.

A NEW WORK.

"THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer: Or, A history of the doctrine of the reign of Christ on earth. By D. T. TAYLOR."

The above work of about four hundred pages, designed to be published by subscription, and presenting a complete history of the millennial doctrine for two thousand years embracing biographies of and copious extracts from the Hebrew writers, early church fathers, martyrs, reformers, and elder divines, together with the traditions of all nations concerning the future reign of the Messiah on the renovated earth, will be issued, it is expected, about the first of April.

Such a work is much needed, there being none of the kind extant; and will prove of inestimable value to the cause of truth, furnishing an excellent millennial compendium, and it is trusted, thoroughly refuting Whittier's "New Hypothesis," or the wide spread but modern and unscriptural notion of the Lord's post-millennial advent. Will the four thousand readers of this paper assist in getting it out? Especially are ministers invited to act as agents to solicit subscriptions. A discount of twenty-five or thirty-three per cent., reducing

the work nearly to cost price, will be made to those purchasing in quantities. Price, single copy, \$1. Cash orders for a thousand copies are immediately requested.

Direct to HORACE L. HASTINGS, Peacedale, R. I.—or DANIEL T. TAYLOR, Worcester, Mass. feb. 3.

Homoeopathy Medicines.

It will be seen by an advertisement in another column, that Dr. J. T. P. SMITH, of Brooklyn, N. Y., supplies these medicines, books, cases, &c. He has sent us some books and cases, for sale at this office, at the following prices:

76 phials in Pulte case	\$7.00
72 " " " "	6.00
52 " " " "	5.00
24 ziji " " " "	5.00
27 " pocket " " "	3.00
15 " " tinctures	3.80
12 " " " "	2.25
1 " " small	1.50

Books.	
Hull's Lurie	1.50
Guernsey's Dom.	1.50
Freehag	1.50
Pulte	1.50
Hempel	.50
Malon's Guide	.25

Those wishing to purchase will do well to call.

BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association,"

between Hudson and Tyler-streets—a few steps west from

the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance.

\$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and

\$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25

for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers,

26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-

three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy,

or \$1.04 in addition to the \$2. per year. 6s. sterling for six months,

and 12s. a year, pays for the Herald and the American postage, which

our English subscribers will pay to our agent, Richard Robertson,

Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or

yearly, at the office where it is received, will be 13 cents a year to

any part of Massachusetts, and 26 cents to any other part of the

United States. If not pre-paid, it will be half a cent a number in

the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year.

Will send the Herald therefor \$5 a year, or \$2.50 for six months.

Agents.

ALBANY, N. Y.	W. Nicholls, 135 Lydian-street.
BASCOM, Hancock county, Ill.	Wm. S. Moore.
BUFFALO, N. Y.	John Powell.
CABOT, (Lower Branch), Vt.	D. M. P. Wallace.
CINCINNATI, O.	Joseph Wilson.
DANVILLE, C. E.	G. Bangs.
DENHAM, C. E.	D. W. Sonberger.
DURHAM, C. E.	J. M. Orrock.
DERBY LINE, Vt.	S. Foster.
DETROIT, Mich.	Luzerne Armstrong.
EDDINGTON, Me.	Thomas Smith.
HALLOWELL, Me.	L. C. Wellcome.
HARTFORD, Ct.	Aaron Clapp.
HOMER, N. Y.	J. L. Clapp.
LOCKPORT, N. Y.	R. W. Beck.
LOWELL, Mass.	J. C. Downing.
LOW HAMPTON, N. Y.	D. Bosworth.
MOLINE, Island county, Ill.	Elder John Cummings, jr.
NEW BRITAIN, Mass.	Dea. J. Pearson, sr., Water-street.
NEW YORK CITY.	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.	Alex. Edwards.
PROVIDENCE, R. I.	A. Pierce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALEM, Mass.	Lemuel Osler.
SHARONAS GROVE, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONIAUX, De Kalb county, Ill.	Wm. A. Fay.
SHEBOYGAN FALLS, Wis.	William Trowbridge.
TAYLORSVILLE, Christian county, Ill.	Thomas P. Chapman.
TORONTO, C. W.	D. Campbell.
WATERLOO, Shefford, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.

TO AGENTS AND CORRESPONDENTS

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 717.

BOSTON, SATURDAY, FEBRUARY 10, 1855.

VOLUME XV. NO. 6

WANDERING DOWN.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

I AM wandering down life's shady path,—
Slowly, slowly wandering down;
I am wandering down life's rugged path,—
Slowly, slowly wandering down.

Morn, with its store of buds and dew,
Lies far behind me now;
Noon, with its wealth of song and light,
Lies far behind me now.

'Tis the mellow flush of sunset now,—
'Tis the shadow and the cloud;
'Tis the dimness of the dying eve,
'Tis the shadow and the cloud.

'Tis the dreamy haze of twilight now,
'Tis the hour of silent trust;
'Tis the solemn hue of fading skies,
'Tis the time of tranquil trust.

The pleasant heights of breezy life
The pleasant heights are past;
The sunny slopes of boyent life;
The sunny slopes are past.

I shall rest in yon low valley soon,
There to sleep my toil away;
I shall rest in yon sweet valley soon,
There to sleep my tears away.

One little hour will soothe away
Time's months of care and pain;
One quiet hour will dream away
Time's years of care and pain.

Laid side by side with those I love,
How calm that rest shall be!
Laid side by side with those I love,
How soft that sleep shall be!

I shall rise and put on glory,
When the great morn shall dawn;
I shall rise and put on beauty
When the glad morn shall dawn.

I shall mount to yon fair city,
The dwelling of the blest;
I shall enter yon bright city,
The palace of the blest.

I shall meet the many parted ones
In that one home of joy;
Lost love for ever found again
In that dear home of joy.

We have shared our earthly sorrows
Each with the other here;
We shall share our heavenly gladness
Each with the other there.

We have mingled tears together—
We shall mingle smiles and song;
We have mingled sighs together—
We shall mingle smiles and song.

The Day of the Saviour's Birth.

A BROTHER in Cleveland, Ohio, has sent us the following article, cut from one of the papers published in that city, with the request that when read, we return it to him. As it contains a scrap from Chrysostom which we had never before read, we think it may interest some others, and so we return it to the brother in the columns of the *Herald*.

As the writer rejects the name of *Roman Catholic*, we presume that he is a Protestant writer.

EDS. LEADER.—A few years ago, the celebrated Archbishop Whately wrote a book entitled, "Historic Doubts Relative to Napoleon Bonaparte." The object of this book was simply to show how much easier it is to mystify than to explain, to ask questions than to answer them, to raise doubts than to remove them. But, strange to say, some persons were absolutely persuaded by the book that no such person as Napoleon Bonaparte ever existed. Possibly your correspondents, "America" and "H.," may have created doubts in the minds of some good people as to the birth day of our blessed Lord and Saviour, Jesus Christ, and as to the primitive and Apostolic Festival of Christmas in commemoration of that event; but I flatter

myself that I am able not only to remove those doubts, but that your correspondents themselves will frankly acknowledge their error. Of course, we all know that nothing is more difficult to prove than the *exact birth-day* even of the most distinguished individuals. You celebrate the birth-day of Washington. But how do you know that he was born on the 22d of February? In most Biographical Dictionaries you will find it simply stated that he was born in 1732, and the very fact of such a record implies a doubt as to the exact day of his birth. Do the almanacs say the 22d of February? But what more notoriously false than the almanacs? Do Marshall and Sparks say so? But how did they know? Were they present at the time, or was that event celebrated at the time, or had they documentary proof? And how is that proof authenticated? Your correspondents may answer themselves by answering these questions: and possibly they may be startled when I tell them that the *birth-day* of our blessed Lord is shrouded in no such mystery. But such is the fact. We have documentary proof, properly authenticated, taken from those Roman archives which were in existence for the first four centuries of the Christian Era, and open to public inspection, containing his nativity and his enrollment. But inasmuch as your correspondents may need some preparation of mind to satisfy them even with this proof, I shall confine myself in this communication to an argument by computation from the scripture records—an argument much less satisfactory to me, and open to some objection; but nevertheless, an argument the substance of which they will find in a sermon preached by St. Chrysostom himself, on a Christmas day, some fifteen centuries ago. That argument is founded on two data, viz.: the Old and New Testament, and is substantially as follows:

In 1 Chron. 24:7-20, we find the twenty-four courses of the Jewish Priests established by David. Of these twenty-four courses the 8th, at the institution, fell by lot to Abijah, or Abias, to which course Zacharias, the father of John the Baptist, belonged. One course attended upon the service of the Temple eight days, from Sabbath to Sabbath. The ministry of each course began at the morning service of the first, and ending at the morning service of the next Sabbath; the High Priest entering into the Temple with the course which succeeded, blessed and dismissed the course which had fulfilled their ministrations, the Priests of which then departed to their own city. Therefore as the ministry of one course is seven complete days and the number of courses is twenty-four—the complete cycle or period of time wherein the twenty-four courses return to the same day and hour wherein they first ministered is 224 years. But as the above cycle is somewhat unwieldy for calculation, a smaller cycle becomes necessary, and there is one of 50 revolutions, concluding at the end of 23 years after their first institution, or every revolution of the great cycle of 224 years, with an overplus of 18 hours.

From the dedication of the second Temple, in the sixth year of Darius Nothus, on the third day of the Hebrew month Adas, that is, on the nineteenth of February, to the destruction thereof—according to Eusebius' Chron. of Daniel, 70 weeks—are exactly 490 years. From our Saviour's birth to the destruction of Jerusalem are just 71 years—according to Scaliger and others—and from the fifteenth of Tiberius to the destruction of Jerusalem by Titus Vespasian are 40 years. Now, from these data the calculation of the time of Zacharias' administration, so particularly mentioned by St. Luke, may be calculated thus: In the 490 years that the Temple stood there are two complete great sacerdotal cycles, ending with the year 448. There remains till the fall of the Temple 42 years; which subtract from the year of our Lord 71, in which the Temple fell, and there remains 29, the year of Christ, when the second great sacerdotal cycle, ended and the third began; out of which deduct the imperfect cycle of 50 revolutions, or 23 years, the remaining 6 denote the year of Christ, when the course began precisely

on the same day on which they originally commenced, with an overplus of 18 hours. Therefore, in these 6 years previous to the nativity of our Lord, the sacerdotal courses stand thus, viz.:

In the 6th year of the first course, that of	Jehoiarib began, Feb. 19.
In the 5th year the first cyc. began Jan. 19.	
In the 4th " " " " " " " "	Dec. 19.
In the 3d " " " " " " " "	Nov. 19.
In the 2d " " " " " " " "	Oct. 19.
In the 1st " " " " " " " "	Sept. 19.

Therefore, the first course in the year of Christ's conception began on the 19th of August; from whence if we reckon to the 8th week we come to the 8th course, the course of Abijah or Abias, which commences on the 7th of October and ends on the 14th of the same month. On the 14th of October, Zacharias having fulfilled his week's ministry returned home on the 15th, when his wife conceived, precisely 5 months and 3 days from the Annunciation. Now, from the 15th of October to the Annunciation, March 25th, are 5 months, 3 weeks, and 1 day exactly, as was the salutation of the angel to the virgin mother—"This is the sixth month with her who was called barren." Then says the Evangelist, "Mary abode with her about three months," that is, until the 24th of June, the day which has been celebrated by the Church as the nativity of John the Baptist. If, then, the Baptist was conceived on the 15th of October, and was advanced 5 months, 3 weeks, and 1 day at the conception of our blessed Lord, that is, the 25th of March, the day celebrated by the Church in commemoration of so signal a mercy, then it follows that the 25th of December is the true day of the nativity of the Son of God.

No doubt your correspondents are men of devout minds, and they will be happy to find that the Scriptures themselves are all sufficient to fix the date of the Saviour's birth, and inasmuch as, not the Romish Church nor the Heathen Saturnalia were the first to celebrate the event, but the angels of God, "a multitude of the heavenly host, praising God and saying peace on earth, good will towards men"—therefore, it is to be hoped that both "America" and "H.," on the next Christmas Festival, will rejoice and be glad to unite with the Church militant on earth in prolonging the angelic song.

I am much obliged to your correspondents for not taking advantage of the typographical mistakes in my former communication; for as originally written, there was no such thing as "farewell reply" in it. The title which you have given to me, I gladly adopt, signing myself, not a Roman Catholic, which is a contradiction in terms, but simply, A CATHOLIC.

The New Jerusalem.

"That Inne towards which this heavenly golden chariot, drawn by these heavenly white horses, carries these babes of God, is that New Jerusalem which is above, made up of pure gold, like clear glass, whose wall, O my soule, is of jasper, founded upon twelve precious stones, even upon a jasper, a sapphire, a chalcidony, an emerald, a sardonyx, a sardius, a chrysolite, a beryl, a topaz, a chrysoprasus, a jacinth, an amethyst, whose twelve gates are twelve pearls also, whose streets are pure gold, shining like glass, whose temple the Lorde God Almighty and the Lambe is, which hath neither sunne nor moone beside the glory of God and of God and of the Lambe.

But canst thou tell me, O my soule, what shall be the estate and condition of those who shall be admitted as citizens within this New Jerusalem, and Inne of heaven, they being once happily possessed of it? Hearken, hearken, therefore, O my soule, I pray thee, for here I must tell thee that the skillfulness of arithmeticke cannot number out these good things which are to be found there. That the deepnesse of geometrie cannot measure the length, and breadth, the height, and depth of those good things which be layed up there; yea, that the swiftest and sweetest tongue of the most rarely eloquent orator, is not sufficient to

expresse the worthe and excellence of them. For when this Citie and Inne is looked upon by him whose eyes be enlightened from above by the Lord of it, the arithmetician, the geometriician, the orator, must stand amazed and cry out, Never saw I anie Inne before ye pleasures, the plainishing, the beautie whereof, I was not able to reckon, to measure, and to declare. O what happiness, what honor, what glorie, what peace, what charitie! yea, what incomparable plentie of all things, shall the glorified saints enjoy there! Shall not that happiness be wonderfully excellent there, where no soule, knowest thou with what a stole thou shalt weare in this Inne of heaven; yea, with what a stole this my bodie shall be clothed there; O with what an earnestnesse wouldst thou call for the coming of Jesus! O with what earnest desire wouldst thou long for the coming of Jesus! yea, O what praises wouldst thou sing to God thy Father, who has promised this Inne to thee; to God thy Saviour, who hath conquered this Inne to thee; to God the Holy Ghost, who assures thee that this Inne belongs to thee! Thou O my soule, in that Inne of heaven, shalt be richly and royally decked with a threefold stole; in beautie, in worth, farre surpassing all those ornaments and jewels rich Solmon was covered with when he sat in his royall throne, with the stole of the perfect knowledge of the blessed and glorious Trinite, Father, Sone, and Holy Ghost.

Yea, darest thou, O my soule, be grieved in that night of death, to have this clay bodie conveyed to that resting bed of the grave sweetly now perfumed by the buriall of the sacred bodie of thy gracious Saviour, Jesus. For knowest thou not, when that glorious bright shining morning of judgement shall approach, in the which that mightie God thy Saviour, whom the heavens do now containe, shall manifest himself in glorie, accompanied with thousands of his angels, and of the sound of the last trumpet, that thou shalt not onely find that wanted garment of thy bodie, but take it up again, and put it on againe? alwayes not as men take up their garments here in the morning, after their rest in the night, but farre otherwise; more comfortably, joyfully, profitably, by a thousand thousand degrees; as men here lay aside their garments at night, going to their rest, so they take them up in the morning, and taking them up they go forth againe, either to their wonted or to some new labor. But I must tell thee, O my soule, to thy great comfort, that thou shalt take up this tabernacle of my bodie, in that shining morning of judgement, in a farre more excellent estate than it was layed down in the chamber of the grave."—David Lindsey, London, 1625.

New Earth.

"How could 'the creature'—the world, or any part of it—be said to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, if the whole frame of heaven and earth were to be annihilated (Rom. 8:21)? The Apostle saith also, that the creature 'waits, with earnest expectation, for this manifestation of the sons of God' (verse 19), which would have no foundation if the whole frame should be reduced to nothing. What joyful expectation can there be in any, of a total ruin? How should the creature be capable of partaking in this glorious liberty of the sons of God? As the world, for the sin of man, lost its first dignity, and was cursed after the fall, and the beauty, bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility, to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the 'glorious liberty' of the saints shall be accomplished. As when (see Mestrazat on Heb. 1.) a prince's

nuptials are solemnized, the whole country echoes with joy, so the *inanimate creatures*, when the time of the marriage of the Lamb is come, shall have a delight and pleasure from that renovation. The Apostle sets forth the *whole world* as a person *groaning*, and the Scriptures is frequent in such metaphors, as when the creatures are said to 'wait upon God and to be troubled'; the hills are said to 'leap, and the mountains rejoice' (Psalms 104, 27:29). The creature is said to '*groan*,' as the heavens are said 'to declare the glory of God,' passively, naturally, not rationally. . . . If the creatures be subject to vanity by the sin of man they shall also partake of a happiness by the restoration of man. The earth hath borne thorns and thistles, and venomous beasts; the air hath had its tempest and infectious qualities; the water hath caused its floods and deluges; the creature hath been abused to luxury and intemperance, and been tyrannized over in man, contrary to the end of its creation. 'Tis convenient that some time should be allotted for the creature's attaining its true end, and that it may partake of the peace of man as it hath done of the fruits of his sin pervailed more than grace, and would have had more power to deface, than grace to restore things into their due order. Again, upon that account should the Psalmist exhort the heavens to rejoice, and earth to be glad, when *God comes to judge the world* with righteousness, if they should be annihilated, and sink for ever into nothing? It would seem, saith Daille—(on Psalm 96:12, 13)—to be an impertinent figure, if the Judge of the world brought them to a total destruction. An entire ruin could not be matter of triumph to creatures who naturally have that instinct or inclination put into them by their Creator, to preserve themselves, and to effect their own preservation. . . . Again—'The Lord is to rejoice in his works' (Psalm 104, 31). Since God can rejoice only in goodness, the creatures must have that goodness restored to them which God pronounced them to have at their first creation, and which he ordained them for, before he can again rejoice in his works.'—*Charnock on the Immutability of God*.

"The Witness of Christ."

No happier antidote could have been furnished to Mr. Newman's assault on Scripture than his suicidal chapter on the moral imperfection of Christ. Yet the concluding remarks of Mr. Rogers are so beautiful that we cannot forbear to quote them:

"And now what, after all, does the carping criticism of this chapter amount to?—Little as it is in itself, it absolutely vanishes; it is felt that the Christ thus portrayed cannot be the right interpretation of the history; in the face of all those glorious scenes with which the evangelical narrative abounds, but of which there is here an oblivion. But humanity will not forget them; men still wonder at the 'gracious words which proceed out of Christ's mouth,' and persist in saying 'never man spake like this man.'—The brightness of the brightest names pales before the radiance of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family of Bethany, in the upper room, where He instituted the feast which should forever consecrate His memory, and bequeathed to His disciples the legacy of His love; the scene in the garden of Gethsemane, on the summit of Caverly, and at the sepulchre; the sweet remembrance of the patience with which He bore wrong, the gentleness with which He forgave it; the thousand acts of benign condescension by which He well earned for Himself, from self-righteous pride and censorious hypocrisy, the name of the 'friend of publicans and sinners;' these, and a hundred things more, which crowd these concise memorials of love and sorrow with such prodigality of beauty and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to dwell.—These things dispelling infancy loves to hear on its mother's knees, and over them age, with its grey locks, bends in devoutest reverence. No, before the infidel can prevent the influence of these compositions, he must get rid of the gospels themselves, or he must supplant them by *fictions*, yet more wonderful! Ah! what bitter irony has involuntarily escaped me! But if the last be impossible, at least the gospels must cease to exist before infidelity can succeed. Yes, before infidels can prevent men from thinking, as they have ever done of Christ, they must blot out the gentle words with which, in the presence of austere hypocrisy, the Saviour welcomed that timid guilt that could only express its silent love in an agony of tears; they must blot out the words addressed to the dying penitent, who, softened by the majestic patience of the mighty sufferer, detected at last the monarch under the veil of sorrow, and cast an imploring glance to be 'remembered by Him when He came into His kingdom;' they must blot out the scenes

in which the demoniacs sat listening at His feet, and 'in their right mind;' they must blot out the remembrance of the tears which he shed at the grave of Lazarus, not surely for him whom He was about to raise, but in pure sympathy with the sorrows of humanity—for the myriads of desolate mourners, who could not, with Mary, fly to him, and say, 'Lord, if thou hadst been here my mother, brother, sister, had not died;' they must blot out the record of those miracles which charm us, not only as the proof of His mission, and guarantee of the truth of His doctrine, and as they illustrate the benevolence of His character and are types of the spiritual cures His Gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered, and saw what was never seen before but shall henceforth be seen to the end of time—the tomb itself irradiated with angelic forms, and bright with the presence of Him 'who brought life and immortality to light;' they must blot out the scene where deep and grateful love wept so passionately, and found Him unbidden at her side, type of ten thousand times ten thousand, who have 'sought the grave,' wept there, and found joy, and consolation in Him 'whom though unseen, they loved, they must blot out the discourses in which He took leave of His disciples, the majestic accents of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in which He declares Himself 'the resurrection and the life'—words which have led so many millions more to breathe out their spirits with child-like trust, and to believe as the gate of death closed behind them, that they would see Him 'who is invested with the 'keys of some invisible world,' 'who opens and no man shuts, and shuts and no man opens,' letting in through the portal which leads to immortality the radiance of the skies; they must blot out, they must destroy these and a thousand other such things, before they can prevent Him from having the pre-eminence who loved, because he loved us, to call Himself the 'Son of Man,' though angles call him the 'Son of God.'

It is in vain to tell men it is an *illusion*. If it be an *illusion*, every variety of experiment proves it to be *inveterate*, and it will not be dissipated by a million of Strausses' and Newman's! *Probatum est*. At His feet guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth its love and sorrows, and finds there 'the peace which the world can neither give nor take away;' myriads of aching heads and weary hearts have found, and will find repose there, and have invested Him with veneration, love and gratitude, which will never, never be paid to any other name than His.'—*Defence*, pp. 141-144.—*Quarterly Review*.

The Angel's Story.

The Scriptures do not teach that the saints will be equal to the angels until the resurrection. The following from Dickens therefore is not entirely Scriptural; but the beauty of the poetry, and the sentiment of kindness which it teaches make it worthy of a place in our columns.

Through the blue and frosty heavens
Christmas stars were shining bright;
The glistening lamps of the great city
Almost matched their gleaming light;
And the winter snow was lying
And the winter winds were sighing,
Long ago one Christmas night.

While from every tower and steeple,
Pealing bells were sounding clear,
(Never with such tones of gladness,
Save when Christmas time is near,
Many a one that night was merry,
Who had toiled through all the year.

That night saw old wrongs forgiven,
Friends long parted reconcile;
Voices, all unused to laughter,
Eyes that had forgot to smile;
Anxious hearts that feared the morrow,
Freed from all their cares awhile.

Rich and Poor felt the same blessing
From the gracious season fall;
Joy and plenty in the cottage,
Peace and feasting in the hall;
And the voices of the children
Ringing clear above it all!

Yet one house was dim and darkened;
Gloom, and sickness, and despair,
Abiding in that gilded chamber,
Climbing up the marble stair,
Still even the voice of mourning—
For a child lay dying there.

Silken curtains fell around him,
Velvet carpets hushed the tread,
Many costly toys were lying,
All unheeded by his bed;
And his tangled golden ringlets
Were on downy pillows spread.

All the skill of the great city
To save that little life was vain;
That little thread from being broken;
That fatal word from being spoken;
Nay, his very mother's pain,
And the mighty love within her,
Could not give him health again.

And she knelt there still beside him,
She alone with strength to smile,
And to promise he should suffer
No more in a little while,
And with murmured song and story
The long weary hours beguile.

Suddenly an unseen Presence
Checked these constant mourning cries,
Stilled the little heart's quick fluttering,
Raised the blue and wondering eyes,
Fixed on some mysterious vision,
With a startled sweet surprise.

For a radiant angel hovered
Smiling o'er the little bed;
While his raiment from his shoulders
Snowy dove-like pinions spread,
And a starlike light was shining
In a glory on his head.

While, with tender love, the angel,
Leaning o'er the little nest,
In his arms the sick child folding,
Laid him gently on his breast.
Sobs and wailing from the mother,—
And her darling was at rest.

So the angel, slowly rising,
Spread his wings, and through the air,
Bore the pretty child and held him
On his heart with loving care,
A red branch of blooming roses
Placing softly by him there.

While the child thus clinging floated
Towards the mansions of the Blest,
Gazing from his shining guardian
To the flowers upon his breast,
Thus the angel spake, still smiling
On the little heavenly guest:

"Know, O little one! that heaven
Dost no earthly thing disdain;
Man's poor joys find there an echo
Just as surely as his pain;
Love on earth so feebly striving,
Lives divine in heaven again!

"Once in yonder town below us,
In a poor and narrow street,
Dwelt a little sickly orphan;
Gentle aid or pity sweet,
Never in life's rugged pathway
Guided his poor tottering feet.

"All the striving anxious forethought
That should only come with age,
Weighed upon his baby spirit,
Showed him soon life's sternest page;
Grim Want was his nurse, and Sorrow
Was his only heritage!

"All too weak for childish pastimes,
Dreadfully the hours sped;
On his hands so small and trembling,
Leaning his poor aching head,
Or through dark and painful hours,
Lying sleepless on no bed.

"Dreaming strange and longing fancies
Of cool forests far away;
Dreams of rosy, happy children,
Laughing merrily at play;
Coming home through green lanes, bearing
Trailing branches of white May.

"Scarce a glimpse of the blue heavens
Gleamed above the narrow street,
And the sultry air of summer
(That you call so warm and sweet)
Fevered the poor orphan, dwelling
In the crowded alley's street.

"One bright day, with feeble footsteps
Slowly forth he dared to crawl,
Through the crowded city's pathways,
Till he reached a garden wall,
Where 'mid princely halls and mansions,
Stood the lordliest of all.

"There were trees with giant branches,
Velvet glades where shadows hide;
There were sparkling fountains gazing,
Flowers whose rich, luxuriant pride
Wafted a breath of precious perfume
To the child who stood outside.

"He against the gate of iron
Pressed his wan and wistful face,
Gazing with an awe-struck pleasure
At the glories of the place;
Never had his fairest day-dream
Shone with half such wondrous grace.

"You were playing in that garden,
Throwing blossoms in the air,
And laughing when the petals floated
Downward on your golden hair;
And the fond eyes watching o'er you,
And the splendor spread before you,
Told a house's hope was there.

"When your servants tired of seeing
His pale face of want and woe,
Turning to the ragged orphan,
Gave him coin and bade him go,
Down his cheeks, so thin and wasted,
Bitter tears began to flow.

"But that look of childish sorrow
On your tender, young heart fell,
And you plucked the reddest roses
From the tree you loved so well—
Passing them through the stern grating,
With the gentle word 'Farewell!'

"Dazzled by the fragrant treasure
And the gentle voice he heard,
In the poor forlorn boy's spirit,
Joy the sleeping seraph stirred;
In his hand he clasped the flowers,
In his heart the loving word.

"So he crept to his poor garret,
Poor no more but rich and bright;
For the holy dreams of childhood—
Love, and Rest, and Hope, and Light—
Floated round the orphan's pillow
Through the starry summer night.

"Day had dawned, yet the vision lasted;
All to weak to rise, he lay;
Did he dream that none spoke harshly—
All were strangely kind that day?
Yes; he thought his treasured roses
Must have charmed all ills away.

"And he smiled, though they were fading;
One by one their leaves were shed;
'Such bright things could never perish—
They would bloom again,' he said.
When the next day's sun was risen,
Child and flowers both were dead.

"Know, dear little one! our Father
Does no gentle deed disdain;
And in hearts that beat in heaven,
Still all tender thoughts remain;
Love, on the cold earth remaining,
Lives divine and pure again!"

Thus the angel ceased, and gently
O'er his little burthen leant;
While the child gazed from the shining,
Loving eyes that o'er him bent,
To the blooming roses by him,
Wondering what that mystery ment.

Then the radiant angel answered,
And with holy meaning smiled:
'Ere your tender lovingspirit
Sin and the hard world defiled,
Mercy gave me leave to seek you;
I was once that little child!'

Household Words.

The Finger of God in Present Events.

EVERY event, great or small, has its meaning and its lesson. But some events have deeper meaning and contain more solemn lessons. One tree differs from another; one mountain differs from another; so does one event differ from another. Some are the low shrub; others the towering palm or spreading banyan. Some are the mere swell of the hillock; others the majestic statue of the Andes.

In every event God is to be found. His voice is heard in each. We cannot separate him from the commonest; we cannot separate the mightiest from him. He is in all. Yet in some we hear him speak more audibly. In some we recognize his hand more intelligibly and beyond the possibility of ambiguity or mistake. Each slight malady that troubles us is from him. But more signally and solemnly does he utter his will to us in the disease that lays us prostrate and brings us to the gates of death. He speaks to us in the death of the neighbor, whom perhaps we hardly miss. But he speaks more loudly and terribly in the slaughter of the battle-field, or the shipwreck that plunges three hundred souls at once beneath the "non-sparing" wave.

Our day is one of stir, and noise, and anxiety, and hurrying to and fro. Mighty events are coming up like dark shadows from the abyss. The commonplace of life is, at least for a season, gone. We cannot complain of tameness in scenes, nor of monotony in the hours that hurry past. In quick flight, as well as in gigantic magnitude, the events of our time are beyond anything that at least the present generation has witnessed.

It becomes us to inquire into them. It will be worth our while to do so. In so doing we shall be seeking to be in sympathy with the mind of him who is ordering this wonderful mystery of whirl and change. His hand is conspicuous throughout. The more we look, either at the great whole, or at the smaller details, the more shall we feel how specially God is manifesting himself in all. In some events we have difficulty in exactly tracing God's purpose or in interpreting his meaning. We require to study each part of the subject carefully, and to look deep into the recesses of each scene, in order to

read the purpose and the lessons. In the present case, we do not feel such difficulty. The divine finger writes its characters too legibly to be mistaken. The scenes we witness bear, both in their origin and in their execution, too much of God about them to be mistaken for the doings or devices of man.

The sudden transfer of events from the West to the East. For the last hundred years or more, we may say that the seat of the world's great movements has been Europe, and especially the more western kingdoms of Europe. There are exceptions to this,—such as Napoleon's descent on Egypt, and his expedition against Moscow; the battle of Navarino, and a few minor movements to show that the East had not gone out of sight. But the great movements of the world, the things of which history writes and at which men wonder, have been in the West. Especially has this been the case during the last twenty-five years. It is the West that has engrossed attention and filled up the pages of history. But, all of a sudden, the West subsides into calm, and the East begins to toss itself into tempest. The Western volcanoes burn low—scarcely seem to smoke; and in a moment the long-silent volcanoes of the East begin to heave; and ere a few months are over, their fire, and smoke, and ashes, emitted in terrific bursts, draw every eye towards regions which had for a time ceased to be regarded with interest.

This transfer of events from the West to the East, though sudden, was not unexpected. They who have read the prophetic Word know that some of the most marvellous scenes of the latter day are laid in the East; and they have long been looking for some turn of events by which the scene would shift, and, for a time at least, leave the West in unnoticed quiet. God has no doubt much yet in store for the West, it may be of good as well as evil; but meanwhile it is in the East that he has suddenly begun to work, in preparation for greater events in which both East and West are to share. Christendom will be especially the scene of judgment; the kingdoms of Europe are those on which especially God's wrath is to be poured out. But before that crisis comes, there are things that must be done in the East beyond the boundaries of these ten kingdoms. Preparations are to be made in those regions where, in the earlier ages of the earth, all great deeds were done, and all God's great purposes unfolded. The scene has just shifted from West to East. It will soon shift again from East to West; and yet again, in the very last crisis—the Armageddon conflict—it will shift back to the East, and Palestine become the centre of events which will make the ears of the world to tingle.

London "Quarterly Journal of Prophecy."

John Knox's References to the Second Coming of Christ.

"Ye shall be of the number of the prudent virgins, daily renewing your lamps with oil, as they that patiently abide the glorious apparition and coming of the Lord Jesus; whose omnipotent Spirit rule and instruct, illuminate and comfort your minds, in all assaults, now and ever. Amen."—Quoted by Dr. M'Crie from his *Letter of Instruction to Protestants in Scotland*. "Rejoice, sister, and be constant; for the Lord cometh, and will not tarry" (*Letters*, July 13-53). Again, to his mother-in-law—"Behold, a little, and He shall come that shall take away the captivity of Israel." Then, in his *Comfortable Epistle*, he begins thus:—"Sent to the afflicted Church of Christ, exhorting them to bear his cross with patience, looking every hour for his coming again, to the great comfort and consolation of his chosen." In his sermon on Isaiah 26:13-20—"But, because there is no final rest to the whole body, till the Head return to judgment, he calleth the afflicted to patience." He writes at another time—"To the faithful in London, Newcastle, and Berwick, and to all others within the realm of England, that love the coming of our Lord Jesus." In his *Faithful Admonition to the Professors of God's Truth in England*, he speaks—"Christ standeth upon his mountain in security and rest; that is, his flesh and whole humanity is now in heaven, and can suffer no such trouble as some time he did. And yet he is full of pity and compassion, and doth consider all our travail, anguish, and labor; wherefore, it is not to be doubted but that he will suddenly appear to our great comfort." A letter to his wife begins—"He comes, and shall not tarry, in whom is our comfort and final felicity;" and to his mother he says—"Mother, would ye not that Christ's glory should appear?"

Abide, mother, the time of harvest before which must needs go the cold of winter, the temperate and unstable spring, and the fervent heat of summer. To be plain, ye must needs sow with tears ere ye reap with gladness. Sin must, in you, go before (*i. e.*, righteousness), death before life, weakness before strength, instability, and bitterness before comfort." In his *Treatise on Fasting*, this passage occurs—"What were this else but to reform the face of

the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things."

In the Book of Proverbs, 25:20, we read in our common version, "as vinegar upon nitre," so is he that singeth a song to a heavy heart." From this passage we would expect that the union of vinegar and nitre would produce a commotion analogous to the exaltation of the spirit produced by singing.

By testing the matter, however, by experiment, we would soon be undeceived, for no such, nor indeed any other perceptible effect, would follow. This term (nitre) again occurs in Jeremiah, 2:22, "Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord." This passage would lead us to expect a very purifying effect from the combined application of nitre and soap; an actual trial, however, would prove rather otherwise. Here, then, the unbelieving objector would array the Bible and chemical science against each other, and the ordinary reader or advocate of the Bible could not readily extricate himself from the difficulty. The assailant would be confirmed in his unbelief, exult in his imagined triumph. A critical examination, however, of the important term in these passages, at once entirely dissipates the mystery, and clears away the objection. The Hebrew word *netter*, rendered *nitre*, is found to represent the Greek *nitron* or *litron*, and is identical in meaning with the *natron* of our chemical nomenclature. It is sometimes called *Egyptian nitre*, and it is a native carbonate of soda, a mineral or fossil alkali, and not a vegetable one, which is denominated in Hebrew, *borit*. This *natron* is still combined with oil, and used in the East as soap, thus sustaining the scientific truth of the reference in Jeremiah; it also, when combined with an acid, as vinegar, effervesces, (hence its name, signifying *leaping up*), verifying the correctness of the analogy in Proverbs 25:20. (See Hitchcock's *Religion of Geology*, pp. 5, 7, and Gesenius' *Hebrew and Chaldee Lexicon*, *Sub voce*.)

SERMON-SICK.—Many men may be said to be sermon-sick, as there are some said to be sea-sick; for as they that are sea-sick, for the time of their sea-faring, so long as they be on the water are of a feeble stomach, faint hearted, even ready to die; and yet arriving on the land, being gotten out of the ship, and having passed some little time, begin to forget their late troubles, and to recover their former strength again. So, many, so long as they are in the church are tossed by the power of the word, their hearts are sick; their consciences melt, they are troubled; but when once the voice ceaseth, and they are out of the church doors, and have acquainted themselves with the air of the world, they forget what they have heard, and wherewith they were moved, and so retire to their former life again.

IDOLS TO ORDER. The following is said to be a literal translation of a Chinese advertisement:

"I will execute to order idols from two feet high to most hideous monster monkey, or the biggest and most hideous monster that can inspire the human mind with awe and reverence for religion. If the idol is the size of an orang outang the price will \$700; one of a sphinx size will be turned out for \$400; one the size of a bull dog with horns and hump \$650; a buffalo size \$800; a dog size \$200, and the size of an ass in the attitude of braying \$2000."

Signs of the Times.

"So now our Barnabases have been rejected, God sends his Boanergeses and preacheth to us by prodigies; and such as are more than ordinary, and without a parallel these 800 years; and attended with such concussion of kingdoms (even Popish, one against another), which seem to put an accent on them. And though there have been frequent prodigies, yet may they be signs of the last times, as a disease is a sign of mortality, though a man may recover sometimes. So those signs, though often seen, do not cease to be signs of the approaching end."

"The second end of extraordinary signs and wonders is for awakening a drowsy, sluggish, and secure world, which will not know the signs of the times; yea, and for rousing up the slumbering virgins of the Church, both the wise and foolish, as the midnight cry did."—*Christopher Ness*, 1671.

Foreign News.

HALIFAX, Jan. 30.—The Royal Mail steamship *Africa*, Capt. Harrison, from Liverpool 20th inst., arrived at this port at half past ten o'clock to-day, bringing advices one week later from Europe.

THE WAR.—There is a remarkable scarcity of intelligence respecting either the progress of the siege or of negotiations. The chief interest of the news centres in the doings of the Congress at Vienna. Hopes are entertained that the negotiations may lead to peace, but equal apprehensions prevail that they will prove fruitless, and that the war will assume a magnitude much greater than at present.

The French and English Ministers at Vienna have received the necessary powers to enable them to re-open negotiations. This is telegraphed from Vienna on the 18th. Letters add that the policy of the allied powers will be to prevent these negotiations, in hopes that in the meantime the fall of Sebastopol will occur, to influence the results of the Congress.

On the 10th and 11th, Prince Gortschakoff received his written instructions from his government. The exact contents are of course a profound secret, but rumor says that Russia again expresses a readiness to negotiate on the basis of an exclusive protectorate, and also a strong desire for peace.

Austria also expresses a strong desire for peace, but she will, however, firmly insist upon Russia's acceptance of such conditions as the welfare of Europe demands, but will hesitate to conclude an offensive treaty with England and France until it is exactly known what terms will satisfy those powers.

As a set-off against the above statement, Count Buol, the Austrian Minister, declared at Constantinople at a dinner to the Ottoman Minister, that Austria would fight side by side with Turkey and her allies against Russia.

Vienna letters also boast of Austria's good faith and determination to proceed to hostilities if necessary.

Prussia, it will be remembered, has formally refused to mobilize and place part of her army in Prussia and Silistria, to cover the left flank of the Austrian forces now in Galicia, Prussia assigning as her reason her confidence in the pacific intentions of Austria. Prussia also accuses Austria of having gone beyond the stipulations of her convention with Prussia, inasmuch as she has concluded separate treaties with other powers, which virtually do away with that of April 20. The object of Prussia is evidently to prevent Austria from taking active participation in the war.

Further accounts, both from Vienna and Berlin, say that the greatest efforts are brought to bear upon the Western powers, in order to obtain an armistice. The Prussian Cabinet is urging with peculiar earnestness the necessity of suspending hostilities until the belligerents shall have pursued further the present endeavor to arrive at an understanding. These are mere rumors, but nothing else is at present within reach of the public.

An approaching general Congress is more confidently and generally anticipated. The *London Daily News* says:—"We may be induced to repose some confidence in the result of that Congress's deliberations, if the United States are invited to take part therein, and accept the invitation, not otherwise."

Sardinia is reported to have undertaken to send 15,000 men, recruited from all Italy, to the aid of the allies in the East. The reason assigned for Sardinia's action, is that this outside enterprise will help to divert the attention of the Italian people from their own country.

The Italians are growing restless.

The Senates of the free cities of Hamburg and Lubec have issued edicts forbidding enlistments into any foreign service. It is expected that Bremen, Mecklenburg, Schwerin, and Strelitz will follow the same course.

The army of Bavaria has almost completed its war complement.

Letters say that the Swedish army is to be immediately placed on a war footing by the addition of 50,000 Swedes and 150,000 Norwegians.

Russia is also preparing for a spring campaign. Gen. Siewers is charged to organize a Baltic army with its head quarters at Mittau.

THE CRIMEA.—Matters are precisely as they were at the sailing of the *Pacific*. The latest dates are to the 10th. Omar Pasha was at the camp of the allies on the 5th inst., when he concerted measures for future operations with Generals Raglan and Canrobert, and left next day for Varna.

Reinforcements continue to reach the allies, and over 3000 French Imperial Guards and British Infantry were at sea on their way to the Crimea.

Lord Raglan has sent to India for the 10th regiment of Hussars.

The Turks in the Crimea will amount to 60,000 before the end of January.

Russian reinforcements are advancing by forced marches through Bessarabia.

The weather in the Crimea was frosty, and the roads passable, although snow had fallen. But the frozen earth retarded the works of the besiegers.

The following are the latest items from all sources:

The British Consul has remitted to Prince Stiebeck, the Hospodar of Wallachia, a note calling on him to repudiate the Russian protectorate by a public act. The French Consul will send the Hospodar a similar note.

Opinione, of Turin, of the 5th inst., states that the departure of the Piedmontese troops for the Crimea will take place on the 28th of February. According to the same journal the contingent is to consist of 20,000 men, 15,000 of whom will embark on that day, the remaining 5000 forming the reserve.

Private letters from Vienna say that Prince Gortschakoff has instructions to accept everything, and to accede to all the allies may demand, except the reduction of the Russian fleet and the occupation of Russian territory.

The *Debats* has an article in explanation of the adhesion of Piedmont, the sum of the explanation being that Piedmont has acceded to the treaty of the 10th of April, and not the treaty of December.

THE DANUBE.—We are without anything respecting the invasion of the Dobrudscha, except the following from the *Wanderer*, of Vienna:—"The Russians crossed the Danube at Tultscha. Favored by the obscurity of night, they reached the right bank in boats, surprised the weakest garrison, and after making great carnage amongst them, re-crossed the river, laden with booty and taking with them a number of prisoners. The loss on the part of the Russians was considerable, as the Turks fought with desperate courage. Among the slain was a Pasha, but his name is not mentioned. The inhabitants of Tultscha fled into the country with their wives and children, and did not return to the town until long after the Russians had left."

The *Hamburg Nachrichten* contains a telegraphic despatch from Vienna, the 14th, wherein it is said that Count Buol has addressed a note to Prince Gortschakoff, demanding an explanation concerning the re-crossing of the Danube by the Russian forces, and their occupation of the Dobrudscha, and thence, as a matter of course their menacing Varna and its communications.

The Turkish force in the Dobrudscha is not estimated at more than 30,000, mostly raw recruits, the flower of Omar Pasha's army having gone to the Crimea, against which, it is said, he strongly protested, and still remains dissatisfied. It is suspected that the Austrian Government was a party to this new eruption into the Dobrudscha, in order to demonstrate to France and England the necessity for an armistice.

THE BLACK SEA.—Admiral Bruat telegraphs on the 5th of January, that snow had fallen heavily, but subsequently the weather had been clear, with north-east winds. The fleets had sustained no damage.

FROM THE CRIMEA.—The news from the Crimea is not very important. The works outside Sebastopol are progressing towards completion. The despatches via Marseilles are to the 3d. They state that the French batteries were daily approaching nearer to Sebastopol, and that the last English batteries was in course of termination. The telegraphic accounts are to the 10th of January. Up to that date nothing of importance had occurred. We make some extracts from the letters of camp correspondents, showing the situation of affairs.

The following is from the special correspondent of the *London Daily News* and is dated December 31:

"The construction and arming of the new batteries and advanced works has been proceeding as rapidly as the state of the roads and means of transport have permitted. Many of the large mortars are already in position. Nearly all the long 32-pounders from the *Britannia* and *Trafalgar* have been brought up from Balaclava to the two artillery parks. Large quantities of shells have been daily brought up by the troops, the French assisting us in the occupation. One of the large shells, suspended from a pole, is carried between the shoulders of two men, or in instances of shells of less diameter, the smaller end of the pole is inserted into the opening for the fuse, and the iron missile is carried by a single man. The French are now said to have 74 guns and mortars in position ready to open fire, not one of which has yet discharged a single shot or shell."

"The line of circumvallation which is being carried on from the French earthworks on the right flank, and continued around the sides of the mountain overlooking the Inkermann and the Tchernaya valley, will shortly be completed. Great progress has also been made in the new redoubt on Frenchman's Hill, and also in the entrenchments extending to the right from the advanced work. The enemy has been constantly firing at the working parties on Frenchman's Hill; but they have done scarcely any mischief—many of the shells have fallen as far beyond as on a line parallel with that of the Picket house. There has also been a constant discharge of shot and shell on the part of the enemy,

chiefly from their ships' guns, against our new batteries in progress on the hills commanding the head of the roadstead and the valley of Inkermann. When the line of circumvallation before mentioned and other earthworks are finished—without including the new batteries constructed for carrying on the attack—the position of the allied army will be protected by an uninterrupted line of parapet and fosse, with redoubts and guns at the necessary intervals, from the heights above Balaklava to Chersonese or Pestchanaia Bay. When the eye follows the circuit which this line has to make in winding around the bow of the great mountain plateau, following its sinuosities, and dipping across its ravines, it must be confessed that this is a wonderful achievement, and one that could only be accomplished by troops of such indefatigable energy as those who are now occupying these heights.

The occurrence which took place on the night of the 20th instant at the advanced works of Frenchman's-hill and Green-hill has led to several stringent orders to ensure the more complete protection of these important positions. No officer under the rank of a major or acting major is to command in the advanced work itself, and he is personally to satisfy himself from time to time that the sentries are well to the front and in their proper positions. A lieutenant-colonel is to command in the battery. At least half the men in the advanced work are to remain up, and with their arms in their hands ready to fire or charge with the bayonet upon an advancing enemy. A number of fireballs have been placed at the disposal of the officer commanding in the battery, for the purpose of illuminating the ground in front on the approach of a Russian force being suspected. These necessary missiles, however, are said to be very limited in number; they are frequently thrown out in the front of the Russian works, and by scattering over a considerable space an intensely white light, they will expose the numerical strength and direction of any troops which the sentries may hear approaching. No banquet had been made in the advanced work at Frenchman's-hill—an oversight by no means facilitating its means of defence. This defect has been remedied, and other precautionary measures have been adopted which prudence prevents me from mentioning here, but which will tend materially to prevent any attack being again made upon the work with impunity.



The Advent Herald.

BOSTON, FEBRUARY 10, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER LVII.

Against whom do ye sport yourselves?
Against whom make ye a wide mouth, and draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
inflaming yourselves with idols under every green tree,
slaying the children in the valleys under the cliffs of the rocks?
—vs. 4, 5.

To "sport" is to deride, to treat contemptuously. Making a wide mouth, and drawing out the tongue, were express acts of derision, of which the interrogation shows that God was the object.

"Children of transgression," evidently means, children who transgress, i.e., by making sport of sacred things. By a metaphor, also, they are denominated a "seed" of falsehood, or a false generation.

"With idols," is in the margin "among the oaks"—under the shade of which, and of other green trees they practiced their idolatrous rites. 2 Kings 17:10, 11—"They set up images and groves in every high hill, and under every green tree: and they burned incense in all the high places." Slaying their children in the valleys, &c., was for the purpose of sacrificing them to their idols. Jer. 7:31—"They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Deut. 12:31—"Even their sons and their daughters have they burnt in the fire to their gods."

Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering.
Thou hast offered a meat-offering. Should I receive comfort in these?—vs. 6.

Among other of their idolatrous superstitions

they worshipped smooth stones,—such as are found in streams, made smooth by the action of water. Arnobius (lib. i) gives an account of his own practice in this respect before he became a Christian: "When I met with a smooth stone smeared with oil, supposing a spiritual power to be connected with it, I worshipped it, paid my addresses to it, and requested blessings." A "worshipper of every smooth stone," was an expression used by Clemens of Alexandria to denote one given to superstition. Theophrastus says of the same: "Passing by the anointed stones in the streets, he takes out his phial of oil and pours it on them; and having fallen on his knees, and made his adoration, he departs." Kimchi says: "When they found a beautiful polished stone in a brook or river, they paid divine honors to it." The Hindoos still practice this kind of idolatry.

To such divinities as these they poured out drink-offerings—consisting of wine and oil; and meat-offerings, made of flower and oil—the Hebrew for "meat" being used for food of any kind; and here better translated bread. The interrogation, "Should I receive comfort in these?" is for the purpose of denying with emphasis that they met God's approval.

Upon a lofty and high mountain hast thou set thy bed:
Even thither wentest thou up to offer sacrifice.
Behind the doors also and the posts hast thou set up thy remembrance:
For thou hast discovered thyself to another than me, and art gone up:
Thou hast enlarged thy bed, and made thee a covenant with them;
Thou lovest their bed where thou sawest it.—vs. 7, 8.

To "set thy bed" on "a lofty and high mountain," is put by substitution for resorting to such places for idolatrous worship—hill-tops and elevated places being favorite resorts for the erection of he then altars.

To set their remembrance, i.e., of their gods, behind doors and posts, was to place their idols in secret places—those who did so, not caring to have their idolatry known. Moses said, (Deut. 27:15,) "Cursed is the man that maketh any graven or molten image, an abomination unto the Lord, . . . and putteth it in a secret place." The other acts referred to, can properly be predicated only of a woman false to her husband; and they are put by substitution for analogous acts of infidelity towards Jehovah—showing their delight in the rites of idolatrous worship.

And thou wentest to the king with ointment, and didst increase thy perfumes,
And didst send thy messengers far off, and didst debate thyself even unto hell.—vs. 9.

The prophet is describing the idolatry of the Jews, and the means they resorted to, to divert calamity from them. When the Edomites and Philistines invaded Judah, (2 Chron. 28:16,) "Ahaz sent unto the kings of Assyria to help him." He also, (vs. 21,) "took away a portion out of the house of the Lord, and out of the house of the king, and out of the house of the princes, and gave it unto the king of Assyria: but he helped him not." It is well known that, in the east, whoever visits a person must make him a present, and this was particularly the case when one prince sent to another prince for assistance. Precious ointment, and costly perfumes were esteemed presents for such purposes, and may be referred to, as carried by the ambassadors which they sent to distant countries to procure assistance.

There is a metaphor in the use of the word "hell," to illustrate the depth of degradation into which they fell in endeavoring to avert the calamities due for their sins. Thus when Assyria would not help Ahaz, (2 Chron. 28:22, 23, 25,) "in the time of his distress did he trespass the more against the Lord: . . . for he sacrificed unto the gods of Damascus, which smote him: and he said, because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me. But they were the ruin of him and of all Israel. . . . And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers."

Thou art wearied in the greatness of thy way;
Yet saidst thou not, There is no hope:
Thou hast found the life of thy hand; therefore thou wast not grieved.—vs. 10.

"The greatness of thy way," is put by substitution for the various measures they had resorted to for self-protection. They had sent ambassadors with presents of perfume, &c., to foreign kings, and had sacrificed to all the gods which they thought could save them—even to weariness; and yet they were not convinced of the vanity and uselessness of such measures for protection, so as to say, There is no hope: but (Jer. 18:12,) "They said, There is hope:" and "we will walk after our own devices, and we will every one do the imagination of his evil heart."

In the phrase, "Thou hast found the life," or, mar. the living "of thine hand," hand is evidently

put by a metonymy for the means to which they put their hand, or resorted to for succor, and which had served to feed their hope and prevent them from despondency. Thus encouraged or "living," they had not grieved.

And of whom hast thou been afraid or feared,
That thou hast lied, and hast not remembered me, nor laid it to thy heart?
Have not I held my peace even of old, and thou fearest me not?
I will declare thy righteousness, and thy works;
For they shall not profit thee.—vs. 11, 12.

They had been afraid of man, more than of Jehovah—They were afraid (51:12, 13,) "of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker," who would have extended to them all needful aid.

"Laid it to thy heart," is a metaphor expressive of thought and reflection on the subject. They had not considered or revolved in their mind, that Jehovah would have protected them from the objects of their fears, had they put their trust in him. There is also a metaphor in the use of the word "held," expressive of maintaining silence. The idea is that not having been rebuked for a long time they had become emboldened in sin. Therefore God declares that he will proceed to show them the nature of the defences in which they trusted.

THE GIFT OF TONGUES.

A CORRESPONDENT, in another column, calls attention to the pretensions to the gift of tongues, which are now being put forth by some individuals in New Hampshire, and wishes our opinion on the subject.

The first reference in Scripture to this gift, is in Acts 2:4-8.

And the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born?"

It is the opinion of some, that, while the apostles spoke the Galilean dialect, it was made intelligible to all who heard; but this would suppose the miracle to be wrought on the hearers, and is in contradiction of the text, which affirms that the Holy Spirit enabled those on whom it fell "to speak with other tongues,"—not as he gave them ability to hear, but as he "gave" the apostles "utterance."

"Tongues," are used in the Scriptures, by a metonymy, for the various languages which are spoken by the tongue, aided by the other organs of speech. The gift to speak with tongues was an actual and an inspired endowment, it being a communication of the Holy Ghost. There was a corresponding exercise among the pagan diviners and exorcists; but the two were distinguished by clearly marked characteristics, so that the one need never be mistaken for the other.

In 1 Cor. 10-14, the word "unknown" in connection with "tongues," is not in the original. Tongues there being used, by a metonymy, for languages or dialects, the word does not indicate a language which is unknown to any, but one that is unknown to some, to whom it needs to be interpreted. It will be noticed,

1. When the gift of tongues is imparted to an individual, it enables him to speak in languages of which he was before ignorant. Those who were thus empowered on the day of pentecost were all Galileans, and probably knew only that dialect.

2. The languages they are enabled to speak are real languages—the vernacular tongues of other nations. Those who heard on the day of pentecost were from every nation under heaven, and they heard every man in the language wherein he was born—there being many speakers, as many doubtless as there were dialects to be spoken to.

3. As they spoke the language intelligibly to those who heard, they must have spoken it, not confusedly, but in its perfection.

4. The gift of tongues was a permanent gift to those endowed with it, and one which they could exercise at any time—the gift being equivalent to their being miraculously perfected in languages they had never studied. And

5. It was a faculty which they could exercise or refrain from exercising at any time—the spirit of the prophets being subject to the prophets, and its use being prohibited when there was none to interpret it.

Those thus gifted were therefore very unlike the Phanatici among the heathen, who, receiving a mesmeric inflatus from some evil spirit could not be silent if they would. On this account the

Church rejected the ecstatic prophets of the Monastics, because they had an ungovernable impetus. The Phanatici, when exercised by the inflatus that actuated them, spoke no distinct and intelligible vernacular, but mumbled off unintelligible gibberish, or incoherent sentences composed of words that had no meaning in the connection. The listener could detect many words which, singly, he could understand; and words from many distinct dialects might be recognized, mingling in senseless confusion; but the barbarous compound would have no significance, and the meaningless jargon would be intelligible to no one, and consequently would be unprofitable.

The design of God in endowing unlearned Galileans, and others, with the gift of tongues, was evidently to qualify them to preach the gospel to those whose language they could not otherwise speak, and who without such qualified teachers could not have heard the gospel preached. It was the purpose of God that these Galileans should preach the gospel to those strangers who were providentially assembled at Jerusalem from every nation under heaven; and therefore he qualified them for that mission by imparting to them the ability to speak their languages. In the Divine economy there is nothing wasteful or unnecessary, but utility appears in all its arrangements. Nothing is given for show and parade, but every act is one of mercy and charity. Therefore if all who were present on the day of pentecost had understood the Galilean dialect, or had the apostles been educated in all the dialects there present, the miraculous gift of tongues would have been unnecessary for that occasion. And so at the present time such a gift is unnecessary, when men have abundant opportunities to qualify themselves to preach the gospel in any or all the dialects of the earth. But should God call a man to preach at once to a people whose language he was ignorant of, he could, and would, doubtless, qualify him to preach to them by miraculously imparting to him a knowledge of it.

In the 13th of 1st Corinthians, the apostle teaches that with the gift of tongues, without charity, i.e., love, its possessor is as sounding brass or a tinkling cymbal. Its possession is not an indication of the man's merit, only as he makes a wise use of the gift, and exercises it in love and to edification. And in the 14th chapter of the same book, speaking a language not understood by those present is prohibited, unless there be present an interpreter to render it into the vernacular of those who hear.

In this chapter there does not seem to be a clear distinction between the use of another language naturally acquired, and of a tongue which is miraculously imparted. By whichever means the speaker may be in possession of a language not understood by the others, he is prohibited from the exercise of it in a Christian meeting unless what he says on it can be made intelligible, in some way to the audience. For, says the apostle:

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall ye know what is spoken? for ye shall speak into the air. There are, it may be so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than by my voice I

might teach others also, than ten thousand words in an unknown tongue."—1 Cor. 14:4-19.

"Tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."—vs. 22-33.

If a Frenchman, or German Christian, ignorant of English, should come into a Christian assembly where the English language only is understood, he is not to be prohibited from speaking in his own language merely because it is unknown to the others, but because he has no one to render what he says into English; in which case he could not be understood, and therefore could not edify and is commanded to keep silent. But if there is some brother present who can give the English meaning of what he says, then he may speak; for the others may be edified.

But when one, who understands the English vernacular, gets up in an assembly where the English only is comprehended and begins to discourse unintelligibly; the fact that none can understand nor are edified, convicts him of disobedience to the apostolic injunction of silence under such circumstances. If he refuse to be silent, his disobedience is evidence that his gift is not of Divine inspiration. If he cannot be silent, he shows that his spirit is not subject to himself, that he is not one of the prophets who are self-controlled, and that his afflatus is of forbidden origin. It is not sufficient that the hearer can occasionally distinguish a Hebrew, Greek, Cherokee, or English word mixed up with his verbal mummery; for one with the gift of tongues will speak good Hebrew, Greek, Chinese, or whatever language is divinely imparted to him. But to recognize a man as endowed with that gift, he must speak to the edification of those in whose language he speaks.

If those referred to by our correspondent are in possession of the gift of tongues, then God has called and qualified them as missionaries to the nations whose languages they have been empowered to speak; and it is important that they ascertain at once the language they are enabled to articulate, that they may proceed at once to fulfil their mission. It must be known by this time whether they can speak good Hebrew, Greek, French, German or any modern European dialect; and if their tongue has not yet been ascertained, it must be evident, if it is a tongue, that it is that of some distant place where their immediate presence is imperatively required; for God never miraculously qualifies a man to speak to Americans by imparting to him an ability to speak a language that is unintelligible to them; nor to speak to others, without demanding his presence where they are to be addressed.

If their exercise is not a gift of God it will be intelligible to no one living, will be a conglomeration of known and unknown terms and sentences, united in a disjointed and heterogeneous manner; and ordinarily will be attended by mesmeric extacies uncontrollable by the individual, who will be unable to restrain his speech when violating the apostles command, and he will usually grow willful, stubborn, and censorious as the divinity of his acquirements is called in question.

We have not yet seen the exercise of the gifts of those referred to, and therefore cannot classify them in either catalogue; but the foregoing suggestions will enable those who do come in contact with them, to decide whether they speak to edification with gifts divinely imparted, or are the authors of confusion like the Phanatici whose exercises have been alluded to.

The gift has been imparted in days past, and no man can say that it may not be imparted again;

but whenever it is, it will be in harmony with the Divine word.

After writing the foregoing article with reference to the communication from Bro. Varney in another column, we received a letter from Bro. John Shaw, of Holdenness, N. H., on the same subject, who enquires,

1st. If the gift of tongues was designed to be continued in the church to the end of the world?

2d. Whether 1 Cor. chap. 14, teaches the same as Mark 16:17, and Acts 2:4-8? And

3d. Whether 1 Cor. 14:34-37 permits women to talk in meeting? He says,

"Some here say that the Lord will come before the 19th of May next. Their position is that the prophetic periods ended last November, and that now the bride is making herself ready—which is to be effected by each one selling all that they have, believe as they do, and have all things common. To prove that they are right they pretend to speak in 'unknown tongue,' to heal the sick, and to do many other things—quoting the above texts in support of their position. This is why I ask these questions, as I desire the truth on these scriptures."

The fact that there are now persons pretending to the exercise of miraculous gifts, and appealing to them as evidence of the truth of predictions which they make respecting the time of the advent, is a reason for a full consideration of the question. And this is our apology for occupying so much space with it.

It seems hardly necessary to add anything to what has been said in the preceding article, but there are some points not embraced in that.

To reverse the order of these questions we begin with the third. Saint Paul said, 1 Cor. 14:34, 35, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." As a parallel scripture with this, we read in 1 Tim. 2:11, 12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The apostle evidently has reference here to acts of teaching, or of public instruction, and does not refer to private devotional meetings. While the woman may not be prohibited from saying a word for the encouragement of those of her own faith, she is clearly prohibited from usurping the office of a public teacher and of entering the lists with the men as a debator of disputed points, or to discuss controverted questions. Silence is especially enjoined on her on such occasions.

In Mark 16:17, 18, the Saviour said "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

When the Holy Ghost was conferred on the day of Pentecost, it was evidently in fulfillment of this promise of the Saviour. For we find in the apostolic history that the communication of the Holy Spirit was accompanied with the "gift of tongues." When Peter spake to the Gentiles at the house of Cornelius, Acts 10:45, 46, the believing Jews were convinced "that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues." When the apostle laid his hands on the disciples of the Baptist, (Acts 19:6) "the Holy Ghost came on them, and they spake with tongues and prophesied." St. Paul in his 1st epistle to the church in Corinth said (1:5) "They were enriched with and abounded in all utterance and in all knowledge;" and among the gifts imparted to them he reckons (14:26) "divers kinds of tongues, and the interpretation of them."

What was understood by these gifts, is stated by Irenaeus, when he says. (Lib. v. cap. 6.) "We have heard many brethren who have received the Spirit of God, and by that Spirit spake all languages."

We now come to a consideration of the first question whether that gift was conferred temporarily as a sign of apostolic unction, or one that was to abide permanently in the church.

As before remarked there was a necessity for the communication of the gift of tongues, in the days of the apostles, which does not now exist. The Gospel was to be preached in a multitude of dialects by those who were ignorant of them, who therefore needed to be qualified in that miraculous manner. Should there be a similar necessity again, we know of no reason for supposing that God would not again qualify men in a like manner; but without such necessity, it is not probable that men will be thus qualified. But should men again be thus endowed, it will be because they have received the apostolic unction of the "gift of the

Holy Ghost." And such persons may drink any deadly poison, or shake off vipers from their hands unharmed. Those who cannot do these things, respecting which there can be no mistake, have not had conferred on them the power promised in the 16th of Mark, and therefore have not power "to speak with the new tongues" there specified.

Whatever may be theorized respecting a restoration of this gift, it will be soon enough to admit its manifestation when unmistakable evidence is given of its possession. But let it ever be remembered that its possessor will by it be enabled to speak elegantly and with ease languages that he has never learned—not one language merely but *tongues*: many languages. If any would test, or exhibit this power "as a sign to those who believe not," let them attempt to talk German to the Dutch, Hebrew to a Jew, or any language to those whose vernacular it is, and they will soon learn whether their syllabistic utterances are intelligible to those addressed. If they are not intelligible to any, they have cause to fear that their utterances are mere words and sounds, disconnected and meaningless.

When God gives a gift like this as evidence of the truth of predictions uttered by its possessor, there is never any error or mistake in the prediction uttered. And when any prophet has failed in his predictions, the Bible commands us to regard that failure as evidence that he is no prophet; for, (Deut. 18:22,) "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

There have been in late years, many pretended manifestations of the gift of tongues. Among the most remarkable of these is to be noticed that of the followers of the late Edward Irving of London. No one doubts his sincerity and piety, and he was so eloquent withal that crowds and coronets went to listen to his preaching. Some of the more devoted of his congregation became affected with involuntary utterances, which have been very fully described by some who participated in them and afterwards became convinced of their self-deception. The utterances were first in unintelligible sounds, and then followed by the English—supposed by the hearers to be the interpretation of the sounds. An eye-witness says:

The tongue "burst forth with an astonishing crash, so suddenly, and in such short sentences, that I seldom recovered the shock before the English commenced; and as the latter always chanted, it became difficult to discriminate the tongue from the English."—*Life of Irving*, p. 324.

"On Sunday, Oct. 16th, 1830," continues the same writer, "I went to church at eleven, and was as usual much gratified and comforted by Mr. Irving's lectures and prayers; but I was very unexpectedly interrupted by the well known voice of one of the sisters, who, finding she was unable to restrain herself, rushed into the vestry and gave vent to utterance; whilst another, as I understood from the same impulse, ran down the side aisle and out of the church through the principal door. The sudden, doleful and unintelligible sounds being heard by all the congregation, produced the utmost confusion: the act of standing up, the exertion to hear, see, and understand, by each and every one of, perhaps 1500 or 2000 persons, created a noise which may be easily conceived."—*Id.* p. 327.

Mr. Irving then preached all day and evening in advocacy of the gift of tongues. In the evening,

"All went on quietly till the end of the sermon, when the brother was moved, and suddenly burst out the crash of Tongue, followed by these words in English: 'God is among us, and if you fly from him now, where will you fly in the day of judgment.' The confusion was greater than that of the morning, several persons were very much alarmed, and one young lady screamed and fell in a fit upon her mother's lap."

On the following morning, the same writer, Mr. Pilkington, says:

"I was strongly excited by a very powerful feeling, which I am unable to describe, to forewarn them of impending difficulty; but I resisted it till Mr. Irving in his discourse said it was sinful to suppress such movements.—I could no longer restrain, and with sudden burst of utterance, gave forth detached sentences."

As one of the "gifted ones" Mr. P. was then invited to a private meeting of those similarly affected, at which a sister being about to speak,

"Her whole frame was in violent agitation, but principally the body, from the hips to the shoulders, which worked with a lateral motion—the chest heaved and swelled—the head was occasionally raised from the right hand which was placed under the forehead, whilst the left hand and arm seemed to press and rub the stomach. She was but a few seconds in this state, when the body stayed, the neck became stiff, and the head erect; the hands fell on the lap, the mouth assumed a circular form, the lips protruded, and the 'tongue' and English came from her in an awful tone. During the utterance I observed a violent exertion of the muscles at the back of the jaw bone, and that the stiffened lips never touched to aid the articulation of the 'Tongue,' but they closed sufficiently to express the labials of the English part of the delivery,

and instantly resumed the circular form. Riveted as my eyes were upon her, and in attention as I was to the 'Tongue' I was . . . lively in the conviction that I was there in God's service; hence I cannot describe the gratification I felt when I heard in the tongue these words, which are the only part of the sound I can commit to paper:—*'ghis dil enma sumo.'*"—*Id.* p. 330.

Another who was similarly affected describes a meeting at which he was persuaded of the reality of the gift. He says:

"After one or two of the brethren had read and prayed, Mr. T. was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance, which I ascribed to the power of God; the words were in a tongue I did not understand. In a few minutes Miss E. C. broke out in an utterance in English, which, as to matter and manner, and the influence it had upon me, I at once bowed to as the utterance of the Spirit of God. Those who have heard the powerful and commanding utterance need no description; but they who have not, may conceive what an unnatural and unaccustomed tone of voice, an intense and riveting power of expression . . . would effect me, and upon the others who were come together, expecting to hear the voice of the Spirit of God. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out and myself to give forth in confession of my own sins and afterwards to utter a prophecy. . . . The attainment of the gift of prophecy, which this supernatural utterance seemed to be, was, with myself and many others, a great object of desire. I could not therefore but rejoice at having been made the subject of it. . . . There was in me at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement."

Another writer a minister in Oxford, says: "On the last Sunday in last Nov. (1830), I received the Spirit, since which time, he has entered into or exercised powerful influence upon as many as between fifty and sixty of my flock. . . . I have had, on two occasions, nearly twenty people carried out of the church, completely overthrown by it; some, under (seemingly) the most wonderful convictions of sin, the tears streaming in perfect torrents from their eyes; others apparently so full of joy as to be completely like drunken men. . . . Four children between the age of eight and twelve, were brought into such a state as would melt the heart of any beholder—their arms stretched out—their eyes overflowing—a supernatural cry for sins and for mercy—and such wonderful liberty of prayer, as is surprising."

This writer, and all the others referred to, were afterwards convinced of their delusion. He says:

"The first suspicion which I had of its real character arose from the fact that I never, scarcely, after I had received it, was able to read two pages of the Word of God without falling into a supernatural sleep, which I felt to be caused by the power within me; and next I found, that whenever the power was repressed, while preaching, that sermon was sure to benefit the people most."

They soon began to discover that their prophecies were contradictory, and were not fulfilled, and that those who had the gifts became bitter in their spirits. Mr. Irving urged that "the same person might, at one moment, speak by the Spirit of God, and the next moment by an evil Spirit. He urged therefore that those things which had failed were from the false spirit"—and therefore that with the tongues they must have the power to discern spirits. But these writers become convinced that they were deluded, and the last one declares: "The whole work is indeed, the most complete masterpiece of deceit that was ever got up to entrap the unwary."

The one first quoted from finally says:

"My persuasion concerning the unknown tongue, as it is called, is that it is no language whatever, but a mere collection of words and sentences; and, in the lengthened discourses is, much of it, a jargon of sounds: though I can conceive, when the power is very great, that it will assume much of the form of a connected oration. . . . Indeed the whole work is a mimicry of the gifts of the Spirit—the utterance in tongues, a mimicry of the gifts of tongues—and so of the prophesying, and all the other works of the power. Had the power and manifestations which have occurred been found in persons of less attainments in religion, who does not feel that they could never have commanded the same attention, nor overthrown the faith of so many as has now been the case! . . . When I was with the gifted persons in London, the simultaneous action of the power on all of us, which continually occurred bringing forth the same testimony, proves the power in all to be of one and the same origin; whilst the contradictions which were developed in the course of our proceedings, proved also that it was not the Spirit of God."

On a review of the whole subject, one writer, Rev. A. S. Thelwall, in 1834, says: "No one has yet proved that the alleged tongue was a tongue at all. As far as it appears it has been mere gibberish." As proof of which, he says: "Since these alleged manifestations first took place, there have been in this great city persons who understood almost every language under heaven; but no one could be found who recognized the utterance of any of them, as the language in which he was born—very unlike the phenomena on the day of pentecost."

Such were these manifestations when they appeared in London a quarter of a century since, and such we presume will be the record of the majority of like developments.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SABBATH SCHOOL CELEBRATION.

DIALOGUE.

Caroline.—My dear Emma, I am glad to see you; did you not think Dr. Goodman gave us a delightful missionary address last evening? How eloquently he described the glories of the millennium, the result of missionary labor, when all shall know the Lord from the least to the greatest; and the lion shall eat straw like the ox.

Emma.—Yes, Caroline, I was truly charmed with the Doctor's eloquence; and should have been as highly delighted as yourself, with his glowing description of the ultimate success of the gospel, if I could have believed it. But truth compels me to say, that the views he presented are directly contradicted by the word of God. And of course I am bound to abide by the teachings of the Bible, whatever may be the views of man.

Car.—But do you not believe the promises of God will all be fulfilled? and that when he says, "The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea," he will fulfill it?

Em.—Indeed, I have the fullest confidence that all God's promises will be accomplished, and the one you have quoted as well as others; but a more careful reading of the text and context, Isa. 11th chapter, will satisfy you that the state described, is to be gained, not by the world's conversion to Christ, but by the restitution of nature, the slaying of the wicked, and the reign of Christ.

Car.—But is it not said to our Saviour in the second Psalm, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?"

Em.—It certainly is so said, and will be fulfilled, but not by the universal triumph of the gospel in the present state. The world has been given to Christ to redeem, restore, possess and reign over; and Psal. 2:8, is the decree of the Father by which it is made over, and he is coming again to execute the decree; and a part of the decree is, that the uttermost parts of the earth shall be given him for his possession; and the heathen for his inheritance. And he is to "break them (not convert them,) with a rod of iron, and dash them in pieces like a potter's vessel." If Dr. Goodman had considered the character of the entire Psalm, I cannot think he would ever have quoted the text he did, to prove the world's conversion.

Car.—I confess on reflection, that the Psalm does not look very much like the conversion of the world. But does not the Saviour's commission to his apostles, "Go ye into all the world and preach the gospel to every creature," establish the doctrine?

Em.—Why then did he say, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" If he meant that all to whom they preached would believe, the condemnatory clause would be null and void, and we should have universalism. But it is not true that all, or even a majority, have believed; and if not in the past, what evidence for the future?

Car.—If the world is not converted, then it appears to me that as Dr. Goodman said, "the gospel will be a failure."

Em.—That depends on the design of the gospel. If it has ever proposed that result, and does not accomplish it, then it will be a failure; but if it never proposed any more than to "save them which believe," and thus to "Take out of the Gentiles a people for his name and does that, then it will be no failure. You cannot doubt that were the day of the Lord to be ushered in this moment, there would be a great multitude which no man could number, saved. Then the gospel is no failure.

Car.—But will there not be a millennium?

Em.—Certainly there will. Rev. 20th chapter plainly teaches that.

Car.—Then how can you say the world will not be converted?

Em.—That blessed state is to be introduced, not by the conversion of the world, but by the coming of our Saviour from heaven, to defeat and put

down all his foes, and raise all his saints from the dead, and reign with them a thousand years. Hence, this is called "The first resurrection." But the rest of the dead are not to live again until the thousand years are finished. Read the passage and you will see that I am correct.

Car.—Then you believe there will be two resurrections of the dead, a thousand years apart?

Em.—Yes, "The first resurrection," and "The resurrection of the rest of the dead;" the "resurrection of life, and the resurrection of damnation!"

Car.—Do you mean to say that there is no promise in the Bible of the world's conversion?

Em.—Indeed I do. You will read in Matt. 13th chapter that the tares and wheat are to grow together till the end of the world, the great harvest. Then the righteous and wicked will be separated. In 2 Thess. 2d, you will learn that the "man of sin" is to be consumed with the Spirit of the Lord's mouth, and destroyed by the brightness of his coming. And of course while the "man of sin" reigns, there can be no millennium, or universal righteousness. But when Christ comes and reigns, having restored the earth to its Eden beauty, and brings all his saints from the dead to inherit the earth, and reign with him, then all shall know him from the least to the greatest—not before.

Car.—I now see how all the promises are to be fulfilled in the restored earth. I have always entertained the idea that at Christ's coming, the world was to be burned up; and of course, if the promises were not fulfilled in the present state, they never could be accomplished. I now see that it is a restitution of the earth, not its destruction, which the Bible teaches; and that its uttermost parts are to be given to Christ for his possession; and he has promised, "Blessed are the meek, for they shall inherit the earth." The new earth will be the home of the saints.

Em.—Your conclusion is perfectly correct.

LETTER FROM J. LITCH.

DEAR BROTHER.—In the midst of a world of rebellion and sin, it is cheering to learn of here and there an oasis in the desert. I have recently made a short tour into the interior of this state, and will give you a brief account of it. My first appointment was at Maytown, Lancaster county, Tuesday, Jan. 16th, in the Evangelical Lutheran Church, which was kindly given for the occasion. The house was full, and the audience listened with deep interest to the word, which I trust will be as bread cast on the waters. It was some three years since they had before listened to an Advent sermon, and were eager for the word.

Wednesday and Thursday evenings, I spent in Middletown, Dauphin county, and preached in the Bethel, or Church of God, under the pastoral care of brother Thomas. I found a revival of religion in progress here, and had a glorious season. The house was filled with deeply interested hearers, and at the close, several presented themselves for prayers, and three or four found peace in believing. The same was true of Thursday evening.

Friday and Saturday evenings, and Sabbath afternoon, I spoke in the Union Church, Shiremans-town, where the United Brethren and Church of God, had each recently closed a series of meetings, during which, quite a number had been converted. No previous notice of my meeting had been given, until Friday p.m., yet both evenings the audience was excellent and attentive.

Sabbath morning and evening, and also Monday evening, spoke in Harrisburg, in the Bethel or Church of God, under the pastoral care of brother Mackey, who kindly invited me to fill his place on the Sabbath. We had a most attentive hearing on each occasion. May the Lord water the seed sown.

Tuesday and Wednesday evenings, preached in the Evangelical, or German Methodist Church, Kingston, Cumberland county, sixteen miles above Harrisburg, to a crowded house. This is a new field, there having never before been an Advent minister to preach there. The work of God was in progress there also. Some forty or fifty persons having recently found peace, and several others the evenings I spent with them, passed from darkness to light.

Thursday, returned to Shiremans-town, and met brother Farrar; went with him to Harrisburg to his evening appointment, where we again met a good and attentive audience, to whom he spoke on the hope of the Christian.

Friday, returned to Middletown, found the revival still progressing; and by the earnest invitation of brother Thomas, remained and spoke again in the evening to a deeply attentive congregation, and then took my leave, and arrived home about 1 o'clock in the morning.

There is a great and effectual door opened all

through Pennsylvania, to preach the kingdom of God; the interest to hear and receive the truth was never greater than now. May the Lord raise up faithful laborers.

J. LITCH.

Philadelphia, Jan. 30th, 1855.

NOTES BY THE WAY.

NO. I.

A TOURIST, whatever may be his calling, may usually observe events and objects interesting to himself, and is sometimes disposed to communicate a curtailed, or more extended description of them to others, for their benefit or pleasure, however well or ill prepared he is to transfer his thoughts. Thinking a few notes by the way, penned down during this visit to the South and West, may contribute in a degree to this end, they are transmitted for publication.

On the 10 of January, I left home for Westboro, Mass.—The Hall, the Adventists' place of worship being engaged on Wednesday evening, a number of the friends assembled at the residence of Elder Greggs, (the pastor of the church,) where we enjoyed a fireside sitting of a winter's evening with a good degree of satisfaction, and I trust of some spiritual profit. "The little flock" in this place, have their trials, arising from different causes, in common with their brethren elsewhere, yet appear to be happily united with their pastor in maintaining their position, and sustaining the precious truths they have espoused, by the help of God.

While passing over the road in an express wagon between Lynn and Boston, on my way to this place, I was forcibly reminded that all casualties do not occur while travelling in the cars, as also (although no lives were lost,) of the frailty of human life. "What is our life! It is a vapor that appeareth for a little time and then vanisheth away."—James 4:13, 14. We have no lease of our lives for a moment, at home—abroad, or by the way. An individual was violently thrown some distance from his wagon by coming in contact with another, upon the frozen ground, injuring to some extent, himself and team, and to appearance, narrowly escaping death. My sympathies were somewhat excited in his behalf. May the incident impress him with the importance of a greater degree of thoughtfulness in reference to eternal things, which subject has interested him in former days.

Hartford Ct.—Came to this place Jan. 11th, and was pleasantly entertained in the family of Dea. Clapp. Here also the Adventists' usual place of worship was engaged to others for the evening, and our meeting was held at the residence of brother Dean. The interview was pleasant and I trust aided in our spiritual advancement. Sister D., who has been a subject of disease for some time, consequently deprived of preaching to a great extent, remarked, that she was "glad the hall was occupied as it had given her one more opportunity of hearing, and enjoying the gospel."

During the day a prominent advertisement appeared in one of the daily papers, that a Prof. James O. Haren, of New York, would lecture in the evening on "the present, prospective, and final triumph of the Roman Catholic Church in America, in which the secret acts and intrigues of the order of 'Know Nothings' will be unfolded to the public gaze." This of course, as we are aware, must produce a sensation, and raise some excitement in these exciting times. The people assembled in doors and out, but no speaker made his appearance. He probably saved himself, by withholding his presence, from some unpleasant reflections and an uninviting position, providing all reports in circulation were to be credited. However but very little magnanimity is manifested on the part of any individual who will advertise for a lecture—obtain a hall—secure some one to fire and light it, and then abscond without an explanation. In the advertisement is developed undoubtedly the cherished expectations of Romanists in this country, viz., "the final triumph of the Roman Catholic Church in America;" but through God we have reason to believe their days of triumph and persecution is principally in the past, and that the "man of sin" will ere long reach the point of his existence; by the personal and second advent of the Son of God.

Bridgeport, Ct.—In this place I preached a few sermons last fall, by the suggestion of brother Osborn, when some interest was manifested to hear, and concluded to call one evening while on this tour. Quite a respectable congregation assembled at the chapel who listened to the story of Christ's first and second advent and objects, with attention. The majority of those interested in the Advent question, have favored the time movement, and although still somewhat interested, yet their ardor had in a measure abated. Brother Andrews and family kindly administered to our necessities.

New York city, Lord's day, Jan. 14th.—In this

city I preached three sermons to the church worshipping in Forsyth Street. It being a pleasant day we had fair audiences for the most part, and interesting services. Was pleasantly entertained in the families of brethren Mansfield, Ide, and others. I visited Elder Daniels, and others of the church worshipping in Seventh Avenue, and learned that an increasing interest was the result of the effort now being put forth for the furtherance of the gospel. Tuesday the 16th, I left for Morrisville.

J. P. F.

Lynn, Mass.

AN EXHORTATION.

DEAR brethren and sisters in the Church of God, I wish to write a few words to you, and to exhort you, that you stand fast in one spirit, and be of good courage. Although the way seems to be rough, and the winds are stormy and conflicting, yet God lives, and he sees all our troubles, and is gently guiding our barque to the port of endless rest, if we are in his service. Though the storm beat heavily upon us, and the proud waves sometimes almost overwhelm us, yet God is the Redeemer of Israel. No evil shall destroy the true child of God, who continues to confide in the parental care of the Eternal.

Are we thus doing? Let us look well to our standing. We have made covenant with God. Has it been "by sacrifice?" God knows about this. We have rejoiced much, and extolled the Lord for his mercy. Has it been in truth, or as with some of old, who "did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant." The God of the Bible, sees and knows all about us. "He is not mocked." Let us always remember this, and that "whatsoever we sow, that shall we also reap." Are we "sowing to the spirit?" if so, we "shall reap life everlasting," and "in due season, if we faint not." We have told the world, and the Church, that God has shown us mercy through the merits of his Son Jesus, and forgiven us our sins, and given us a new heart, and the comforts of the Holy Spirit. Do we show to them by our lives, and our conversation, that such is the fact? or do they have occasion to believe we are deceived? We have told them that we loved God, do we keep his commandments? "This is the love of God, that ye keep his commandments." We have said that we loved the children of God? Does it manifest itself by our lives, or is our love sectarian, or party love? Let us not pass over these questions, and only read them, and say they are searching questions. Let us weigh them well, and open our hearts to a full sense of their practical importance. God knows how it is with us; we ought to know. "The Spirit searcheth all things," and when we are right with God, "it beareth witness with our spirits that we are the children of God." "Well, I am happy, my joy is full, and I praise God aloud," you say, but this does not prove you right. Thousands are rejoicing in one thing or another. James tells us, "But now ye rejoice in your boastings, all such rejoicing is evil." But the love of God, Paul tells us, "Rejoiceth not in iniquity, but in the truth." Let us examine ourselves, and see whether our foundation is good. "But I feel well," some will say. Well, do you do well? "O, I try to labor for souls, and make the poor sinner see the judgment is soon coming." But do you live Christ before them, and show that you love to obey God's word? This will make the most lasting conviction, then labor, and good will follow, and continue, and you also be saved. We have told the world, and the Church, that we expected soon to see Jesus in all his glory, and to enter his kingdom, and share his reign. Are we living as though we believe it to be really so? Is it our theme, and our song, and joy, that Jesus is soon to come, a mighty King and Judge? Do we expect to pass the review, to have all our armor inspected by the King eternal? Only government armor will bear his inspection. There is much counterfeit Christian armor that passes among men, but Jesus will know his own work, and seal. O, my brethren, what a day of testing; only the holy, the pure in heart, will stand, no matter how much or how well we have preached, or prayed, sung or exhorted. Have we lived to God's glory, for his cause, the example to sinners? Have we been gathering with Christ, doing good to the souls and bodies of men? Our Lord is soon to "reward every man as his work shall be." The day is soon to bring the realities of all our hopes or fears. "Seeing we look for such things, what manner of persons ought ye to be in all holy conversation and godliness." It is now a time of great rebuke to many, of great sorrow and weeping; and let us all "watch and be sober;" be ready for the Lord, "and hope unto the end for

the grace that is to be brought unto us at the revelation of Jesus Christ." Your brother in tribulation and patience.

I. C. WELLCOME.

Hallowell, Me., Jan. 6th, 1855.

HONESTY. NO. IV.

"Let us walk honestly as in the day."—Paul.

If there have been any evidences existing to support the set times already past, these evidences have failed—all failed—consequently, so far as they had anything to do with the argument, they have failed to support it, therefore, have effected the whole arrangement. If not, then the evidences brought forward in support of times past, were useless; and the production and use of them for that purpose, was for effect merely. This places the advocates for definite time in no very enviable light. If they say the passing of these times does not effect the argument for '54, then the evidences in their favor, advocated by them, were worthless and they should have known it. But if they claim those evidences as good, then they effect the argument for '54. But, have they confessed, as a body, or even the leaders in the time movement, that they have believed and preached an error? They say, "they were mistaken," were "disappointed." But do they not at the same time justify those mistakes, by saying "the Lord has been in the whole movement?" If they do not confess and forsake the errors which time has demonstrated to be such, can it be expected that they will have candor enough, should the 19th of May next pass, and not bring the end, to confess and forsake like Christians, the errors they have so assiduously disseminated? The following from one of the acknowledged "leaders" in the time movement does not look much like it. He says:

"Those who have been watching for our halting, and saying, when their time goes past they will come back again, may as well give up the idea first as last; there is no go back to us."

Now, if it is meant, "by go back," and "come back," is to leave a position taken in consequence of a belief in definite time, then we understand the writer to say, that there is no such thing in them as going from a false position to a scriptural one! If any one can award that position to the meed of honesty they can do what we cannot. But, if it means, that they will not go with Adventists that do not believe in time, then we say, we are in no position to say "come back" to us, for we consider ourselves, without boasting, far ahead and above the position of timists. It is no marvel if they should think they were far in advance, after laboring and toiling with the errors of '43, '44, and '54 on their backs. No, we do not say, "come back! Did we think you would listen, we would say, leave your errors in the darkness, where you now are, and "come up" on the true scriptural ground, "Watch, for ye know not when the time is."

SIMON.

LETTER FROM J. A. VARNEY.

DEAR BROTHER.—I think if there ever was a time when the words of our Saviour, "Take heed that no man deceive you," should be observed, it is at the present moment; for we are living in a day when all manner of views are taught as Bible doctrines, so that those that do not adhere closely to the word of God are in danger of being deceived and led astray. We ought to be careful not to reject anything as new and erroneous, till we have studied well the word, and are sure that it is not of God. And also when we are well satisfied that the word teaches it to be erroneous, we should not let the wolf in sheep's clothing devour the lambs of the flock, without exposing the wolf.

I have been informed that some in New Durham talk and sing in what they call an unknown tongue; and one of them claims to be a discernor of spirits and, announces in meeting that such and such are hypocrites. Two or three females in Tuftonborough are said also to have gone into the unknown tongue, but I have not heard them, and therefore cannot judge whether it is from a good or from a bad spirit, any further than I can learn from the Bible. But I confess that I am slow to believe, and, like Thomas, will not believe until I have proof. I would not knowingly oppose the work of the Lord in any shape; neither will I embrace anything for truth, till I have evidence that it is truth. I cannot call a thing truth, and of God, if the whole world proclaim it so, unless I am convinced that it agrees with the Spirit and word.

That there were in the apostles' days, in the Church, gifts of tongues, and discerners of spirits, &c., none will dispute. But the question arises in my mind, Were those gifts for that age only,

and might they not have continued in the Church down to the present time, had the Church lived as they should? or are the gifts to be restored in the last days? Is it possible that the Church is more holy, and has more faith now than it had in the days of persecution, or in the days of the reformation under Luther and others, that these gifts should be restored? I think that we can see the wisdom of God at the day of Pentecost, in moving on the disciples to talk with tongues—there being some from every nation and tongue for them to talk to; for he designed that all should have the gospel. But for my life I cannot see what end is to be gained in a congregation where all speak and know only the English language, for one to be moved to talk in an unknown tongue, that none can understand. Who does it edify or benefit? The apostle says it does not edify the Church, and yet he commands to seek to edify the Church.

I did not take my pen to discuss this question, but am in hopes that it will draw out some more able to do justice to it.

I should like, if you think proper, your views on it in the *Herald*, whether you understand the apostle to be for or against tongues, in the 12th, 13th and 14th, of 1 Corinthians.

J. A. VARNEY.

East Alton, N. H., Jan. 17th, 1855.

Letter from Spencer Horne.

BRO. HIMES:—The *Herald* is to me the best paper that is sent from the press; and I hope it will still be laden with the rich truths of Jesus' coming, and bear them as on the wings of the wind to every land.

I live in a part of the country where there is little preaching on the second coming of Christ, yet notwithstanding the failure and disappointment of many, I still believe the day of the Lord is at hand. Brother Thomas Smith has preached with us a few times with interest, to quite a number, and we should like to have another visit from him. There is here and there a traveller that loves the coming of Jesus, and I think they will have redemption soon. I cannot tell the point when, but the signs in the sun, moon and stars, the distress of nations, &c., indicate without doubt, that he will come in this generation. Your brother looking for redemption at the coming of Jesus Christ.

Brother Himes, Will you answer the following questions?

1. Were the two witnesses of Rev. 11th, prophesying at the same time that the church was in the wilderness! and when were they slain?
2. Is it certain that the 1335 days of Dan. 12th, commenced when the two witnesses commenced their prophecy?

SPENCER HORNE.

Orneville, Me., Jan. 15th, 1855.

Answers.—1. We think they were, and were slain in 1720.

2. We know of no connection between the commencement of the 1335 days, and that of the 1260.

Letter from Silvanus Judson.

BRO. HIMES:—I know it gladdens my heart when I become convinced that any of God's servants are true to the King, and are determined to preach the preaching God has bidden them. There is no class of men who so much need the sympathy of Christian friends, as the true minister, who is called to deliver the last message to this wicked world; such fill a high office. They need to get their orders from the court of heaven, and have converse with the King from day to day, when such responsibility rests on them. The enemy aims his sharpest darts at them; for he knows if they stumble and fall, the sheep will be scattered.

O that those who have this treasure committed to them, may prove their fidelity as Peter, by feeding the sheep and lambs, that the little flock may be strengthened and confirmed.

May the Lord help us all, ministers and brethren, to be learners at the school of Christ, that as we learn of him we may be able to impart to others.

SILVANUS JUDSON.

Lincklaen, Dec. 31st, 1854.

Letter from O. D. Eastman.

BRO. HIMES:—We are still "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," believing it now "near even at the door." May we therefore "be diligent that we may be found of him in peace, without spot, and blameless."

We cease not to remember you with much Christian regard, and offer prayer to heaven that the blessing of God may attend you, as you leave your native clime, friends, and the fond endearments of home. If we meet you no more in this world, we hope to meet you in the Paradise of God.

We have just had the shock of an earthquake, which lasted nearly two minutes, shaking the

house, furniture, &c., considerably. It occurred about thirty-five minutes past six in the evening.

Sincerely yours,

O. D. EASTMAN.

Landaff, N. H., Jan. 16th, 1855.

This is a sound, safe and scriptural position, and the only one that with our views of inspiration, is consistent with Bible teaching.

Question.

BRO. HIMES:—Do you think kindred and intimate friends will know each other in a future state existence? That is a subject I have thought of a good deal, but have never been able to satisfy myself. If you should not think it too speculative, it is desirable to me and others, that you would give your views upon the subject through the *Herald*. Yours truly,

GEORGE W. GREGORY.

Winchendon, Jan. 15th, 1855.

We have no shadow of a doubt on the subject. One of the enjoyments of the heavenly state we doubt not will consist in the re-union of those who enjoyed near and dear relationship here. To doubt it, would be to doubt our own individuality and self-consciousness.—Ed.

Letter from A. Vaughan.

In these parts times are hard both to obtain food for body and mind. I have often tested my own heart with the deep inquiry, cannot you dispense with the *Herald*, you have the Bible, and times are hard; but as yet, I know not how to do without so much food as it brings to my thirsty soul. Advent preaching I hear not, save through the *Herald*; how gladly I grasp the welcome light; my soul delights therein. May God bless its progress in these last days of peril.

A. VAUGHAN.

St. Albans, Vt., Jan. 31st, 1855.

PASSION is the great mover and spring of the soul: when men's passions are strongest, they may have great and noble effects; but they are then also apt to fall into the greatest miscarriages.

Sprat.

HAIL! ye small sweet courtesies of life, for smooth do ye make the road of it, like grace and beauty which beget inclinations to love at first sight: 'tis ye who open the door and let the stranger in.

Sterne.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

BRO. HIMES:—Through the entire summer my children, five in number, were prostrated with typhoid fever. As there was a little hope of one, another was taken, until I stood alone to administer to them; but, I thank my heavenly Father, three of them are raised to health, when given up by all physicians and friends. But one we have parted with, we have laid him away until the morning of the first resurrection. My second son RYAN H. AUSTIN, died July 14th, 1854, aged 19 years, and five months. He embraced religion in his fourteenth year, and was baptized by brother L. E. Bates. Subsequently he lost his enjoyment, but he gave me good satisfaction on his sick bed, that he was fully reclaimed and accepted through the blood of our dear Saviour. Yours in affliction,

ELIZABETH D. AUSTIN.

Youngstown, N. Y., Jan. 2d, 1855.

DIED, in Addison, Jan. 20th, sister SARAH E. SMITH, aged 15. As a person of peculiar affection, she has left her parents, three brothers and three sisters, with a large circle of friends, most painfully bereaved. For one year she has been a faithful member of the flock of Christ in this place—looking for that blessed hope, and the glorious appearing of our Lord. During this period she was characterized as a devout worshipper, and as an intelligent and affectionate Christian. Her oft repeated exhortations, especially to those out of Christ, were wont to be attended with her tears, and the most earnest entreaties that they would accept of Christ and be saved. "And shall we, the words of our sister forget?" Her illness, caused by an affection of the heart, was short, but painful; and yet of such a character that her physician gave reason to believe there was little danger of its being fatal until a few minutes before she bade us adieu. As her pastor, I visited her during her illness, when she expressed herself as most firmly believing and relying on Him who sticketh closer than a brother. Though largely and deeply afflicted, yet we mourn not as others who have no hope. (1 Thess. 4:13-18.) Her funeral was attended by a large concourse of deeply afflicted people, who listened to a discourse from John 14:18.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Yet again we hope to greet thee,
When the night of death is fled;
Then, in heaven with joy to greet thee,
Where no farewell tear is shed."

P. B. M.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this, IT IS SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, B. I.

JAMES WOLSTENHOLME,
Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t. f.]

AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER:—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853.
"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER:—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,

Yours, &c.,

MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVEE,

Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

New Orleans, 5th April, 1854.

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it."

Yours respectfully,

LEAVITT THAXTER."

Senate Chamber, Ohio, April 5th, 1854.

"Dr. J. C. AYER:—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills."

Yours with great respect,

LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

Jan. 1, '55, to May 1, and from Sept. 1, to Jan. 1, '56.

ADVENT HERALD.

A. P. Nichols, 719 and tract; O. A. Scott, 725; I. Cutting, 740; J. Smith, sent tract; Doct. N. Smith, 711; H. Smith, 73; R. Kitchen 737; G. Moore, 749; F. T. Atwood, 722 and 2 G.; G. R. Barber, 720; W. A. Hovey, 737; S. K. Raymond, 737; G. B. Markley, 742; L. Campbell, 763; M. Peck, 714; D. Shaffer, 716; I. G. Moore, (if N. S. 742); J. P. Farrar, 711; O. Vaughn, 705 and G. P. L. Morgan, acct.—and \$5.48 due; L. Ingalls, 742; P. E. Ruiter, 739; O. M. Ward—sent book; W. Spooner, 685—\$1 due; G. Drake, 711; J. Fairbanks, 737; W. Gutter, 760 and \$2 from a Sister—each \$1.

E. A. Hathaway, 737; L. H. Cole, 742; I. Barrett, jr, 757; E. D. Austin, 737; H. Pike, 768 and 70 cents for charts; Dr. W. Stiles 713; W. Breed, 737; A. A. Partridge, 737; S. Spearman, 737—111; W. J. Larrabee, 763; U. F. Arnold, 742; L. H. Blackman, 733; Edw. T. I. Carleton, 737; M. Reynolds, 763; T. Gibson, 716; H. Gibbs 770; J. Butler, 711; H. Howland, 763 and G.—each \$2.

W. E. Burnham, 711; W. B. Noyes, 720—each \$3.

O. Streeter, 716—\$5.

A. Penfield, 711—\$1 cis.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 718.

BOSTON, SATURDAY, FEBRUARY 17, 1855.

VOLUME XV. NO. 7

"THE BRIGHT AND MORNING STAR."

"I'm watching for the morning star!
Oh, when will it arise,
To gladden, with its radiance mild,
These strain'd and wearied eyes!
The night is dark and stormy!
When, when will it be past,
And the brightness of the morning
Glad the waking earth at last!"

I'm watching for the morning star!
Though I've watched it vainly long,
It cannot be for ever thus,
My sighs will soon be song;
For 'tis written by God's finger
Upon the sacred page,
And the promise can't be broken,
Though delay'd from age to age.

I'm watching for the morning star!
But all around I see
The ludrid lamps of folly's shrines
And halls of revelry,
And mirthful voices reach me,
Borne fitful from afar,
That never mention in their glee,
'The bright and morning star!'

I'm watching! yet not quite alone,
A chosen few are by,
Intent to hail its first glad beam
Upon the (glowing) sky,
And we raise our warm petition,
'Lord Jesus, quickly come!
Thy sovereign will be done on earth
As 'tis in heaven done!'

I'm watching for the morning star!
Ah! call me not away!
My soul would still be lonely
Mid scenes however gay,
For my spirit longs to kindle
Into star-like brightness too—
To see is to be like Him when
'He maketh all things new.'

E'en now the time approaches,
E'en now the streaks of morn
Upon the dark horizon
With beams of promise dawn!
Oh, night of sin and sorrow!
Of absence and of pain!
Thou wilt soon be past, and never
Canst enshroud the world again.

Oh, rapture too seraphic!
Oh, bliss beyond compare!
When our Saviour and his chosen ones
Break through the glowing air!
When the groans of marr'd creation
Are changed for songs of praise,
And earth and heaven in concert sweet
Their loud hosannahs raise!"

British Messenger.

The Ancient Expectation of the Church.

HOWEVER little it may be recognized as entering into the essential characteristics of discipleship among us, there can be no doubt that in primitive times, the saints universally looked for the coming of the Lord—and looked for it not merely as being a future certainty, but looked for it in the sense of instant expectation. Paul, writing to the church at Rome, speaks of believers "As groaning within themselves, waiting for the adoption, to wit: the redemption of the body." And then comforts them with the assurance that their salvation was nearer than when they believed. In writing to the Corinthians, he speaks of it as a matter of thanksgiving to God, that they were "Waiting for the coming of our Lord Jesus Christ." In the epistle to the Philippians he expresses his confidence that he who begun the good work in them would perform it until the day of the Lord Jesus—and describes them as "looking for the Saviour, the Lord Jesus Christ from heaven, who shall change these vile bodies and fashion like unto his own glorious body." The Colossians he admonishes to set their affections on things above, influenced by the consideration that "When Christ who is our life shall appear, then shall we also appear with him in glory." The Thessalonians he describes as "having turned to

God, from idols, to serve the living and true God and to wait for his Son from heaven." To Timothy he speaks of "a crown of righteousness which the Lord, the righteous Judge shall give in that day to all them that love his appearing." To Titus he speaks of the grace of God, teaching us to live "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." To the Hebrews he says that "to them that look for him, shall he (Christ) appear the second time, without sin unto salvation."

James also admonishes the brethren by the example of the husbandmen who wait for the harvest: "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Peter points the hopes of believers to praise and honor and glory at the revelation of Jesus Christ—he encourages the elders by the assurance that when the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away—and describes the church as "looking for and hastening unto the coming of the day of God." John cherishes the thought that "When he shall appear we shall be like him, for we shall see him as he is." And Jude quoting the prophecy of Enoch, "Behold the Lord cometh with ten thousand of his saints," exhorts the brethren to keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ.

It will be evident to any one familiar with the Scriptures, that in the above quotations, we have not sought to exhaust the proofs of this point in any portion of the New Testament, but to gather a few plain proofs over the whole extent of the Apostolic Epistles. And what can be more plain than, first, that as a matter of fact these first believers lived in the habitual expectation of the Lord's coming the second time without sin unto salvation; or secondly, that as a matter of propriety, it was according to the mind of the Lord that they should do so. That this might be the attitude of his church in all ages, the day and the hour of his coming have been wisely concealed, and he has left the admonition on record, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Without speaking of the multiplying signs of the last times that gather around us, the lapse of time itself warrants the inference that if there was good reason why they should watch, there is a much stronger ground for our watchful and eager expectation of an event which must be so much nearer.

And how becoming and dignified an attitude is it for the children of God to occupy in an evil day and a perishing world! With the record in our hands of all that he did and endured on this sin-stricken earth, to stand anticipating his return in the clouds with power and great glory—with the love of an unseen Saviour glowing in our hearts, and filling them with joy unspeakable and full of glory to stand expecting the moment when our own eyes shall see him and not another's for us—and with the blessed consciousness that we are now the children of God, to stand on tip-toe of expectation for the time when we shall be like him, for we shall see him as he is! What an attitude is it—to look at the frailty, and groan beneath the burden of these vile bodies, and anticipate the hour when they shall be fashioned like unto Christ's glorious body—to look upon the sadness of creation, lovely even in ruins, to hear its groans through all its feigned joy, and anticipate the hour when the voice, which in the beginning said, Let there be light, and there was light, shall say, Behold I make all things new! and straightway the flush of eternal beauty shall spread over the face of emancipated nature!—to look around now on the meanness of avarice, the loathsomeness of vice, the littleness of pride, the emptiness of gaiety, the ceaseless surgings of the sea of mortal trouble, to see the proud triumph of the wicked, to hear the groans of the oppressed, to catch even at a distance the howl and wail and shout of the battle-field, and to feel the quaking terror of the tumult into which the social system is rushing, and then from all

this to look calmly up for the glorious forthcoming of the King of kings and the Lord of lords to put down all might and dominion and wrong forever, and establish a kingdom of righteousness and peace and love which shall never be destroyed!—to look back to the memory of our brethren—the prophets, the muster-roll of confessors and martyrs, the great family of the redeemed of every age and nation, to remember the loved and lost, the friends with whom we took sweet counsel, the humble and holy who instructed us—all who sleep in Jesus—and then to anticipate the time when the grave shall give them back to us, and when we shall gather around our Lord with the general assembly and church of the first born, with everlasting joy upon their heads, when they shall obtain joy and gladness and sorrow and mourning shall flee away! This is an attitude worthy of the children of God and the heirs of glory—a hope which may well endure all trials and purify the soul as Christ himself is pure. This is the attitude in which we would be found, and this is the hope we cherish. We wait for the coming of the Son of God from heaven, desiring to be found of him peace, without spot and blameless.—*Waymarks in the Wilderness.*

"A City that Hath Foundations."

THERE are cities of the world, various, venerable, and renowned. Travellers have depicted their grandeur and related their history. They have walked amid the ruins of some, and extolled the glory of others, studying now the melancholy relics of old magnificence, and now the monuments of modern skill and enterprise. But one fate cometh alike to all, for they are all perishable, and the very proudest and latest cannot survive the heat of the day that "shall burn as an oven." Palmyra, Babylon, Athens, Rome, and even Jerusalem, are chiefly known only in history. The pride of man is vanity. But Scripture hath portrayed a city that altogether exceeds all the fame and power of the most noted, and populous, and admirable of earth. It is the city of God and of the redeemed in heaven.

It is "city that hath foundations;" that is, super-eminent and truly—foundations that are eternal and immovable—foundations that neither earthquakes can upturn, nor volcanoes overwhelm; that ages cannot make doubtful or infirm, nor tempests, nor enemies undermine—foundations that are not to be disturbed by secret or open assaults, by the malice of legions apostate, with burrowing of innumerable invaders, nor by magazines of destruction. They can never decay by any corruptibility of materials, by invisible disintegrating influences. Hell hath not power from her depths to plant one battery that shall affect them with faintest concussion.

What shall we say then? Is it not a city to be desired? Is it not worthy of a reasonable man's ambition to seek and look for, as Abraham did? Will it not stand and abide after the globe hath melted in the crucible of the Almighty's judgment, and all of its cities sunk out of being, in the first breath of His wrath?

Sodom and Gomorrah, long ago vividly figurative of hell, were not only consumed with suddenly-kindled fires, but their foundation in a region of pits and bitumen sunk irrecoverably, and was lost under the waters of the Dead Sea. In Bunyan's Pilgrim, the city of Destruction is seen with shuddering at the very dawn of the illustrious race, and the heart leaps in sympathy with every hurried footstep of the alarmed and flying traveller, until he is well within the wicket gate. For it needs no seer to tell the Christian what is to be that city's fate. But what joy to turn heavenward, and study the foundations of that city where our loved ones have gone "to dwell with Christ at home!" O blessed foundations! Will they not be firm indeed to the tread of the beautiful? No celestial wanderer of far-off ages shall ever grope amid the ruins of that city, for it will stand and burn in glory, its exulting and holy inhabitants knowing that no Vandal

in all the universe is yet alive to sack it. The prince of darkness shall be bound, and the shaking of his chains hid in deepest dungeons will only mingle with muffled and unavailing wailings. Pilgrim! Be bold, be diligent, and climb the hill, and tread the valleys, and wade the waters of thy pilgrimage, without shrinking or turning aside. Buckle on thy armor with a closer belt, and tramp with lifted head and fervent eye to the city of thy love and aspiration! Eye its glory oft, and consider its foundations, calm and everlasting, and that "sea of glass mingled with fire, on which thou shalt shortly stand, no stain of sin upon thy foot, blunting the thrill unspeakable with which thou shalt walk upon it! Let kings glory in their palaces, and make solid the foundations of their cities and thrones: thou art heir to a city and mansion that shall shine when kings are dead and forgotten, and cities and thrones overthrown and perished forever.—*Recorder.*

Revelation 13.

"LET me give earnest heed unto the words of this prophecy, to the effect of my strenuous opposition against Antichrist in all his forms. Let me forget not the immutable and intolérant zeal of the God of heaven against idolatry in the Old Testament, and against that concentration of all that is idolatrous and blasphemous which is the subject of such solemn warning and denunciation both in this book of the Apocalypse and in various other places of the New Testament. Let me feel a revolt in my own spirit from this corruption, adequate to the terms of hideousness by which it is here characterized—as having on its head the name of blasphemy, and opening its mouth in blasphemy against God. Let me feel the impressiveness of the repeated call,—'He that hath an ear to hear, let him hear.' I must not turn away from the voice of prophecy, but be prepared for taking a right part in what to all probability will be the great question and controversy of the years which are to come. Let me confine myself to the proper warfare of saints, whose great armor is patience and faith. Perhaps another victory is awaiting the Papal power; perhaps the friends of Scripture will be again overcome. Certain it is that the policy of the greatest states in Christendom seems to be all on the side of a reviving and advancing Popery; and I earnestly pray, O God, for my own grace and guidance, and for the direction from on high of the Free Church, that we may resolve aright amid the difficulties upon which we have already entered. The weapons of our warfare are not carnal; and so far as those are concerned who wield such weapons, they are so much engaged to all appearance in behalf of the unprotestant and unscriptural, that it may well be said,—'Who is able to make war against him?' My God, we have no access to the book of life so as to read if our names be written there; but we are here told, that if we worship the beast, our names are not written in that book; and therefore, O Lord, give me a more serious and practical sense than I have yet felt of the obligation under which I stand to study the sayings of this book, so as to compare them with the signs of the times, and to act accordingly.—And we are told of another or second or representative power, subordinate to the primary one, and helpful in confirming his ascendancy over the spirits of men. The plausibilities which are to mislead those of our own land might not issue as before from the monasteries and charitable institutes of the Middle Ages; but we have talking senators now, and their underlings, who would confound every distinction between truth and error—calling evil good, and good evil, and who would lull us into the delusion that there is no danger to be apprehended from the insidious and everplotting Jesuitism that is now everywhere at work. They might even deceive us by the marvellous results of their civilizing and educational processes. But let us not be deceived; and at the hazard of forfeiting all civil advantages, nay, even life itself, let us be enabled to stand

up for the paramount claims of that knowledge which alone can sanctify and save, even the knowledge of one Mediator between God and man, and to whom all power has been given in heaven and earth. Come, Lord Jesus, come quickly."—*Chalmers.*

The Sabbath among the Heathen.

THAT the Sabbath is no modern ecclesiastic innovation, and that it is not an exploded ordinance of the Jewish economy engrafted upon the Christian system, are clear from acknowledged records of a remote antiquity; some of which furnish indubitable proofs of a general tradition respecting the primitive Sabbath. Hesiod, who lived about 900 years before the advent of Christ, says: "The seventh day is holy." Homer sang about the same period, and Callimachus, likewise a Greek poet, who flourished about seven hundred years later, allude to the seventh day as holy. Theophilus, of Antioch, says, concerning the seventh day, "The day which all mankind celebrate." Porphyry, says, "The Phœnicians consecrated one day in seven as holy." Lucian remarks, "The seventh day is given to schoolboys as a holiday." Eusebius observes, "Almost all the philosophers and poets acknowledge the seventh day as holy." Clemens Alexandrinus says, "The Greeks, as well as the Hebrews, observe the seventh day as holy." Josephus, the Jewish historian, says, "No city of Greeks or Barbarians can be found which does not acknowledge a seventh day's rest from labor." Philo testifies, "The seventh day is a festival to every nation." Though a long succession of ages, and by numerous Gentile nations, who were not likely to adopt any one of the exclusive rites of Judasim, we have ample evidence that the seventh day has been observed, with more or less of religious ceremonial, as a period of relaxation for the wearied body, and as a temporary asylum from the wasting strifes and cares of life. The illustrations furnished above point unquestionably to vestiges of the primeval Sabbath, instituted in Paradise, and which had been republished to the new world by Noah and his posterity—memorials of which were thus preserved among heathen races, despite the prevalence of depravity and growth of human selfishness, not so much from veneration for the high authority that prescribed it, as from appreciation of its suitability and profitableness for the burdened masses of mankind.

While the heathen were thus uniform in observing the seventh day, they varied respecting the day of the week which they observed as such—some nations resting on one day of the week, after six days of labor, and others rested on other days of the week.

Thus at the present time, while the seventh day of the Christians falls on Sunday, that of the Jews is on Saturday.

An Extract.

(For the Herald.)

"LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

The believer's happiness is in reversion. He is on earth a candidate and expectant of heaven with little in hand, but much in hope. Look which way he will, within, or without, he sees enough to make him breath after that hope. When he looks inward and views his corruptions, he is ready to cry out with St. Paul, "O wretched man that I am!" And this makes him look and long for "that blessed hope," when he shall be disentangled from his sins, and happy in the company, and enjoyment of the world to come.

If he cast his eyes abroad, he sees the world as only his sojourning stage and is ready to say to his soul, "Depart, this is not your rest." These things unite to induce him anxiously to look for "the blessed hope, and glorious appearing of our great God and Saviour."

This looking implies desire—as the servant looked for the year of jubilee and release; or, as the bride looks for the marriage day. Now it is a time of absence from our Lord; therefore we are dressed in mourning, and hang our harps frequently on the willows. But how doth the spouse long for the solemnization of the sacred nuptials, when all our water shall be turned into wine. How often doth the pious soul, in holy desire, cry, "How long, Lord! why is thy chariot so long in coming?" It is the voice of the whole church, "Come, Lord Jesus, come quickly." To unconverted sinners, there is "a fearful looking for of judgment;" but the expectation of the saints is a joyful one, "rejoicing in hope of the glory of God." This looking is also accompanied with patience; as the husbandman, after having cast his seed into the earth, wait with patience till the crop springs up; so the believer is encouraged to look with patience, "for the coming of the Lord draweth nigh."

A Christian's hope is not realized in this life—here is nothing to be expected but vicissitudes and disappointments; all the world brings changes. The believer is an heir, waiting for his inheritance—a royal inheritance, which he receives not of right, but by gift—"It is your Father's good pleasure to give you the kingdom." N. C.

"Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of our Lord;
And faith stands leaning on his ward." Watts.

Maud Muller.

J. G. WHITTIER.

MAUD MULLER, on a summer's day,
Raked the meadow sweet with hay.

Beneath her torn hat glowed the wealth
Of simple beauty and rustic health.

Singing, she wrought, and her merry glee
The mock-bird re-echoed from every tree.

But when she glanced to the far-off town,
White from its hill-slope looking down,

The sweet song died, and a vague unrest
And a nameless longing filled her breast—

A wish, that she hardly dared to own,
For something better than she had known.

The Judge rode slowly down the lane,
Smoothing his horse's chestnut mane.

He drew his bridle in the shade
Of the apple-trees, to the greet maid,

And ask a draught from the spring that flowed
Through the meadow, across the road.

She stooped where the cool spring bubbled up,
And filled for him her small tin cup.

And blushed as she gave it, looking down
On her feet so bare and her tattered gown.

"Thanks!" said the Judge, "a sweeter draught
From a fairer hand was never quaffed."

He spoke of the grass and flowers and trees,
Of the singing birds and humming bees;

Then talked of the haying, and wondered whether
The cloud in the west would bring foul weather.

And Maud forgot her brier-torn gown,
And her graceful ankles bare and brown;

And listened, while a pleased surprise
Looked from her long-lashed hazel eyes.

At last like one who for delay
Seeks a vain excuse, he rode away.

Maud Muller looked and sighed: "Ah me
That I the Judge's bride might be!"

"He would dress me up in silks so fine,
And praise and toast me at his wine.

"My father should wear a broadcloth coat;
My brother should sail a painted boat.

"I'd dress my mother so grand and gay,
And the baby should have a new toy each day.

"And I'd feed the hungry and clothe the poor,
And all should bless me who left our door."

The Judge looked back as he climbed the hill,
And saw Maud Muller standing still.

"A form more fair, a face more sweet,
Ne'er hath it been my lot to meet.

"And her modest answer and graceful air
Show her wise and good as she is fair.

"Would she were mine, and I to-day,
Like her, a harvester of hay:

"No doubtful balance of rights and wrongs
Nor weary lawyers with endless tongues.

"But the low of cattle and song of birds,
And health and quiet and loving words."

But he thought of his sister, proud and cold,
And his mother, vain of her rank and gold.

So, closing his heart, the Judge rode on,
And Maud was left in the field alone.

But the lawyers smiled that afternoon,
When he hummed in court an old love tune;

And the young girl mused beside the well,
Till the rain on the unraked clover fell.

He wedded a wife of richest dower,
Who lived for fashion, as he for power.

Yet oft, in his marble hearth's bright glow,
He watched a picture come and go;

And sweet Maud Muller's hazel eyes
Looked out in their innocent surprise.

Oft, when the wine in his glass was red,
He longed for the wayside well instead;

And closed his eyes on his garnished rooms,
To dream of meadows and clover blooms.

And the proud man sighed with a secret pain:
"Ah, that I were free again!"

"Free as when I rode that day,
Where the barefoot maiden raked the hay."

She wedded a man unlearned and poor,
And many children played around her door.

But care and sorrow and child-birth pain
Left their traces on heart and brain.

And oft, when the summer sun shone hot
On the new-mown hay in the meadow lot,

And she heard the little spring brook fall
Over the roadside, through the wall,

In the shade of the apple-tree again
She saw a rider draw his rein.

And, gazing down with a timid grace,
She felt his pleased eyes read her face.

Sometimes her narrow kitchen walls
Stretched away into stately halls;

The weary wheel to a spinnet turned,
The tallow candle an astral burned,

And for him who sat by the chimney-lug,
Dozing and grumbling o'er pipe and mug,

A manly form at her side she saw,
And joy was duty and love and law.

Then she took up the burden of life again,
Saying only, "It might have been."

Alas for maiden, alas for Judge,
For rich repiner and household drudge!

God pity them both! and pity us all,
Who vainly the dreams of youth recall.

For of all sad words of tongue and pen,
The saddest are these: "It might have been!"

Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;

And, in the hereafter, angels may
Roll the stone from its grave away.

—National Era.

The Resurrection.

"AGAINST the resurrection itself there is no presumption, and in favor of it a strong one, from analogy. Many works of God naturally, and strongly, dispose the mind to admit the doctrine without hesitation. In this climate almost the whole vegetable world dies annually under the chilling influence of winter. At the return of spring the face of nature is renewed; and all the plants, shrubs, and trees, with which it was adorned, are again clothed with verdure, life, and beauty.

"In the insect creation, we find a direct and striking example of the resurrection itself. Animals of this class begin their existence in the form of worms. After continuing some time in the humble state of being to which they are necessarily confined by their structure, they die, and are gone. In the moment of death they construct for themselves a species of shell or tomb; in which they may, with the strictest propriety, be said to be buried. Here they are dissolved into a mass of semi-transparent water: the whole which remains of the previously existing animal, exhibiting to the eye, no trace of life, and no promise of a future revival. When the term of its burial approaches to a period, the tomb discloses, and a winged animal comes forth, with a nobler form, often exquisitely beautiful; brilliant with the gayest splendor; possessed of new, and superior powers; and destined to a more refined and more exalted life. Its food is now the honey of flowers; its field of being the atmosphere. Here it expatiates at large in the delightful exercise of its faculties, and in the high enjoyment of those sunbeams, which were the immediate means of its newly acquired existence.

"Could there be a rational, or even a specious doubt concerning the power of God, and his sufficiency to raise the body from the grave, this change in the world of insects, accomplished before our eyes, and for these animals, not less extraordinary than that which we are contemplating is for man, puts an end to every such doubt; and places the possibility of this event beyond debate. In truth, this change is nothing less than a glorious type of the resurrection."—*Dwight*

Wonders of Nineveh.

"On the morning following these discoveries I rode to the encampment of the sheikh, and was returning to the mound, when I saw two Arabs of their tribe urging their mares to the top of their speed. On approaching me they stopped. 'Hasten, O Bey,' exclaimed one of them, 'hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true; we have seen him with our eyes.'

"On reaching the ruins I descended into the new trench, and found the workmen standing near a heap of baskets and cloaks. The Arabs withdrew the screen they had thus hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part

of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features shewed a freedom and knowledge of arts scarcely to be looked for in so remote a period. The cap had three horns, and, unlike those of the human-headed bulls hitherto found in Assyria, was rounded and without ornament at the top.

"While I was superintending the removal of the earth still about the sculpture, a noise of horseman was heard, and presently the sheikh, followed by half his tribe, appeared on the edge of the trench. When they beheld the head they all cried together, 'There is no god but God, and Mohammed is the Prophet.' It was some time before the sheikh could be prevailed upon to descend into the pit and convince himself that the image he saw was of stone. 'This is not the work of men's hands,' exclaimed he, 'but of those infidel giants of whom the Prophet—peace be with him!—has said that they were higher than the tallest date tree. This is one of the idols which Noah—peace be with him!—cursed before the flood.'"—*Layard.*

Thomas Paineism.

THE *Journal of Commerce* warns the community against the increasing strength of the gross-est infidelity in this country. It says:

"We called attention some months ago to the fact, that large numbers of Germans who have come of late years, to this country, are disciples of the anarchist school of Heine, according to whose creed 'there can be no true freedom until Christianity is abolished,' i. e., until a persecution by infidels of Christians is instituted, with ends similar to those of Diocletian of Sapor. We showed that elections had been made to turn upon the single point, whether prayers should be offered to God in our Legislatures; whether the Lord's day should be kept, and religious oaths be maintained. One of the most influential German papers in this city, published, simultaneously, articles warning the better class of Germans, of whom there are so many in our city, against encouraging these excesses. Our remarks were republished in various parts of the United States, and we trusted that a good result might be produced.—Since then, however, another anniversary has returned of the birthday of Thomas Paine, and it has filled our hearts with shame to learn how the natal day of this enemy of God, of his Saviour and of his country, has been celebrated."

The leading spirits in this Atheistic "reform," are said to be banded together all over the country in secret societies, which are in constant communication with each other and act in concert, and have in them or under their influence hundreds of thousands of foreigners. They call themselves the *Freimänner*, and make Tom Paine their patron saint. Their grand object appears to be to overthrow christian government. To this end they propose to abolish all laws for the observance of the Sabbath; oaths in Congress; oaths upon the bible; prayer in our legislatures; the *Christian* systems of punishment; the Presidency; all Senates; and all lawsuits, involving expense. They assert theright of the people to change the Constitution when they like, and demand a reduction of even the short term now necessary to acquire citizenship, &c., &c.

Such are some of the sweeping, and christian and destructive reforms demanded by these unbelieving foreigners. With the demands and machinations of Popery on the one hand, and of German Infidelity on the other, no wonder that millions of our sober native citizens feel the need of a great and strong American party, to meet the exigencies of the times. But let not this party forget in their prosperity, that the only stable foundation for the institutions of republicanism is Christianity—free, pure, simple, Bible christianity; embracing an honest and open recognition of the sovereignty of God and man's absolute dependance and accountability. On this corner stone our fathers laid the foundations of our free government, and on no other basis will it be safe for their children to build. —*Boston Traveler.*

EXTRAORDINARY PRESENTIMENT OF THE APPROACH OF DEATH.—A few nights ago, a little boy of rare intelligence, named Fillmore, son of George Fisher, residing in Reistertown, Baltimore county, about the midnight hour, awoke his mother, and informed her that he was going to die. He told his father the same thing, and when told that he was dreaming replied he was awake, and knew he was going to die. The parents thought nothing more about it, and the child slept comfortably until morning. When he awoke in the morning he repeated his presentiments to his parents; and as soon as breakfast was over he insisted on being allowed to go and tell Mrs. Walters, a neighbor that he was going

to die. His mother told him that he had better go and see his grandmother if he was going to die. He made a visit to his grandmother, and also to Mrs. Walters, after which he returned to his home. During the afternoon of the same day, his mother was called out of the house for a few minutes, and when she returned she found the little fellow awfully burned by his clothes having taken fire. As soon as the fire was extinguished he said to his mother, "I told you I was going to die." A physician was called in, who dressed his injuries, telling him that he would soon be well. He said, "No; Fillmore is going to die!" and during the night the little boy breathed his last. This was a most extraordinary presentiment, and during the whole day he spoke of dying, though he had enjoyed excellent health.—*Baltimore Republican*, Feb. 2d.

Sic Vita.

"At the east end of this aisle (church of St. Mary Overy, London,) stands a monument, a portion of whose inscription consists of the first verse of the following beautiful poem, which is thought, and with some probability, to be the production of Quarles."—*Annals of St. Mary Overy*, by W. Taylor p. 99.

Like to the damask rose you see,
Or like the blossom on a tree,
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had;
Even so is man, whose thread is spun,
Drawn out and cut, and so is done!
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man he dies.

Like to the grass that's newly sprung,
Or like the tale that's just begun,
Or like a bird that's here to day,
Or like the pearly dew of May,
Or like an hour, or like a span,
Or like the singing of a swan;
E'en such is man, who lives by breath,
Is here; is there; in life; in death!
The grass decays, the tale doth end,
The bird is flown, the dew ascends,
The hour is short, the span not long,
The swan's near death! man's life is done.

Like to a bubble on a brook,
Or (in a mirror) like a look,
Or like a shuttle in the hand,
Or like a writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
E'en such is man, whose life is breath,
Is here; is there; in life; in death!
The bubble's burst; the look's forgot;
The shuttle's flung; the writing's blot;
The thought is past; the dream is gone;
The water glides—man's life is done!

Extracts from Brownson.

THE following significant passages are taken from the January number of Brownson's Review.

Our readers will agree with us that no comments are needed upon them—they certainly speak for themselves, as to the impudent pretensions of the Church of Rome:

"Protestantism, whatever its pretensions, is really heathenism, and nothing else."

"Disguise it as you will, all who are not heathens are Catholics. Heresy and infidelity may assume a thousand shapes, but always at the bottom are they heathenism, and nothing else."

"The first duty of every civil government is to protect the Church and maintain the freedom of religion, we say not of heresy and infidelity, which, as far as we could ever hear, have not, and never can have, any rights, being, as they undeniably are, contrary to the law of God."

"We try all princes and secular powers by their relations to the spiritual order, and care not a fig for any of them further than they serve it. Our Lord founded his Church on Peter, and we are submissive to her only as we are submissive to Peter in the person of his successors. The Sovereign Pontiff is, under God, the fountain of all the authority we respect on earth. The Church is all in all to us, and she is to us only through the sovereign Pontiff."

"And, therefore, we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic doctrine."

"When we ourselves are afraid to assert the supremacy of the Church and the subordination of the State, and to maintain that the secular is for the spiritual and not the spiritual for the secular; when we are afraid to acknowledge the

supremacy of Peter in his successors, and deem it the part of prudence to explain away, or half deny the Papacy, what have we got to say to the Protestants?"

"We must, therefore, if we mean to be Catholics, be truly—we like the word—be Papists, and fearlessly assert the Papal supremacy. We shall then get rid of our Protestant heathen, or athiestical politics and have a Catholic ground on which to oppose Protestantism. This done, we become politically and socially, as we are in faith and worship, a united body."

"The active mass of our (American) people, those who influence public affairs and give tone and character to the country, we believe to be utterly destitute of all sense of religion and morality, and capable of any iniquity demanded by their interests or their passions."

An Idiot's Faith.

THE following fact occurred at the farm of Abingdon, in the parish of Crawford-John, Scotland, at the distance of well nigh a century from the present day. It was then, as it is in a greater or less degree still, the practice among the farmers to lodge the wayfaring poor; and as the farmer's room is often but small, and the characters of such random guests are sometimes doubtful, they are furnished with blankets and straw in some of the out-houses, where, however, they are comfortably sheltered. It was in the practice of this generous hospitality, that the character of the humble subject of it was revealed to view.

Says the narrator to his brother: "I remember an anecdote of my mother's, which Sir Walter Scott would have valued. A poor wandering simpleton, or idiot, came to her father's house one winter evening, and sat by the fire. It was soon noticed that he was unwell. On being asked what ailed him, his reply was, 'Am unco' cauld.'"

"After giving him warm gruel, he was put to a comfortable bed in the kiln. At a late hour one of the maid-servants came in, saying that 'the poor thing in the kiln was aye muttering and speaking to himself.'"

"My mother and others went to listen, when they distinctly overheard him repeating over and over again the following bit of rhyme:

'Three o' Ane,
And Ane o' Three:
And Ane o' Three
Will save me.'

"The next morning dawned, but the soul of the poor wanderer had gone to the bosom of that 'Ane o' Three,' on whose mercy he relied. My mother," the narrator adds, "could not relate the anecdote with dry eyes."

Is there not in the simple language of this poor wanderer, the distinct recognition of the doctrine of the Trinity, and of the meditorial work of the Saviour, together with His divinity, as that "Ane o' Three," to whom the simple soul committed itself so full of confidence that, in his own appropriating language, He "will save me." It reminds us of the Saviour's striking language: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for it seemed good in Thy sight."

About Ben Adhem.

ABOU Ben Adhem, (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold—
Exceeding ease had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"—The vision raised its head,

And with a look made of all sweet accord,
Answered, "the names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so,"

Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,

Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
He came again, with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

LEIGH HUNT.

NEBRASKA AND KANSAS.—A Chicago correspondent of the *Albany Atlas* communicates some facts derived from personal observation, as to the physical features of these newly organized territories. He says:

"They are both high and rolling on the surface, having broad and gentle slopes, and possessing a very deep and luxuriant soil. The country is every way handsome and desirable.

There are all the symptoms exhibited of an abundance of limestone and stone coal of a fine quality. It lacks timber—the only hindrance to its immediate settlement. But there is a sufficiency of large growth on the Missouri river and its tributaries to supply for years the demand of the inhabitants.

Kansas is the most preferable having the superior natural advantages as to soil, timber, coal and stone, and of a warm and genial temperature similar to Virginia in climate. It is well adapted for slave labor in this respect, and all others, and it is the intention of Missouri in particular, if not the South generally, to introduce and establish their 'peculiar institution' there. This is a candid declaration, founded on what my eyes have seen and ears have heard, while in that State this Spring. There is great danger of its becoming a slave territory. It already exists among Indians there to a great extent—some of them are the owners of thirty or forty, who use them in the cultivation of their farms.

Therefore, it is to the mutual interest of emigrants and the cause of freedom, for settlers to locate in the Kansas region."

ANTI-TOBACCO MOVEMENT.—This good cause has one zealous, persevering advocate in the Rev. Mr. Trask, of Fitchburg, Mass. He was in Watertown last Sabbath, addressed five Sabbath Schools, preached in two pulpits, and gave a lecture at 6 o'clock, at the Town Hall. He made good impressions here, that will never be erased.

His efforts with the young, who are not yet in the snare of Satan, are of great importance. The lads who took the pledge, never to use tobacco, will remember his counsels, and even be haters of the filthy, poisonous narcotic. He related some astounding facts, which ought to alarm every one who indulges in snuffing, chewing and smoking. He speaks with power, because he speaks from experience. This weed, like alcohol, deceives its consumers with the idea of good, while it ruins the health, impairs the intellect and abstracts spiritually. That those who stand in the "holy place," as messengers of the Holy One, should pollute themselves with it, is lamentable indeed. How can they enforce the duties of self-denial, temperance, purity? When shall this unclean thing, for which our nation expends \$20,000,000 annually, and tends to idleness, poverty, intemperance, disease and death, find its appropriate use—the destruction of vermin instead of man?—*Worcester Independent Journal*.

THE ASTEROIDS.—The small planets, whose orbits lie between those of Mars and Jupiter, are called Asteroids. Their discovery belongs to the present century, the first having been seen on the night of January 1, 1801,—the other planets have been known from the earliest time. New Asteroids have been discovered from time to time, especially of late years, and there are now known to be no less than twenty-nine of them. The following are the names which have been assigned to them, almost exhausted the catalogue of goddesses, which is the acknowledged treasury for planets' names:—1. Ceres; 2. Pallas; 3. Juno; 4. Vesta; 5. Astrea; 6. Hebe; 7. Iris; 8. Flora; 9. Metis; 10. Hygen; 11. Parthenope; 12. Clio; 13. Egeria; 14. Irene; 15. Eunome; 16. Psyche; 17. Thais; 18. Melpomne; 19. Eortuna; 20. Massalia; 21. Lutetia; 22. Calliope; 23. Thalia; 24. Themis; 25. Phocia; 26. Proserpina; 27. Euterpe; 28. Ballona; 29. Amphitrite.

Foreign News.

NEW YORK, Feb. 9.—The steamship *Atlantic*, Capt. West, from Liverpool 17th ult. arrived at her dock to-day at ten o'clock.

The news is of little importance, with the exception that Lord John Russell had resigned. On Friday night he gave an explanation of his conduct. The general opinion is, that the whole ministry must go out of office.

The public feeling seems tending towards peace.

The Vienna conference will not meet till the middle of February.

Affairs before Sebastopol remain quite unchanged. The British army was in a most wretched state, arising from the most flagrant mismanagement.

The Swedish army is immediately to be placed on a war footing.

Negotiations continue between Austria and Prussia, concerning the Germanic army. The Queen of Sardinia is dead.

The chief interest of the news centres in the proceedings of the British Parliament, in which the Government has been severely denounced. Lord John Russell resigned his seat in the Cabinet, and a total break up of the ministry was talked of.

Sebastopol dates are to the 14th of January. Nothing of moment had occurred. The Russians

had made two sorties, but were repulsed with considerable loss.

The weather had been cold in the Crimea, but at latest dates was milder.

Considerable reinforcements were reaching the allies.

Gen. Liprandi had again advanced his outposts to the Tchernaya.

40,000 Russians, with 80 guns, are said to be at Perekop.

Letters state that the French had mined the Flagstaff Battery, and only awaited a favorable opportunity to blow it up.

Sickness was increasing in the camp, and Menschikoff is reported to have said, "Our troops may rest. Generals January, February and March will fight our battles far better than we can."

The Russians had repaired and re-occupied the Quarantine Fort.

Gen. Brown was about to resume his command in the Crimer.

St. Petersburg mercantile letters to the 18th of January are of a pacific character.

The Allies are going to establish a hospital for 2000 men at Symrna, and an establishment for convalescents at Rhodes.

The Russians report numerous desertions from the Allies to the Russian ranks.

An Odessa letter of the 9th, says that the Russians will shortly assume the offensive in the Crimea, having received the necessary reinforcements.

Large bodies of Russian troops have been ordered to concentrate themselves at Perekop, with a view of attacking Eupatoria.

It was reported at Vienna on the 25th, that a battle had been fought before Sebastopol, in which the Russians were victorious, but authentic advices from Balaklava next day contradicted it.

It was positively asserted that Omar Pasha's force would commence operations on the 18th of January, advancing, under cover of the artillery of the fleets, along the coast.

The last of the Turkish convoys left Varna on the 14th for Balaklava.

A Constantinople letter says the French eighty-gun ship *Henri IV.*, which ran ashore Nov. 14, has been turned into a fort, and is now of great use to the allies.

New and startling cases of mismanagement in the British Commissariat department were continually coming to light.

A despatch from Menschikoff, dated Jan. 17, was published in St. Petersburg on the 25th, to the following effect: "The siege operations do not advance. Five successful night sorties were made on the 13th and 15th. We took 14 English and 9 French prisoners. The allies lost a considerable number in killed. Arab deserters say that the Turks are treated with very little consideration by the allies."

The *Patrie* says the recent passage of the Danube by the Russians has given rise to a demand by Austria upon Gortschakoff for explanations, and orders have been sent to Count Coronini to prevent the Russians from commencing a campaign upon the Danube.

The allied admirals have declared all the Black Sea and the Sea of Azof in a state of strict blockade, and have captured or laid an embargo on several ships laden with provisions for the Russians.

The screw steamer *Black Sea*, with the submarine telegraph cable for connecting Varna with Balaklava, had put back to Harwich, damaged.

The appointment of Ismail Pasha to the command of the army of Anatolia, had produced the best results upon the troops.

The troops had opened a communication with Schamyl, whose force numbers 25,000.

Prince Perytenski, a Polish lieutenant in the Russian Guard, had deserted to the Turks.

There was a rumor among the Turks that Schamyl was dead.

Russia interprets the four points thus: 1st, the abolition of the Russian protectorate over Moldavia and Wallachia, those provinces being placed under the guarantee of the five powers; 2d, the free navigation of the Danube; 3d, the remission of the treaty of 1841, in order to attach more completely the existence of the Ottoman empire to the balance of Europe; 4th, a collective guarantee of the five powers for the consecration and observance of the religious privileges of the different Christian communities without designation of form of worship.

Prussia claims a right to participate in the Vienna Conference in her capacity of a great European power, and has sent a protest to the Cabinets of Vienna, Paris, and London against any resolutions passed without her participation in the conference.

Lord John Russell's resignation was accepted by the Queen on the 26th.

The enlistment of Swiss goes on slowly.

Prince Napoleon left Constantinople on the 12th, on account of ill health.

The troops furnished by Sardinia number 20,000 of all arms.

The wife of the King of Sardinia died at Turin on the 20th.

Accounts from various parts of Spain give indications of an approaching Carlist insurrection.

Dates are to Dec. 12. Political affairs in the South were in a more critical state than ever, and the Canton authorities had applied officially for assistance from the American and English consuls, but with what result is not stated. Trade at the port was completely suspended.

The question as to the payment of arrears of export duties upon tea at Shanghai, had been settled, as far as Americans are concerned, by an agreement to pay up one third.



The Advent Herald.

BOSTON, FEBRUARY 17, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER LVII.

When thou criest, let thy companies deliver thee; But the wind shall carry them all away; vanity shall take them: But he that putteth his trust in me shall possess the land, And shall inherit my holy mountain; And shall say, Cast ye up, cast ye up, prepare the way, Take up the stumbling-block out of the way of my people. —vs. 13, 14.

"When thou criest," is when they should call for help. Their "companies," were their allies or associates, including perhaps the multitude of idols in which they trusted. "Let them deliver thee," is spoken ironically to express the impotence of such defences. "The wind shall carry them all away," is put by substitution to illustrate the ease with which God would destroy those safeguards—even taking them with "vanity," or as it may be rendered, by a "breath"—the slightest blowing of the wind. Thus those in whom they trusted, and those who trusted in them, would alike perish.

The Lord then announces who shall be the final inheritors of the land of Palestine and mount Zion: they are those who trust in Him—"he," being used by a synecdoche for all such.

"And shall say," is rendered by Wm. Lowth and others, "it shall be said"—the directions for the construction of a way for the return of the fugitives, being put by substitution for the provision which should be made for their salvation and the removal of obstacles which impeded their growth in grace.

For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, and to revive the heart of the contrite ones.—vs. 15.

This is an assurance which God gives that he will certainly fulfill his promise. By the use of metaphors, he is denominated "high," and "lofty," to express his greatness. There is the same figure also in the use of the word "inhabitant," to illustrate the eternity of his existence.

His dwelling in the high and holy place and also with him that is of an humble spirit, is put by substitution to illustrate that his presence is in heaven, and that it is also with the most humble of his children on earth. The heathen supposed that God was so far removed from men that he was indifferent to their concerns, and had committed the government of human affairs to inferior beings of which these idols were images, and which they worshipped. The Bible, however, teaches that God is a God near at hand and not afar off. Psa. 34:17-18—"The righteous cry, and the Lord heareth, and delivereth them out of their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." 138:6—"Though the Lord be high, yet hath he respect unto the lowly."

By a metonymy, "heart" is put for the mind. God promises to cheer and invigorate these who walk humbly before him. Psa. 147:3—"He healeth the broken in heart, and bindeth up their wounds." Said the Saviour, (John 14:23) "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

For I will not contend for ever, neither will I be always wroth:

For the spirit should fail before me, and the souls which I have made.—v. 16.

"Contend," is put by substitution for infliction of punishment. This he will not do to the humble and contrite: (Psa. 78:38, 39,) "But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again." Psa. 103:9, 11-14—"He will not always chide; neither will he keep his anger for ever. . . . For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Micah 7:18—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage! he retaineth not his anger forever, because he delighteth in mercy."

The last clause of this text is understood by the Targum, of the resurrection: "I will restore the souls of the dead"—i. e., to their bodies. God is called in Num. 16:22, "The God of the spirits of all flesh;" and, Heb. 15:9, "the Father of spirits," these even, as well as the body would be unable to maintain a long contest with Jehovah.

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.—v. 17.

The sin of avarice or of gain by unjust means, was a prominent one among the Jews. Even the sons of Eli, (1 Sam. 8:3,) "turned aside after lucre, and took bribes, and perverted judgment." Jeremiah said, (6:13,) "From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely."

Smiling him, hiding from him, and his going on frowardly in the way, or as in the margin "turning away," are put by substitution for the infliction of judgments on them, for God's withholding from them the tokens of his favor, and their continuing to transgress more and more against Jehovah.

"Heart," is put by a metonymy for the inclinations; and "his," and "him," by synecdoche, for these brought to view in v. 15—who evidently continue to be the subject of the discourse, and whose repentance is shown in the next verse:

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.—v. 18.

By synecdoche, one continues to be put for the class described, who had been rebellious, but are now contrite. His "ways" are put by substitution for their repentance and becoming humble and contrite. By the same figure, to "heal" him, is to incline his heart to comply with God's requirements. "His mourners" are those who mourn for their transgressions. Said the Saviour, (Matt. 5:4,) "Blessed are they that mourn: for they shall be comforted."

I create the fruit of the lips: Peace, peace to him that is far off, And to him that is near, saith the Lord; and I will heal him.—v. 19.

By a metaphor, words uttered in confession and in praise to God by penitents, are denominated "the fruit of the lips." Said Paul, (Heb. 13:15,) "By him [Christ] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Hosea says, (14:2,) "Take with you words, and turn to the Lord: say unto him take away all iniquity, and receive us graciously: so will we render the calves of our lips." The figure is taken from the offerings of fruits and of burnt sacrifices in the Jewish service.

"Peace, peace," is a benediction to those who repent and turn to Christ—"far off" being put by substitution for the condition of Gentiles who were not embraced in God's covenant with the Jews; and "near," by the same figure, for that covenanted relation—Israelites being regarded, under the Jewish dispensation, as sustaining a more intimate relation to God, than other nations. Eph. 2:13-18—"But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father."

"Heal," is the same figure as in v. 18.

But the wicked are like the troubled sea, when it cannot rest, Whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.—vs. 20, 21.

The wicked, whether near or afar off, are entitled to no part in the promises to Israel. By a simile, their state of mind is illustrated by the constant agitation of a tempestuous sea of dirty water. Job 15:20—"The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor." Prov. 4:19—"The way of the wicked is as darkness: they know not at what they stumble." It shall finally be said to them, (Matt. 24:41, 46,) "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment." Rev. 14:10, 11—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name." These awake, (Dan. 12:2,) "to shame and everlasting contempt."

"WILLIAMSON'S LETTERS," &c.

Our readers will recollect a series of articles a few weeks since, in review of "Williamson's Letters to a Millenarian," and Mr. Lord's strictures on the same. The papers containing these articles were forwarded to Mr. W., and the following letter has been received from him in reply:

MR. EDITOR:—Will you give place to the following remarks in reference to your Review of The Letters to a Millenarian, in your excellent paper? 1st. I think you ought, in justice to the Letters, to have given a concise view of the positions therein maintained, so that your readers might form a more correct opinion as to whether they were Scriptural or not. [Note 1.]

2d. As you do not hold the views of those to whom the letters were directed, you have, I think, in a few things mistaken the exact meaning of the Letters, which is the cause of some apparent obscurity and confusion—though you have come vastly nearer to their meaning than Mr. D. N. Lord. Between the Letters and the person to whom they were directed, the question certainly was, Did the rebellious Jews secure to themselves the promises made to Abraham, by their rejection of Christ? For had they believed, and had they as did thousands of others, ceased to circumscribe their children, they would no longer have been recognized as Jews and heirs of the promises. Either the believing part of the Jews who went into the Christian Church and ceased to circumscribe, secured the promises—or the rebellious part did by their rebellion. Both parts could not be heirs after that, according to Mr. L., Mr. Bryant and others. [Note 2.]

3d. I feel little interest as to the question whether the future residence of the saints is to be built out of the ashes of the present earth. To us it would be as new as if created for us. Still the language of it seems to imply that some other place was designed when he said to his disciples, (John 14:2, 3,) "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." [Note 3.]

4th. Are not your proofs that the seed of Abraham have not yet inherited the land of Canaan met by some difficulties such as the following, viz., (Num. 35:8,) "Every one shall give of his cities unto the Levites according to his inheritance which he inheriteth." Was not that done? Again, (Deut. 1:38,) Moses says to the Israelites that Joshua would go in and "cause them to inherit it." Has not that been done? Again, (Num. 32:18,) the two and-a-half tribes said, "We will not return to our houses, until the children of Israel have inherited every man his inheritance." Did they not return? Again, (Josh. 14:1,) "These are the countries which the children of Israel inherited in the land of Canaan." Is not that past? Again, (Ezk. 33:24,) "Abraham was one, and he inherited the land: but we are many; the Lord is given to us for inheritance." [Note 4.]

5th. Are not your proofs that the seed of Abraham are to inherit that land hereafter and forever met with some of the same difficulties. In the new heavens and new earth which John sees, (Rev. 21:1,) there was no sea, and so there could be no rivers, how then could the same boundaries remain? Besides the term forever has so commonly a limited meaning by the connection in which it stands. Were not the ordinances of the Jews which typically pointed to it, to remain forever as much as their possession of the land? Both seem to refer to the same time. Ex. 12:14—"And this day shall be to you for a memorial—ye shall keep it a feast by an ordinance forever." Verse 24—"And ye shall observe this thing for an ordinance to thee and thy sons forever." So (Num. 18:1-8,) the silver trumpets which they were to blow to assemble the camp, were to be blown by the sons of Aaron forever—but surely not forever in heaven. But I will pursue this matter no farther. [Note 5.]

With the general character of the review I was pleased as it was evidently an honest effort to do justice to the Letters, and to elicit the truth.

A. W.

Note 1. Our columns are open to such a statement should Mr. W. favor us with one.

Note 2. We do not understand that Messrs. Lord and Bryant take this position. We suppose their view to be, not that the Jews by rejecting Christ secured a title to the promises, but that while rejecting him, they did not forfeit them—the promises also being secured to those who received Christ. We differ from Mr. L. and B., in believing that by the rejection of Christ by Jews, they do individually forfeit all title to the Abrahamic inheritance.

Note 3. We understand this earth renewed, to be one of the many mansions of his Father's house—its regeneration being the preparation which was needed by the place which the Saviour was to prepare for his disciples.

Note 4. The texts and consideration presented in our review of the Letters, we think show that the pious of Israel were to "afterward inherit," and that no temporal occupancy of the land was a fulfillment of the promise as made to Abraham.

Note 5. In whatever limited sense a word may be sometimes used (metaphorically or otherwise) there remains to it its primitive and unrestricted meaning. And this it must have in the given connection, unless by the context it be shown to be used tropically. Is there anything in the promise to Abraham to indicate that "forever" is only a metaphor there?

It is not affirmed in Rev. 21:1 that there is no sea in the new earth, but only that the sea has passed away like the old heavens and earth. Other Scriptures plainly indicate, that like the earth at its creation, there will be "sea" and "dry land," with rivers flowing to the sea, &c.

Suffering for Freedom.

In Milwaukee, Wis., Mr. S. M. Booth, being charged with the crime (!) of aiding and abetting the escape of a fugitive slave in that city, a jury of his peers, in accordance with the requirements of the law, have been obliged to bring in a verdict of guilty; but to show their approval of the act, and their sense of the injustice and cruelty of the law, they accompanied their verdict with the following resolution:

"Resolved, that while we feel ourselves bound by a solemn oath to perform a most painful duty, in declaring the defendant guilty of the above charge, and thus making him liable to the penalties of a most cruel and odious law, yet, at the same time, in so doing, we declare that he performed a most noble, benevolent, and humane act, and we thus record our condemnation of the Fugitive Slave Law, and earnestly commend him to the clemency of the Court."

The Court however refused to entertain the recommendation of the jury, but condemned him to the penitentiary,—for doing what had he refrained from, he would have violated the injunctions of the New Testament, to aid the suffering and to relieve the oppressed.

The Milwaukee News rejoices in this result, as evidence that those who thus comply with the dictates of humanity, will learn that it is "a straight road and a short one to the penitentiary." To which the N. Y. Independent replies:

"Peter and John took the same 'short road to the penitentiary,' saying openly, 'whether it is right for us to obey God rather than man, judge ye.' Polycarp took the same 'straight road' to the arena, refusing to deny his Christianity at the command of Caesar. John Bunyan found the same 'short road to the penitentiary,' by refusing to give his conscience. The Puritans of England, the Huguenots of France, marched straight to the prison, the gallows, and the stake, by putting 'into practical operation' this same 'doctrine of a higher law.' Yet the men who build their sepulchres, now persecute those who walk in their steps, and scoff at the law of God."

While bad men are teaching disobedience to God's laws, and claiming that man's laws which oppose God's are to be obeyed, the Independent proposes that "a practical demonstration of the sympathy of Christians with the cause of freedom and humanity, and with those who suffer in that cause, should at once be made in connection with this case." It says:

"Let the fine of one thousand dollars, imposed upon Mr. Booth, be raised in subscriptions of one dollar. We have already thirty dollars volunteered for this purpose, in one dollar subscriptions. We appeal to the friends of humanity to bear their testimony to 'a most noble, benevolent, and humane act.' We appeal to Christians to share the burdens of one called to suffer for such an act. Let our sympathy for the slave and our detestation of oppression, find instant utterance through this channel."

"Reader, when you have read this paragraph, take immediately one dollar from your pocket, and mail it to The Independent, with a line saying, For S. M. Booth, from—; or which is better, go among your neighbors and raise five, ten, twenty dollars, and forward the same to us with their names. We engage to keep a record of all subscribers, and to report the fund when complete. Action should be prompt and earnest."

Since the above was written, we have learned that the Judges of the Supreme Court of the state

of Wisconsin, have pronounced the law, under which Mr. Booth was arrested, unconstitutional; and they have liberated him and remitted his fine. What steps the United States government will now take remains to be seen.

NEW WORKS.

"THE ARMY OF THE GREAT KING; *Short Sermons on Short Texts*; Miscellaneous Pieces, and Poetic Musings. By J. M. ORROCK. Boston: Published by J. V. Himes, corner of Kneeland and Hudson streets. 1855."

This volume is now published and ready for delivery. Price 40 cents. Postage 8 cents.

The title is expressive of the contents of the book, which is mostly a collection of short articles, neatly and tersely written, and conducive to the fostering of a devotional frame of feeling. Many of the pieces have already been published in the columns of the *Herald*, so that its readers are familiar with the style and sentiment of the author. The following is the accompanying preface:

"The following pages are not designed for the eye of the critic, but for the heart and conscience of readers generally. The origin of the work may be briefly stated thus: In the autumn of 1844 (when I was little more than fourteen years of age), the Lord was pleased to bring me to a saving knowledge of the truth as it is in Jesus. In the prospect of the speedy coming and kingdom of our Lord, I was led to give myself to God, as I trust, in an everlasting covenant; and from that time I felt that I was not my own, but 'bought with a price, even with the precious blood of Christ,' and that I ought to devote myself to the service of Him who loved me and gave himself for me. Accordingly, during the past ten years, I have occasionally employed my leisure moments in writing articles for the press, and these pages are, in part, the result. Several of the pieces have appeared at different times in religious papers, and are now offered to the public in a more permanent form: while a number of the articles do now for the first time appear in print. This work must not, therefore, be regarded as one recently written, but as being, in the main, a juvenile production. It is now sent forth with the prayer that the Chief Shepherd may bless it to the good of some souls, and that it may be the means of cheering some lone pilgrim in his journey through the Land of Darkness toward the inheritance of the saints in light; and that it may be

"As pleasant books that silently among
Our household treasures take familiar places;
And are to us as a living tongue
Spoke from the printed leaves as pictured faces.

"Therefore I hope, as no unwelcome guest,
At your warm fireside, when the lamps are lighted,
To have my place reserved among the rest,
Nor stand as one unsought and uninvited."

"Magog, C. E., Dec. 1st, 1854."

"STANHOPE BURLEIGH. *The Jesuits in our Homes*. BY HELEN DHU."

We understand that Messrs Stringer and Townsend, No. 222 Broadway, N. Y., are very soon to issue from the press a work with the above title, which it is expected, will make a profound sensation on the American mind. Although delineating fictitious characters, it will develop the workings of Papal duplicity, the measures to which Romanists resort to secure an ascendancy among us, and the whole working of the Jesuitical conspiracy which, for the last few years has been scheming to make this country subservient to the Papal See. From what we can learn of the style and plan of the work, we think it may accomplish a vast amount of good in unfolding to Americans the insidious wiles which the serpent of foreign influence is here exercising.

"THE BATTLE-FIELD OF THE NATIONS. A Panoramic View of the seat of War in the Danubian Provinces, Turkey, Asia Minor, Southern Russia, Circassia, Georgia, and the Crimea. Published by S. E. Brown, Wood Engraver and Designer, No 128 Washington street."

We have received a single copy of the above, which we find to be quite a picturesque view of the seat of war and the contagious localities. The price of the map we do not find designated upon it. Information on this point can be learned at the place of its publication.

"Banvard's Holy Land."

MR. BANVARD, the proprietor of the Panorama of the Mississippi, which was the first exhibition of the kind, has been in this city for some months past with a Panorama of the Holy Land—painted by him from sketches which he took of the various scenes delineated. We had become somewhat surfeited with this kind of show, so that it was only a few days since that we visited it. We were, however, very much gratified with it—finding it

both interesting and instructive. As the picture unrolls, the spectator is presented with the actual appearance of the more important places which are made classic by sacred history. He is carried in his imagination to the very spots which are there delineated, and he feels that his eye takes in the very images that were gazed upon by those whose history is recorded in the Bible. There is Bethlehem, the birth-place of Jesus; Nazareth, where his boyhood was spent; the hills and valleys which he traversed; mount Olivet which overlooks Jerusalem, up the ascent of which David fled from Absalom, and where the feet of the Saviour trod; the "mountain apart" where he was transfigured; the mount where he delivered the memorable sermon recorded in Matthew's Gospel; the vale of Jehoshaphat, Jordan, and the Dead Sea; the Sea of Tiberias, and the coast of Tyre; the mosque of Omar, on the site of the Temple of Solomon; the various structures erected over the several reputed holy places, ostensibly for which the nations of Europe are now fighting; the city of Jerusalem itself, with its walls and pools; the valley of the Son of Hinnom, and the mountains round about Jerusalem, with many other spots which are made classic by Scriptural associations. The exhibition of the whole is accompanied by such explanations and reference to the Scriptures, that the spectator can but feel the force of many of the Scripture predictions which he there beholds fulfilled before his eyes. It is well worthy of being visited by the children of Sabbath and other schools, and by all who take pleasure in Scriptural illustrations.

Mr. B. will remain in Boston but a short time longer, when he will exhibit it in other cities.

THE DARK DAYS.—We are indebted to brother A Merrill for a collection of extracts, written by editors and correspondents of different papers in 1780, and other eye-witnesses of the phenomenon of the 19th of May of that year, respecting that occurrence,—none of which extracts we had previously seen. Accompanying them is also a full description of the dark day of Oct. 19th, 1762, at Detroit, which we had not before seen. We purpose giving them all in an early number of the *Herald*,—everything descriptive of those occurrences being of general, as well as of antiquarian interest.

FOREIGN NEWS.

THE Paris correspondent of the *London Times*, under date of Jan. 24, says:

"There are still some few persons here who think that the Emperor of Russia sincerely desires peace. I dare say he does, providing he gets everything he wishes; otherwise it is difficult to reconcile the illusion as to his real intentions with the accounts that reach us almost every day of vast armaments prepared on every point of his empire. There can, indeed, be little doubt that the Crimea is about to become the theatre of a most sanguinary struggle.

"Reinforcements are said to be already on their way to the Russian camp, and as the proportions of the war become enlarged, and as it is evident that both parties are trying to gain time, the can, non will soon become the real negotiator. So slight is the hope of peace being re-established that another theatre of hostilities appears to the vision of military men as looming up in the distance. The war spirit being once roused the imagination revels in new and as glorious dreams as those of Alma and Inkermann. A war upon the Rhine is in everybody's mouth, and it is asserted as a fact that, so convinced are they of its being inevitable, several officers, and not of low rank either, are already preparing their equipments."

The *Augsburg Gazette* of Jan. 22, publishes the following from its usually well informed correspondent on Russian affairs:

"To complete my article upon the actual state of affairs, I send you to-day the basis of the interpretation of the four guarantees as drawn up by Prince Gortschakoff, sent by him before the conference of Jan. 7, to St. Petersburg, and the acceptance of which by the Emperor Nicholas was immediately telegraphed to Vienna. On this basis the conference of Jan. 7 was held, at which a closer agreement (*weitere Verständigung*) between the envoys was attempted. It is this draft of Prince Gortschakoff's which I told you before had received the preliminary approval of the Austrian and Prussian cabinets. It is as follows:

"1. Abolition of the exclusive protectorate of Russia in Moldavia and Wallachia, the privileges of those provinces recognized by the Sultan being placed under the guarantees of the five Powers.

"2. Free navigation of the Danube, according to the principles established by the Acts of the Congress of Vienna; in the Article, on Fluvial Communications. Control of a mixed commission, which would be invested with the necessary powers to destroy the obstacles existing at its mouths, or which might at a later period be formed there.

"3. Revision of the treaty of the 13th of July, 1841, to attach more completely the existence of the Ottoman Empire to the balance of Europe. I do not refuse to come to an understanding, in formal conferences, for peace, on the means which the three Courts may propose to put an end to what they call the preponderance of Russia in the Black Sea, on condition that, in the choice of those means, there be not one of a nature to infringe

upon the rights of Sovereignty of my august Master on his own territory (*chez lui*.)

"4. A collective guarantee of the five Powers (substituted for the exclusive patronage possessed hitherto by some of them) for the consecration and observance of the religious privileges of the different Christian communities, without distinction of form of worship, on condition that the realization of the world by the solemn promises made in the face of the world by the great Christian Powers shall be a serious and conscientious work, and that protection promised shall be efficacious, and not a vain word."

The *Augsburg Gazette* publishes the above interpretation in French, with the passages in *italics* as we have given them. From this very remarkable statement (it adds) it is evident that, having been approved by the St. Petersburg Cabinet, it is the expression of the Russian acceptance, and that Russia cannot retract from it unless the other Powers should annul it by making further demands.

MY JOURNAL—TOUR TO CALIFORNIA.

Thursday, Jan. 18th.—I took leave of my family and friends, and came to New York by the New Haven railroad, and arrived at 5 o'clock P.M. I called on brother Tracy and partook of refreshments, after which I called on brother Ide, whom with his family I accompanied to brother Mansfield's, where we spent the evening in a social circle of his friends. There was a goodly number present, and the occasion was one of much interest. Elder J. W. Daniels was present, and desired me to spend the night with them. I had a very pleasant interview and found him prospering in his work. The little society in the Seventh Avenue, under his care, is at last coming up. May the Lord give them permanent prosperity.

Friday, Jan. 19th.—Made calls upon several persons, but being much fatigued, and somewhat ill, I had to pass by many that I wished to see. Preached at the Advent chapel in Forsyth Street, in the evening. It cheered me to see so many friends, who greeted me with so much kindness and affection. I gave a parting discourse from Paul's address to the elders of the church of Ephesus. Elders Mansfield, Daniels and Parker, were present and took part in the services. Brother Mansfield has labored hard, and done the best he could for this church, for which he will have his reward. Having resigned his pastoral charge, the church is now in need of a pastor. May the "Lord of the harvest," send them one "after his own heart." By invitation I put up with brother S. A. Beers, of Brooklyn, for whose kindness and liberality I am much indebted.

Saturday, Jan. 20th.—Called on several friends, and made final arrangements to leave at 2 o'clock P.M. At one o'clock, a number of brethren and sisters of New York and vicinity, came to the ship to bid me adieu, and see us off. The meeting of so many kind friends was both pleasing and painful. We gave to each other the parting hand, and soon our noble ship was off—the last lingering look towards home and friends was a sad one, but parting in hope to meet again soon, sweetened these bitter waters.

Having now got to sea, my next business was to look about and get acquainted with my companions in travel. I found no one on board with whom I had ever been acquainted. Some had known me by reputation, some had heard me preach in various places. My state room companions, were Capt. Mark L. Potter, a native of Bangor, Me., for the last seven years a resident of Shanghai, China; the other, Mr. Nath. P. Browne, of Newburyport, Mass., one of the publishers of the *Nevada Journal*, Nevada, California. I trust I may find them intelligent and pleasant companions. We have about 250 passengers; a large number of ladies and children. The entire number appear to be of a serious and respectable class, quite different from the crowds of former years. Many of the present company are returning to California, to close up their business, and others to settle there, or in Oregon; very few miners.

During the afternoon, our ship went off in fine style. We had a smooth sea and all pleasant, save a cold easterly wind which in the absence of fires in our saloon, made it very unpleasant for us all. We found it difficult to keep warm with outside garments. There was a very general complaint among the passengers—a very just one too.

At 6 o'clock we were called to supper, and as most of us had eaten no dinner, it was the more welcome. We got a passable meal. After supper I held conversation with various persons, on religious and other topics. One lady with her family of five children on board, were bound for Oregon. In conversation with her on the subject of so long a journey, I remarked, Well, you have a long and tedious journey before you. She replied, "So many have told me, but I have yet to find it out. I think it very pleasant myself." I found

that she and her family enjoyed it so much, it was of no use to offer them my sympathy. I retired at 10 o'clock.

Sunday, Jan. 21st.—Rose early in tolerable health, some refreshed, after constant excitement for some weeks. The sea is not rough, wind is light, with soft, balmy air. It is Sabbath morning. My thoughts are directed towards home and loved ones, who about this hour, will be gathered about our family altar. I bow with them in spirit, and offer my prayers with them to the "Father of all." The new sanctuary, also, and the happy little flock, at the corner of Hudson and Kneeland streets, are in lively remembrance to-day; also our beloved brethren and sisters all abroad, who are waiting for the consolation of Israel, in the Advent of her King, in his kingdom. Though I am imprisoned on the "wide waste of waters," I may not, I cannot forget the interests of Zion,—or Jerusalem.

It being time for public service, I find it will not be practicable to have public worship to-day. I am the only clergyman on board and should be ready to serve, but other things are not in order. Besides I mistrust that the *Barometer* has made a revelation about the weather, and that we are to have a storm. The Captain is very busy in preparing, and there is every indication of a change of weather.

Having taken with me about fifty volumes of Dr. Cummings, with Mr. Bonar's, and some of our own works, on the subject of the Lord's coming in his kingdom, I began to-day to scatter these for Sunday reading. I found a few who were ready to receive and read. I have yet to see what good this measure will do. I hope for favorable results. Most who read much on board, have furnished themselves with light reading.

The sea continued smooth and the wind light till late in the afternoon, when the wind hauled round west, taking us on our starboard beam, which soon brought a heavy sea against the side of our ship, which continued till near morning, when it hauled round to the north-west, and increased in violence till Monday 4 P.M. Our ship was too heavy by the head, being two feet deeper than aft, which made her labor very hard in a head sea. The sea broke over and partially filled the steerage with water, dreadfully frightening the passengers. We had fears, as the storm increased, that our ship might share the fate of the late ill-fated "*San Francisco*;" and being in the Gulf Stream, and in the neighborhood of that disaster, we could not well keep it out of mind. Deeply impressed with our danger, while I was unable to help myself or others, I betook myself to God in prayer. We needed two things and these two things I asked for. First, an abatement, second, a change of the wind. Both were given in good time, when all hearts were made glad. Then were realized the words of the Psalmist, (107:25-30,) "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." We had a quiet night, and refreshing sleep.

Tuesday, Jan. 23d.—Was cold, but pleasant, with a fair wind. Most had recovered from sea sickness, and were cheerful. We had a run of over two hundred miles. During the storm the day before we gained but few miles an hour. We are about three days out, and are only five hundred miles from New York; one quarter of the way to Aspinwall.

Wednesday, Jan. 24th.—We had a beautiful night, and this morning our eyes are greeted with a lovely summer morning. The deck is crowded with happy and cheerful passengers. We have a fair wind, smooth sea, and are gliding along swiftly to our "destined haven."

I feel much better as to health, than I have for a long time. The books I circulated are being read by a few. There is but little interest on the subject of religion of any kind, and especially that which relates to the kingdom of God at hand. I find there is much scepticism on the whole subject of the future state. Mammon sways about all hearts. The world—its riches and honors, are first and last with most.

Thursday, Jan. 25th.—A beautiful night, and the most lovely morning of the "sunny south," has just dawned upon us. All well and cheerful. I feel like a new being, body and mind invigorated; but I do not know how I shall stand the heat of the tropics, to which we are approaching.

To-day I have conversed with an intelligent gentleman, brought up in the Orthodox faith; but he says "he is liberal. He has given up many things he was educated to believe. Thought we should not trouble ourselves about the future, if we would only *do right*." Well, said I, is it not right to study the word of God, that reveals the future, both of *duty* and *hope*? "No, we should not trouble ourselves." Well, said I, what if our Captain should talk so about our voyage, how many of us would feel *safe*, or be willing to proceed? "Oh, that was another matter." O, yes, but it is a small one compared to that of the preparation to meet Christ at his coming. "They that were ready went into the marriage and the door was shut." Let us be ready.

I had a fine conversation with an Irish Catholic lady. She has four sons in California, which she is going to visit in connection with a daughter. She was liberal in her feelings towards Protestants, but was deeply prejudiced against the English Government for their oppression of Ireland, both in Church and State. She hates the English!

A Universalist asked me what views we held on the Advent. That opened the door for a clear statement of the question, to which being given, no objection was made.

At 4 o'clock we made land. It was a reef of rocks, or small islands, called Watlings Islands, part of the group of the Bahamas, and lie in latitude 24, longitude 74, near the pass, by Crooked Island into the Caribbean Sea. Navigation through these islands is dangerous. The wonder is that there are no more disasters here.

Friday, Jan. 26th.—Rose early; found we had passed through the islands in safety. To-day we pass Cuba on the east, St. Domingo on the west. The weather is fine, sea calm, and pleasant. I love this climate. It is almost Paradisaical. We are now (5 o'clock) passing within a mile of the Cuban shore. The scenery is beautiful. This is the "Queen of the Antilles," and the brightest jewel in the crown of Spain. It yields the Spanish Government a revenue of twelve millions a year. It is a sort of "Naboth's vineyards," which is coveted by American speculators. They will not rest or cease their intrigues, if the time permit, till by annexation it becomes one of the States of the Union.

We have made the last twenty-four hours 241 miles; and we shall very probably be three days more in reaching the Isthmus.

I have held interesting conversation to-day with Capt. Potter and others, on the subject of *slavery*. They think we can do nothing to prevent the evil; but that the time hastens, when the slaves at the South, will redress their own wrongs. This may be so, but in such an event the tragedy must be a dreadful one. Thomas Jefferson said, in contemplating the subject, that the "Almighty had no attribute which would take sides with the slaveholders."

We also considered the subject of "Missions" in the Sandwich Islands, and their results. They thought that the natives would have been better off, had they never seen a missionary! I could not admit this, though, I was obliged to admit that the nations of those Islands were fast melting away before the Anglo-saxon race, by intemperance, licentiousness and disease, and must soon become extinct, in spite of the power and influence of Christian missions! Yet by those missions God has saved multitudes of souls, that will wear crowns of glory in the day of the Lord's appearing, and therefore they have not been in vain. Man's expectations have not been answered, but God has accomplished his own purposes, and "saved a people, out" of those tribes for himself.

Saturday, Jan. 27th.—Another calm, clear, beautiful moonlight night. It was quite too pleasant to sleep. I did not retire till after midnight. The morning dawned most beautiful and fair. The soft balmy breezes are wafting us along. The sky is clear, and the sun pours down its heat with great power. It is quite as hot as in the hottest day of summer, in the North.

Our captain now thinks that he shall reach the Isthmus by Monday evening, so as to take the cars on Tuesday morning. I hope he may be right. We have had a hot sultry day. I have read and wrote most of the day in quiet. This evening I have had a long and faithful talk with the captain and others, on the plan of salvation, and the nature of the saint's inheritance. They listened with much attention, and at the close expressed much gratification. There is a desire on the part of the captain and passengers that I should preach to-morrow. If God will I shall do so.

Sunday, Jan. 28th.—We have had a rough night, and the wind is rising this morning. Many are affected again with sea-sickness. It will be unfavorable for religious service; but we shall have one, with what may attend.

At 11 o'clock, the Captain had the saloon prepared, and called all together who wished to attend worship, by toling the *gong*. A large number were present, and gave me their undivided attention for an hour. I gave them a discourse on the saint's inheritance. I sung three hymns in the *Harp*. Numbers 9, 302, and page 446, and spoke from 2 Pet. 3:13. I enjoyed the service very much, and was happy to hear many expressions of interest. I preached close and faithful—and am "clear from the blood of all." My congregation consisted of persons from nearly all parts of the world, and of different nations. May God bring good out of this service of love.

This evening is calm, and very hot. All are on deck to get what air there is stirring. I have sung a number of our Advent hymns. Many drew about me and listened with attention, and said they were interested to hear. I find that my discourse, singing, and conversation, have created a favorable interest. I can but hope for good.

We are now one hundred and sixty miles from Aspinwall, and shall, if all is well, dine there to-morrow. God be praised for his goodness to us.

Monday, Jan. 29th.—Cloudy morning, and showers; very warm. At 10 o'clock the land appeared, and we shall land about 2 o'clock. All well. My next will be from the Pacific.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not disented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

CONFORMITY TO THE WORLD.

I HAVE been revolving in my mind of late the present condition of the Church, and contrasting it with what it was in the early ages, and I find the Christianity of the present day assumes a very different aspect from what it did then. Then Christians denied themselves for the sake of Christ, and crucified the affections and lusts, accounting all things here as dross, "esteeming the reproach of Christ greater riches than the treasures of Egypt." And for their faith they had to suffer persecution, imprisonment and death. But the Christianity of the nineteenth century is very different. (I speak in general terms.) At the present day a man may profess his faith in Christ, join the church, and pass for a good member, and yet retain his honorable station in the world—serve the devil six days in the week, and a portion of the seventh—and be exempt from all persecution, stigma and reproach. This truly is an age of improvement. Methinks the primitive Christians never dreamed of such a day as this, when men could be Christians and go hand in hand with the world, and gratify the lust of the flesh, and the lust of the eye, and the pride of life. Doubtless they never thought of Christianity becoming so modified as to grant such high privileges. But have we not some reason to question whether the article at the present day called Christianity, is not spurious? We read that "God is the same yesterday, to-day, and forever," and if he required his servants in the first age of the Christian Church to deny themselves of all ungodliness and worldly lusts, does he not require the same of us? If they were to adorn themselves in modest apparel, and not with braided hair, or gold, or pearls, or costly array, is not the same duty devolving upon us? Yes; we have the same laws to govern us that they had, consequently we are under the same obligations and restrictions.

I think if ever there has been a time when the exhortation of the apostle, "Be not conformed to this world," was disregarded, and treated with perfect indifference by professed Christians, it is emphatically true of the present time. It is as little heeded by a large portion of the Christian Church as though it were not between the lids of the Bible. Go into our respective churches of the present day, and what do we see? Do we see exhibited by those professing godliness, that humility, devotion and zeal, which is declarative of their being "living epistles known and read of all men?" Do they show forth by their dress, deportment and conversation, that though in the world, they are not of the world? Have they the characteristics that would enable us to go into a mixed congregation and distinguish between the

professor, and unprofessor? or is there such a conformity to the world that no difference is perceptible? The latter evidently is too true. The same extravagances may be found in the one as the other—fashions tolerated to the same extent—honor and popularity sought for, and courted in its thousand different ways with the same untiring zeal, and the same unbounded zeal for gold, or greediness for filthy lucre. And many have become so initiated into this kind of religion that one who dares to speak against it is regarded, to say the least, as bordering on fanaticism. And when arguments are presented which they can neither climb over, nor pull down, they will repel them by that notorious expression, "Have charity." When they get upon this hinge they swing clear from the face of all arguments. Now charity is a good thing, and when taken in its true gospel sense stands as first among the Christian graces; but when taken in the sense many use it, is a spurious article—a counterfeit coin—and they are no more alike than light and darkness. What kind of charity is that that would see a man unconsciously floating down the rapids of Niagara, just above its cataract, without warning him of his danger? Or what kind of charity is that which would see at dead of night a neighbor's house in flames, while its inmates were unconsciously sleeping beneath its roof, without giving an alarm? Yet this is the kind of charity that is often solicited, only, that it leads to worse results: for this simply endangers human life, while the other perils the soul. True charity is indispensable in a Christian. But it does not consist in withholding the truth for fear of giving offence, or of covering up one's faults, or of flattering a man that he is right when he is wrong. This is the devil's charity, and not the charity of the Bible. Our Saviour and his apostles exercise a very different charity from this. Said the Saviour at one time to the Jews, "Ye hate me because I tell you the truth," and human nature is the same now as it was then. Truths which come in contact with our own darling sins;—sins which have been made honorable (if I may so speak) by a long established practice, we, like the Jews are inclined to reject, and I fear we shall be rejected by Christ at his second advent, as were the Jews at the first. Pride and other sins which were considered by the Methodist denomination twenty years ago as grievous, are now practiced by them with as much freedom as though they were classed amongst the Christian graces; and not only by them, but by other denominations, Adventists not accepted.

The argument which many professors use to justify themselves in conforming to the world, is, that their conscience allows it. They "feel no condemnation." So did Paul's conscience allow him to persecute the saints of God. The Jews' conscience allowed them to crucify the Son of God. And conscience has allowed men to commit the most atrocious deeds that have been recorded in the pages of history. I dare not trust to my conscience: for says Christ, "By my words shall ye be judged in the last day." Our conscience is not a safe standard. It may justify us in things to-day it would have condemned a year ago. We have a truer and better light than this; and that is the Bible. It tells the same story and enunciates the same great truths now in the nineteenth century that it did in the first: There has been no repeal or amendment, and if we expect to be acquitted in the judgment, we must follow it, and not our conscience. The fact that we have a "name to live," and our name recorded in the church, will be of no avail, if not written in the Lamb's book of life. Let us examine ourselves and see whether we are building our hopes of future bliss on conscience, or the sure foundation. We are living in "perilous times;" let us therefore weigh well the exhortation of the apostle, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

D. E. ARWOOD.

Low Hampton, N. Y., Feb. 1st, 1855.

Trials and Afflictions.

I WISH to say to the brethren in various places, who have written me to visit them, and those to whom I have made promises to visit and preach the word, that a series of trials of no common character have been for a long time accumulating, and have now rushed upon me with such force as to almost unfit me for labor for the last few months, impairing my generally feeble state of health very much, and occupying my mind and time so that I have not been able to travel much. I have endeavored to commit my case to God, and to seek wisdom, and grace of him to enable me to "endure as seeing him who is invisible." Though "cast down, I am not destroyed, perplexed yet not in despair, not forsaken." Hitherto the Lord has been my helper, my shield and buckler, I trust he

will be unto the end. Pray for me my brethren, that I may be guided aright, and kept from falling, and at last enter with you into that world "where the wicked cease from troubling and the weary are at rest."

I do not like to speak of trials and trouble often, though I probably have my share of them, for I always consider that those who make a point in their religion to be always complaining of their trials, afflictions, and troubles, have too much of self to think enough of God, or of their brethren.

Yours waiting,

I. C. WELLCOME.

Hallowell, Me., Jan. 28th, 1855.

NOTE.—We have learned something of the nature of brother W.'s perplexities, and hope that he will be enabled to endure as a good soldier of the cross. All who are familiar with the particulars, deeply sympathize with him.

HONESTY.

NO. V.

"A good and honest heart."—Jesus.

I have said more already, than was at first intended, on the claims of honesty upon those who set the time, but I cannot drop the subject without another quotation from their paper. Here it is:

"When we took this position, [on time] we believed it to be the right one; yea, more; we believe it right to-day—and believing it, our course is onward. If the Lord is coming, we are right; if he is not coming, we are as well off as those who, by reason (as they say,) of their great learning, have, and still are calling it moonshine."

Now is this a frank, honest statement? Look at it. "If the Lord is coming, we are right." &c. If the Lord is coming at some point unknown to mortal man, is it right to say the Lord *will* come in '54? If the writer of the above meant, "if the Lord is coming in '54, we are right," as to the year of his coming, we have no objection. But if he meant they were right because the coming of the Lord was future, and the time unknown, and that they were as "well off" as those who had honestly opposed definite time, then we must demur; because, if it is true that "ye know not when the time is," then they have taken a wrong position, in preaching time; and their '54 time having virtually failed them, we are unable to perceive how they can honestly maintain that position as a right one, or be as well off as those who have maintained a scriptural and consistent position in regard to the coming of the Lord. They are *not* as well off, until they satisfy the claims of honesty and justice, in confessing and forsaking the wrongs and errors they have spread broad cast in community. Not until they take a true scriptural position, and adopt a scriptural course of conduct. This honesty requires of them. Mercy in behalf of the bleeding cause—requires it of them. Truth requires it, Christians require it. Their own good here and hereafter require it. And last, though not least, God, who will judge them "at the last day," requires it of them. Will they then, persist in endeavors to maintain a theory so palpably wrong, and so subversive of Christian principles? So, some of the "leaders" publicly declare to the world! "When we took this position, we were right; yea, more; we are right to-day!" "There is no go back to us!" Let the candid reader, even if he be a believer in time, look at this matter, then judge if it is Christian—if it is "right." "Be not deceived" by supposing that any can be excused from the responsibilities and accountabilities that rests upon them, by attributing their errors to the Lord! Who is he that shall charge the Almighty with folly, and not commit a grievous sin? Let him beware; God "will not acquit the wicked." Then be honest, it is the "best policy." SIMON.

DEAR BROTHER:—Will you be so kind as to give us an exposition in the *Herald*, of the 5th and 6th verses of the 4th chapter of the prophecy of Malachi?

Was this prophecy fulfilled in the coming of "John the Baptist," or are we yet to look for the coming of Elijah, before the second coming of our Saviour, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, &c.?

If this prophecy was fulfilled in the coming of John the Baptist, when are we to look for this great and dreadful day of the Lord?

Your brother in hope,

C. F. LUCE.

Caledonia, Pa., Jan. 29th, 1855.

ANS.—The Saviour expressly declares that "this is the Elias which was for to come."—Matt. 11:16. This being settled by the Saviour's authority, it follows that the day of the Lord could not be till subsequent to the time of John the Baptist: for Elijah was to be sent before that day. As the

day has not yet transpired, it is still in the future—the coming of Elias having been fulfilled by John before its arrival, nothing predicted in the 4th of Malachi, remains to delay that day.

ANTI-TOBACCO MOVEMENT Among Lads!

MOSES GRANT, Esq.,—Sir:—The great interest you have shown in my *Anti-tobacco* labors, particularly among schools, justify me in addressing to you a few words in this public form. Owing to the general use of tobacco, and the servile bondage it inflicts, there is much unbelief respecting the *practicability of reform*. There are excellent men who despair of anything being done, and express the opinion, that both Church and State are destined in process of time, to sink under the power of this popular poison. Now whatever fears may exist concerning those long victimized by this narcotic, there is much that is hopeful concerning the young. Having given much attention to this portion of community; having addressed many schools and many thousand scholars, I assert with confidence, that while NO REFORM IS MORE IMPORTANT, none is more *promising* among youth.

SCHOOLS ARE EVERYWHERE ACCESSIBLE.

1. Parents, whether victims of the weed or not, wish their sons to stand clear of it, and rejoice to have anything done which shall save them from a habit so pernicious.

2. Teachers are generally right touching this matter. There has been a pleasing reform among this admirable class of men. In visiting schools far and near, I have met with a cordial reception. Teachers seem glad to have scholars addressed upon a theme so vital to cleanliness, good temper and scholarship. Gentleman also composing school committees, are usually moved by similar sentiments.

3. Scholars themselves, are gratified with this movement. It strikes them as new and important, and they love the kind voice of any man who steps in to do them good, and warn them against a habit which tends to multiply slovens and slaves. This mode of action strikes every one as eminently practical. It nips the evil in the bud,—it forestalls mischief, and is prevention rather than cure, because the habit in question is a boyish habit, formed in boyhood, and if not formed then commonly it is never formed, and having passed this crisis, manhood stands erect, and unfettered by the chains of this tyrant.

In view of the vast cost, the waste of time, health, and life, in a word the many and alarming afflictions involved in the use of tobacco, how important is a movement of this kind among the rising and expanding thousands around us. But, my dear sir, how shall a reform of this kind be *sustained*? The State makes no provisions in behalf of such measures in her schools. We have no organized bodies, no societies, no authorized agencies, to this intent. We have no public conscience, and no sensibility respecting this evil; the little which is being done, is done by individual ability, which will soon be exhausted unless nourished with aid from some reliable source. The death of Amos Lawrence, Esq., has been much lamented. Many choice rills of benevolence were staid by that occurrence. But in my opinion, no object, and no cause, suffered so severely by the event, as the one I humbly plead. His mind began to grapple with the enormous evils of tobacco; his heart began to grow warm, not only towards the "dear boys" in his favorite school, but all over the whole Commonwealth.

In an interview, a little previous to his death, he said, "my mind is much upon this matter, I like the little book, '*Uncle Toby on Tobacco*;' I have sent copies to England; I have sent a copy to the President elect, for his son; I have given three hundred to the Mather School; I shall print other editions; I don't know how far I may go; but I shall not stop until every boy of any size in the State has a copy. *Each boy must be an anti-tobacco agent!*" And such was his zeal and ability. I doubt not, had the good man remained among us, this benevolent process had now been going on, and his benevolent intentions soon have been completed. Now, it is true, my dear sir, there are other men "like minded," precious men, but they have not Mr. Lawrence's deep and large purse; and one of the rarest objects that gladdens my eyes, is a man to whom God has given two things, money and a heart to do any *real good* with his money. The work to be done, like the evil it contemplates, is of great magnitude. Schools of every grade should be addressed; free lectures should be given to youths and adults, and books and tracts should be liberally distributed, far and near.

I address you my dear sir, because I am no stranger to your kind emotions and benevolent doings; because you were in full sympathy in this cause with Mr. Lawrence, your valued compeer;

he is gone, and upon whose shoulders his mantle has fallen, I know not; but I pray God that a life signally marked with benevolent activity on your part, much felt already, may not close, till it be more widely felt in rescuing millions from this destructive poison.

With sentiments of much esteem,
GEORGE TRASK.
Fitchburg, Mass., 1855.

ANONYMOUS.

DEAR BROTHER:—I have been reading an affecting letter from brother Pinney, in the *Herald*, and send these lines, which if you think proper you will please forward him, as I know not where to direct them.

A READER OF THE HERALD.

Afflicted follower of the Lord,
Although thy flesh and heart
Should fail, God will his grace afford,
Thy soul he'll not desert.

Altho' afflictive months and days
Are measured unto thee,
Righteous and good are all his ways,
He loves thee tenderly.

In days of pain, and wakeful nights,
He watches thee in love;
And when the gold is pure and bright,
He'll from the fire remove.

And in his heavenly temple place,
The gold he polished here;
There to reflect his glorious face,
To shine in brightness there.

O bear thy cross, thy painful cross,
Tho' flesh and heart decay;
Thy Lord will soon appear, and raise
From dust thy sleeping clay.

Then with the Lord's redeemed shalt stand,
On Zion's mount, and raise
A song of glory to the Lamb,
A joyful song of praise.

That suffering body rest awhile
In death's untroubled sleep,
Till earth renewed in gladness smile,
And man no longer weep.

O glorious morning! hasten on,
Our eyes thy beams would see,
When night and darkness shall be gone,
And earth shall quiet be.

In the morning, in the morning,
Then shall all the upright rise,
Eden beauty earth adorning,
Glory beaming from the skies.

In the morning, in the morning,
When the gloom has fled away,
Nature to her rest returning,
Night give place to perfect day.

In that morning, in that morning,
By the prophets long foretold,
Of the resurrection dawning,
Of the city bright with gold.

In that blissful, glorious morning,
When the martyr'd saints arise,
When the trump of God is sounding,
Jesus coming from the skies.

O that long expected morning,
Fain our eyes its light would see;
May our lamps be trimmed and burning,
Ready Lord to welcome thee.

M.

CHINESE AFFAIRS.

A LETTER from Rev. Dr. Parker, Secretary and Interpreter of the American legation at China, is published in the *National Intelligencer*. It throws but little light upon the course of the negotiations in that quarter. After complimenting Mr. McLane, the American Minister, he says:

"The impression had been general that the time had come for something to be done at Peking. His Government entertained that view, and he had come hither on a pacific mission to test the correctness of that opinion. He has done it, and without compromising his government, without jeopardizing what it now possesses, has made a step in advance towards securing more. The novel character of his embassy you are already aware of—that it is one in which England, France, and the United States are more or less united, more or less independent. It has accomplished what no previous embassy has done—it has made itself known to the Imperial Court, advancing self-moved, and without previously asking permission to do so. It has obtained audience and held correspondence with Imperial Commissioners specially appointed to meet them and hear their grievances and to learn their demands. This is of itself worth all the time and expense it has cost—in its bearing hereafter on the Imperial Commissioners (in the south) with whom foreign governments have intercourse, showing them that when they fail to fulfil the treaty and to do their duty there is an alternative. We have been told that the delinquent Imperial Commissioner Yee, of Canton, and other officers of the south will be displaced. If so, the effect will be salutary. The foreign ministers have been told that the Emperor believes that they have grievances to complain of, and is willing to redress them. As for finding the government, the Manchow Government, dispirited and heart-broken, and ready in consequence to fraternize with foreigners, they have not. On the con-

trary, they have succeeded in suppressing the rebellion in the north, and are sanguine, or so pretend, that they will be able to restore order throughout the centre and south of the empire, and feel that they can do so without foreign aid. This is an important discovery, and one that could nowhere so satisfactorily ascertained as near the capital itself and by the personal observation of the foreign ministers. They and their respective governments now know with what state of things they have to deal, having visited first the southern lost capital of Nankin, and now approached near to the Dragon Throne itself. Everything is in good train, and if judicious and wise diplomacy is brought to bear, though in a different way than the Western World expected, important changes may be effected in the relations of foreign governments with China; but it must be a firm and bold policy alone that can succeed."

THE "BELLOWS-PIPE OF THE GREEN MOUNTAINS."—On one of the mountain roads in Mendon, Rutland county, Vermont, there is a spot which, on account of a strong current of air which is almost perpetually in motion there, is called the "Bel-lows-Pipe of the Green Mountains." The *Wood stock Mercury* says that as the stage from Rutland was passing through this place on the 28th ult., the wind was so violent that the body of the vehicle was blown from the wheels, and could only be kept on the axletrees by being chained down. One woman was blown into an adjoining field, and five men lost their hats in rescuing her. Locomotion was impracticable, and the wayfarers were obliged to put up for the night at a neighboring house, which weathered the tornado without damage.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DEAR BROTHER:—With a sad heart, and with every feeling of my nature in unison with it, I have passed the most of this day, for our little baby is dead, our only daughter near 14 months old; she died about midnight last. When I reached home on Sunday morning, she was very sick with scarlet fever, but I could not till four or five hours before she was dead, make up my mind to the sad reality—but it is true. O, the evidence of the fearful truth. We have drank the cup before three times, but we shrink from tasting it more and more. May God help us, for there is no help in any other. And from such affliction as this, where can our help be, unless indeed that most beautiful prayer shall be answered, "Thy kingdom come." O God hasten the day when the rule of death shall be broken. From yours in sorrow, but we hope.

H. TANNER.

Buffalo, Feb. 3d, 1855.

DIED, in Haverhill, Mass., Jan. 8th, Miss ELIZABETH CHASE, aged 27 years. She was a beloved sister in Christ. She was an honor to her profession and an ornament to her sex. In the very morning of her life she embraced the religion of her Saviour, and joined herself to his people, to walk in the ways of truth and righteousness. She maintained her integrity through her short life, and came to her end in peace—strong in the hope of living again, through Him who has declared himself to be "the resurrection and the life." Thus have passed to the grave since January of '53, the father and two daughters—each and all of them in sweet recollection with God leaving a remnant of the family (a son and daughter) to mourn their loss, yet rejoicing in the hour of death. How consoling the thought that friends thus separated shall be re-united at the second coming of the glorious Jesus. Such will pray, and with greatest propriety, "Come, Lord Jesus, and come quickly." HENRY PLUMMER.

DIED, in Sugar Hill, N. H., Jan. 16th, 1855, of chronic complaint, ELIZA JANE, daughter of brother A. M. and sister Serena G. Pottle, aged 23 years. She professed faith in Christ in 1844, and although she perhaps did not always enjoy that clear evidence of her acceptance with the Lord that she desired, yet two years since, in our revival, she renewed covenant with her Saviour, and has been a teacher in the Sabbath school, and last summer taught our district school, in which she offered prayer daily. She left home for a visit among friends in Massachusetts, last fall, and tarried with them until a few days before her death, although her health had been rather on the decline for several years; yet she returned as well as usual, and in her last attack survived only eighteen or twenty hours, dying so suddenly, that nothing is known of her feelings in her last moments to her friends, but they are not without hope. Her parents feel deeply afflicted, and their only consolation is in the hope of the gospel, which hope looks beyond this scene of trial, to the land where "friends will meet again who have loved." May the blessing of God be upon all that mourn.

I. H. SHIPMAN.

DIED, at Sugar Hill, N. H., Oct. 10th, 1854,

brother SIMON BOWLES, in the 46th year of his age. He experienced religion about 24 years since, for which he had a strict regard to the time of his death. He has been a believer in the Advent at hand, for years past, and a subscriber to the *Herald*, which he highly esteemed. He has been afflicted for years with scrofula, but died rather suddenly, and unexpectedly to his friends, but not to himself, as he affirmed from the moment of his attack that he should not recover. He expressed the fullest assurance of hope, and had no fear of the approach of death. He has left a widow and three children to mourn, but not as those that have no hope.

I. H. SHIPMAN.

DIED, at Sugar Hill, N. H., Nov. 23d, 1854, brother Stephen Page, in the 60th year of his age. He professed faith in Christ 25 years since, and although he had not been as active in the cause of Christ for a few years past as previously, yet he renewed his covenant with the Lord in his last sickness, and died full of the comfort of hope. He has left a widow and seven children to feel the sad loss of a kind companion and father.

I. H. SHIPMAN.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jly. 29. t. f]



AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF
COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH, CROUP,
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and as ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased. TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease. Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not infrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, at, to May 1, and from Sept. 1, at, to Jan. 1, '56.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 719.

BOSTON, SATURDAY, FEBRUARY 24, 1855.

VOLUME XV. NO. 8

THE BIBLE.

Roman, spare that book.
Touch not a single leaf,
Nor on its pages look
With an eye of unbelief.
'Twas my forefather's stay
In the hour of agony;
Roman, go thy way,
And let that Old Book be.
That good old Book of Life
For centuries has stood
Unharm'd amid the strife
When earth was drunk with blood;
And would'st thou harm it now,
And have its truths forgot;
Roman, forbear the blow,
Thy hand shall harm it not.
Its very name recalls
The happy hours of youth,
When in thy grandsire's hall
I heard its tales of truth,
I've seen his white hair flow
O'er the volume as he read;
But that was long ago,
And the good old man is dead.
My dear grandmother, too,
When I was but a boy,
I've seen her eyes of blue
Weep o'er its tears of joy.
Their traces linger still,
And dear are they to me,
Roman, forego thy will—
Go—let that Old Book be.

Crusader.

The Finger of God in Present Events.

(Continued from the Herald of Feb. 10th.)

MARK, next, the way in which God has set aside man's predictions of peace. When the great Exhibition rose up, like a magic palace, some years ago, it was hailed as the symbol of peace, not only to Europe, but to the world. Wars were to cease, discord was to vanish between nation and nation. Henceforth it was only to be the rivalry of art—the peaceful competition in the bloodless strife of human skill. So many thought. So our wise men boasted. Ignorant alike of the real cause of war and the true source of peace, they spoke as if the world's last battle had been fought, and the world's last tempest were dying away. They knew not that *sin* was still on the earth. They would not believe that Satan was still the god of this world. Men with the Bible in their hands—and especially men with that Bible open at the prophetic page—forewarned them of their sad delusion. The wise of earth asked, "Is it not peace?" The believers in God's Word and purposes could reply, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" What peace, so long as Babylon still stands—Babylon, the mother of harlots and abominations of the earth? What peace, so long as sin still covers earth, and the curse blights creation, and man's selfishness is still rampant, and Satan is lord, and Christ is rejected as the King of kings? How soon has God shewn us the folly of these predictions of the wise! How soon has he dashed to pieces their groundless hopes! How thoroughly has he exposed their ignorance, their miscalculations, their weakness, their vain-glory! Instead of peace, there is war. Instead of the trumpet of jubilee, there has sounded forth the fierce notes of the battle-trumpet. Instead of man meeting man, and nation meeting nation in love and brotherhood, there is the angry defiance of battle and the garments rolled in blood.

Let us notice the way in which God has put a check upon the commercialism of our times. The age has been truly called a "metallic" one, for its "ruling passion" is the acquisition of gold and silver—the heaping up of treasure—the adding of house to house and field to field. In busy speculation, in earnest labor to be rich, in the multiplication of ways for making money, our age has no equal in the past. Commerce is our idol, and the spirit of commercial enterprise seems to surmount, nay to absorb every other. Everything is subordinated to this. Every department of science, and industry, and art, is

laid under contribution, in order to promote and extend our commerce. Everything that stands in its way must be levelled and swept off. The "march of commerce," even more than the "march of intellect," is the watchword of the hour. We set no bounds to our commercial prospects, and we lay no restraint upon our commercial aspirations. Nothing less than the round world itself will suffice us. God is putting a check to our commercialism. He is showing us how easily he could destroy our resources. A slight reserve in our naval warfare—a sudden storm wrecking our war-vessels—or some such disaster, by which our northern enemy would be let loose, would, in one day bring down the whole pride of our commerce, and shew us the vanity of our boasting. Even as affairs stand, there is a check upon us. Speculators have become more cautious; merchants are obliged to curtail their operations; moneyed men are beginning to think more of the risk than of the gain. And is not the hand of God in this? Is he not assailing us in our very place of power, and threatening to cut the very sinews of our strength? Is he not laying an arrest upon our commercial mania; nay, is he not solemnly warning us of the sin of that intense worldliness which prevades us as a nation, and which is in a great measure fostered by our overgrown commerce? Is he not reminding us how easily he could "cut us short," as he did to Israel—how easily he could destroy our mercantile resources—how easily he could give wings to our riches, and make them fly away?

Let us notice, next, this year's wondrous harvest. A deficient harvest would have been disastrous for the country, and even a common average one would have left us poor and crippled. Our arm would have been paralysed, and the heart of the nation would have been dispirited and damped. Whether there were peace or war, we should have found ourselves "hardly bested;" ill able to take advantage of the former, and but poorly equipped for the latter. Beyond former years, even for a generation past, the fruits of the field have been multiplied to us, and God has poured of his abundance into the nation's treasury. This is not chance. It is not the mere action of the laws of nature. It is the finger of God. He has done it for us;—still favoring us and blessing us in spite of our thanklessness and apostasy. It may be that our rejection is nigh at hand. But it has not yet come. God is still shewing himself upon our side, and calling us to return to him, by these large tokens of his goodness—tokens so opportunely vouchsafed at a time so critical, and in the midst of events upon which the destiny of the world is hanging. This is the doing of the Lord.

Mark next the alliance of Britain and France. Of all European kingdoms, France was the unlikeliest to welcome, or even to tolerate, an alliance with Britain. Two years ago we should have thought it impossible. Three years ago it was not alliance, but invasion that was proclaimed throughout our land. We saw, or thought we saw, the ships of France bearing down upon our undefended coast, and launching into some of our quiet bays some fifty thousand of the choicest troops, to invade, to plunder, to subjugate this island. Now France is our ally—the armies of the two nations share together the hardships and perils of the battle-field—and their navies anchor side by side. Nay, more, whilst we thus find ourselves in unwonted alliance with our enemy and a Popish kingdom, we are almost on a point of quarrel with Prussia, an old ally and a Protestant nation. I do not take up the question of the *rightness* of either of these changes. I merely notice the fact. It is certainly a strange one. What may yet come out of it, I do not undertake to say. The issues of a position so singular and anomalous must be very uncertain. But I point to it as a proof that God's hand is specially at work;—the finger of God is here. He will evolve his own plans, and bring his own ends to pass in his own time. But, meanwhile, let us mark how he is working

—raising up and pulling down, fastening and loosening, splitting and cementing, twisting and untwisting, according to the good pleasure of his will.

Observe in behalf of whom this alliance is formed. It is in behalf of Turkey, an unchristian kingdom—a kingdom well known in ancient times as the worst foe of Europe, against whom went forth the crusading millions of the Middle Ages. It is to protect this Mohammedan nation, to save it from ruin, that our united armaments have gone forth. There is nothing wrong in our thus combining to protect the weak from the aggression of the strong, but there is something very singular in it. It is a new position for us; for, not to speak of past ages, it is little more than twenty years since the combined fleets of Britain, France, and Russia went forth against Turkey, and in the "untoward" battle of Navarino, destroyed her navy at one blow. The altered position of parties is too remarkable to be unnoticed. It was not brought about by the foresight of diplomats, or the issues of battle, but in a way quite unlooked for, and by steps in which we trace nothing of man at all. God himself has done it, and done it in a way such as has confounded man.

Mark, again, how little actual work there has been for the navy of Great Britain in this matter. The most magnificent fleet that ever went upon the waters has been equipped and sent forth amid vociferous boastings of the exploits it was to perform. It has accomplished little, and part of it is returning to our shores somewhat shorn of its honors. We do not mean that it has failed, or that its gallant men have shrunk from danger. But God has taken the work out of its hands, and given it to our army. Thus "Britain's pride" has been kept down. Our "hearts of oak" have not failed; but God has not assigned to them the part which we in our vauntings had done. Surely this is also the doing of the Lord. It is not according to man's calculations. It is something in which, as in the other parts of this mysterious scene, man has no real share, save as the mere mechanical performer of the work assigned to him by God.

Notice the way in which God has ordered the weather, both by sea and land. No storms have wrecked our war-vessels—no inclemencies of sky have destroyed our troops. Of course, all has not been calm by sea, nor all sunshine by land. Yet how little of the inclement, how much of the serene, have they experienced! And how strangely has the winter been postponed, as if to favor our operations! It might have set in about the middle of October, with frost and snow, which would have been very disastrous to the camp. But it was towards the end of November before aught like severity was felt. Much of the work was over ere the inclemency began. And for six weeks at least, as the army lay entrenched before Sebastopol, there was nothing but cloudless sunshine, day after day, and tranquil starlight night after night; the tempests of the Euxine seemed suspended, and the cold of a Russian winter deferred, that the work might go on. Was this man's doing, or God's?

Mark, lastly, how these events have been the means of directing special prayer to the East. Hitherto that region has been too much overlooked. Upwards of thirty years ago, our missionaries were driven out of the Crimea, and since that time that large peninsula has been neglected. Our eyes have been turned to India, to Africa, to China; but that wide circle of which Constantinople is the centre, has been too much lost sight of. It has seemed sealed up against the gospel. It has been looked upon as all but hopeless. Russian tyranny, Turkish bigotry, and Grecian superstition, seemed to lay their triple grasp upon the region; or rather, we should say, to build round it their triple wall of exclusiveness, beyond which even the Book of God, or the gospel of his Son, was not permitted to make their way. But now the state of things is greatly changed. God has not dealt with Turkey according to our unbelief and faith-

lessness. He has thrown it open to us most marvellously, and now Christians feel themselves rebuked for their prayerlessness. Their eyes are turned to it. Their prayers go up daily for it.

This surely is no small thing. When God, by means of some unexpected turn of events, turns the attention of his people in some particular direction, and concentrates their prayers upon some new spot, it means that he is about to commence some work there. It may be a "short work"—it may be a restricted one. We do not undertake to pronounce upon its duration or extent. But we feel as if we could confidently say, God is about to carry on a work in these Eastern parts; and for this he has been preparing the way by calling on his people to pray for them.

Time is short. Events urge us. The signs are thickening. Jehovah is preparing his chariot. Its wheels are already flinging their echoes before them, and making the hills of earth resound with the solemn thunder. Men of earth, prepare! Get you to the hiding-place. Church of God, awake! Gird up thy loins and with eager loving heart, stand in the attitude of waiting for Him who comes to pour out upon thee all the fulness of a bridegroom's long pent-up love, and to bestow upon thee the glory of an everlasting crown.

London "Quarterly Journal of Prophecy."

Twilight Musings.

'Tis the peaceful twilight hour;
Let us haste to yonder bower,
By the gently flowing stream,
Lit up by the sun's last beam;
Where the soft and balmy breeze
Sighs among the waving trees,
And the flowers of every hue,
Crimson, yellow, white, and blue,
Cluster round the fair retreat,
Where we often used to meet,
Arm in arm, at close of day,
While the robin's cheerful lay,
Borne upon the evening air,
Echoed sweetly round us there,
And our hearts beat warm and high,
And the love-light in each eye
Found repose within each breast.
Happy days! how bright and blest!
Brighter now since past and gone
With our youth's delightful dawn;
In whose sorrow and whose care,
In whose joys we used to share,
Dear ones! they have sunk to rest;
They are happy, they are blest,
In the world of light above,
In the world of peace and love;
And though sad and lonely here,
Shall we shed for them a tear?
No; for they, with beaming brow,
Round the throne of glory bow;
Like the angels pure and free,
Bright as they!—O, when shall we
Share this home and share this bliss,
Far from such a world as this?

Now the lonely orb of night
Sheds her soft and mellow light
Over hill and over dell—
Scenes that we have loved so well;
And the quiet evening star
Gazes on us from afar,
Just the same as years ago;
And the sleeping stream below,
Silvered o'er with shining rays,
Just as in our childhood's days;
And the island lulled to sleep
Where the playful waters sweep;
And the distant mountains blue
Piled with clouds of every hue;
And the forest, dark and green,
Adding grandeur to the scene;
All remind us of the past—
Of the hours that flew so fast,
Of the hopes and of the fears
That were ours in former years.

True, those scenes have fled for aye;
Much we loved has passed away;

Many hopes we cherished then
Moulder in the silent glen;
Many hearts that fondly beat
With our own in concert sweet,
Pulseless slumber in the tomb,
Heedless of the dreary gloom;
Other hearts, grown cold and changed,
For long years have been estranged;
And we sigh, but sigh in vain.
To recall the love again
Which was ours in days of yore—
Love which time can ne'er restore!

And ye, as we wander here,
'Mid the scenes to memory dear,
And the shining tear-drops fall,
Say, would we the past recall?
Sorrow may have marked our brow,
But are we less happy now?
Earthly hopes have fled away—
We have brighter hopes to-day;
We have learned what all must learn,
Learn to weep above the urn
Where our fondest joys lie low;
We have learned that all below,
Wealth, and honor, and a name
Bright with glory and with fame,
Are shadows soon to flee;
Yet, what matters it that we
In our early youth have found
Vanity in all around?
Better thus to learn so soon,
Ere our sun has reached its noon,
Than to strive and struggle on
For a phantom till 't is gone;
Better thus to raise our eyes
In our youth to yonder skies,
Turning thus from earth away
To a world of endless day;
Fixing our best hopes above,
Longing for the realms of love;
Knowing even here below,
That beyond this vale of woe
There remains for us a rest
In the mansions of the blest,
Where the friends that parted here
With a sigh and with a tear,
With a smile that angels wear
Shall embrace each other there,
Never more to fear a change,
Or know aught that will estrange!
May that blissful rest be ours;
Then through amaranthine bowers
Pure and happy we will roam
In our everlasting home!

The Times of Job.

THE manners and customs of that day in which Job lived, so far as they can be gleaned from the narrative and colloquies of the book which bears his name, are evidently those of the most remote antiquity; yet they are such as plainly to show that the arts and sciences had made greater progress in that age than we of modern times are apt to allow. Claiming to ourselves many improvements—the fruits of labour and ingenuity in our own day, and puffed up with the supposed superiority of our discoveries over any that have been heretofore made—we are in the habit of imagining that our forefathers lagged far behind us in the march of science, and that their day was the infancy of all the arts. No decision can be more unjust. How it is to be accounted for that the gold coins of the early Roman emperors are distinguished for the delicacy of their execution, as well as for the purity of the metal, and those of the latter for their coarseness and alloy? Yet such is the fact. There are seasons when the arts thrive, and when they decay, although independently of the lapse of time; nor is it the particular century or age of the world that affects their prosperity, but the condition of mankind, and the character of the times. Arts and sciences are not dependent on the growth of years; nor is it likely that in the last age of the world they will excel all their former excellences; and if this be allowed, it need excite no wonder that in Job's day, which might comparatively be called the morning of the world's existence, they might be found to have arrived at a perfection and extent which we are in general backward to attribute to them. "The book displays a state of society in which a gradation of classes was acknowledged, the sciences were cultivated, the fine arts were not unknown, luxury prevailed to a very considerable extent, the operations of war had been reduced to order, commerce, by sea and land, had been carried on with foreign countries, and almost all the ordinary mechanical trades with which we are now acquainted afforded occupation to numerous families. Fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and a thousand she-asses, not only bespoke the princely rank of Job, but also indicated his extensive territorial possessions, oxen being principally employed in the East in ploughing the soil, and treading out the corn.

They were acquainted with the use of scales chap. vi. 2, and the weaver's shuttle, ch. vii. 6; they made cheese from milk, chap. x,

10; their gardens were protected by ground traps and snares, chap. xviii. 9; they are accustomed to cut inscriptions on tablets, chap. xix. 24; they had all their steel bows for their archers, chap. xx. 24; their arrows were kept in quivers, and they bore in battle the spear and the shield, as well as the sword, chap. xxxix. 22, 23. The combat was animated by the sound of the trumpet, chap. xxxix. 24; the war horse of Idumea in those days, is finely described as having his neck clothed with thunder, chap. xxxix. 19. They had then turned attention to astronomy, and the regions of the sky below their latitude they mystically described as 'the chambers of the South,' chap. ix. 9. In natural history they were acquainted with the habits of a variety of animals; they were conversant with the arts of mining; they also manufactured brass, and set a high value on precious stones, as well as on the gold of Ophir. They manufactured oil and wine. The soil was deemed to be of sufficient value to be divided by landmarks. They were acquainted with extremes of wealth and poverty, and amused themselves with dancing to the sound of the timbrel, harp, and pipe. They had regular tribunals for the trial and punishment of offences. They were acquainted with the use of money; they wore gold earrings; they used ointments, and possessed looking-glasses of polished metal. In short, it is plain that the Edomites, or Idumeans, were the most intellectual, and in every respect the most civilized nation then in existence upon the earth."—(*De Laborde's Journey through Arabia*.) It was to explore that country, and its singular capital, Petra, that Monsieur de Laborde directed his steps from Egypt through the desert, to Mount Sinai and the country beyond, till he came to the City of Rocks, the most singular monument of ancient times, and the most remarkable fulfillment of Scripture prophecy.

Byron's Views of the Old Testament.

In his preface to one of his infidel poems, "The Drama of Cain," Byron has the following sentiment, which is worth correcting:

"The reader will please bear in mind, (what few choose to recollect,) that there is no allusion to a future state in any of the books of Moses, nor indeed in the Old Testament."

The paragraphs which we append, expose this infidel sentiment:

It is not, we believe, unusual for professed infidels, skeptics, indifferentists, (forgive the word,) very good naturedly to pronounce all believers in the divine authority of religion, either simpletons or fanatics; and to assume, that to them belongs exclusively, the palm of perfect wisdom. Some such feeling we suppose must have influenced the author of Cain to write the assertion at the head of this article. How well he and others like him are entitled to entire confidence on religious topics, may perhaps appear by a few quotations from the writings of Moses and other portions of the Old Testament.

Before, however, naming them, it may be well enough to mention that this modern poet seems disposed to correct the mistakes of an ancient commentator commonly known as the Lord Jesus Christ. The Saviour, in Mark 12:26, 27, says: "As touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living!" Either, therefore, our Lord mistook Moses, or our poetic divine is guilty of a blunder, as profane as it is false and stupid.

But as a farther illustration of Byron's theological wisdom, we name some of those passages which he says contain no allusion to a future state, Genesis 5:24—"Enoch walked with God, and he was not: for God took him." Of all the other patriarchs, the assertion is that they died; but of Enoch, that God took him. But the great author of Childe Harold says, this does not allude to a future state. In Genesis 49:33, it is declared, Jacob gathered up his feet into the bed and yielded up the ghost (or spirit.) Are we told any where in the word of God, that mere animals ever yielded up or gave up the ghost? Does not the expression clearly allude to the fact that the spirit died not, but was removed or given up to God? David says in relation to his departed babe, 2 Sam. 12:23, "I shall go to him, but he shall not return to me." Job 19:25, 26—"I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and that though after my skin worms destroy this body, yet in my flesh shall I see God." Psalm 16:10, 11—"Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 17:15—"As for me I shall be satisfied when I awake with thy likeness." Psalm 71:20—"Thou . . . shalt quicken me again, and shalt bring me up from

the depths of the earth." Prov. 14:32—"The wicked is driven away in his wickedness; but the righteous hath hope in his death." Elijah, we are informed, was translated to heaven by a chariot and horses of fire. Was it to death? or was it not to the presence of God in glory? When he conversed with Jesus transfigured on Tabor, he appeared in glory. But it is unnecessary to multiply quotations, though they may be found in great numbers. How the noble poet could remain ignorant of them, or be willing to risk his reputation if not, we pretend not to decide. One thing is very evident, viz: popular writers and learned men are sometimes sadly ignorant of all that relates to religion and the sacred scriptures.—*Pres. Adv.*

Mutual Forbearance.

"This duty is kindred to that of mutual love. Indeed it arises from it as necessary to its continuance, as the branches and leaves of a tree are necessary to the continued life and growth of the root. Amid the jarring elements of this world, it starts up a pacificator among brethren. It shines out a bright star of Christian virtue, and without it there can be neither peace, harmony, nor love. 'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou be also tempted.' 'Bear ye one another's burdens and so fulfil the law of Christ.' Know that you have imperfections of your own, and expect to find the same in others; and as you often need the patience and forgiveness of your brethren, as it relates to your conduct, so cheerfully concede the same to them.

"In the first place, we should be slow to take offence. 'Be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.' Anger may arise in the bosom of the wise, but it can rest only in that of fools. Small things must not be allowed to disturb our peace or lessen our attachment. This would betray a littleness of mind and irritability of temper, wholly unworthy of the Christian. Admit that our brethren do sometimes err; do we not often do the same? Do we not ourselves sometimes mistake, even when our intentions are the purest? But if this is the case with ourselves, why may it not be the same with others? If others err, let us hope as long as hope can be cherished, that it is from weakness, the want of information, or the pressure of untoward circumstances. Let us exercise that charity which covers a multitude of infirmities.

"But while slow to receive, we should be equally cautious against giving offence. The feelings of our brethren should ever be held as sacred. They are most keenly alive to anything which can justly disturb their feelings, or chill their affections. It is true, that Christians are often too sensitive—foolishly, and often wickedly so. They make 'a great matter' of a very 'little fire.' They may be grieved and tried when they have no just occasion for it. But what then? Because it is so, we should be the more anxious to 'give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.' 'Let no man seek his own, but every man another's wealth.' 'We, then, that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please his neighbour to his good, to edification.' If duty to our brethren compel us to reprove them, let this be done in love. And if we are under the positive necessity of cutting off a neighbor's 'right hand,' or plucking out his 'right eye,' the sharper the instrument used the less painful the operation, and the more readily will the wound heal.

"But this mutual forbearance will require mutual concession also. An iron will is not a desirable instrument to wield in the church on all occasions. There may be times in which it is called for. But this is seldom the fact, while oases are constantly occurring in which mutual concessions will save worlds of subsequent difficulty. In matters of absolute obligation we should yield nothing. In those of mere ways and forms we should be ready to yield all rather than contend or cause trouble. We have no more right to our preference than others have to theirs. You may say it is a matter of conscience with you. But others have a conscience as well as yourself, and make not that a case of moral scruple which is only one of feeling or will. The conscience of some persons is peculiar. It is like a dead mass of lead hurled from the heaviest ordnance. It wants an explosion to start it, and when once in motion, whether right or wrong, its course is straight onward, driving through or cutting down all before it. Such a conscience was never cast in the christian mould. It has never been tempered by christian love, and the Christian should never allow himself to be its owner. 'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity,

but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, and endureth all things.'—*Pastor's Gift.*

A Beautiful Medal.

We have in hand a golden ANTI-TOBACCO MEDAL; a little less than a red cent in size. This medal, however humble in pretensions, in the lapse of time, may be of more value to the nation, than the acquisition of California. On one side, there meets your eye, a splendid boy, standing upright, and indignantly trampling under foot, a Tobacco Plant—while his head buried in roguish curls, has around it the pledge: I WILL NEVER USE TOBACCO IN ANY FORM. In this figure, we see a youthful and noble conqueror, and the whole device is more than beautiful, it is sublime. On the opposite side we have the *affinities* of Tobacco thus happily condensed. TOBACCO TENDS TO IDLENESS, POVERTY, IMPERANCE, VICE, ILL-HEALTH, INSANITY, AND DEATH. A world of truth! and such as will make men stare by and by. We have seen many medals of great beauty, classical and antique, where the head of king or sanguinary hero was arrayed in pomp and circumstance, but we never saw one, half so patriotic in design, or half so well adapted to do good. Success to this admirable Medal! May it be served in all our Schools! May it be taken by all our youth! May it and in waking the dead over our land to a realization of the mischief done by this popular poison, and may Uncle Toby in this and in all Anti-Tobacco doings, thrive as his cause deserves.

TO THE DOER OF GOOD.

DEAR SIR:

Every youth in the nation should be offered this Medal, and be pledged to abstain from the use of the vile weed for ever.

I hope it may be your pleasure to procure a quantity (\$4.00 per one hundred,) and present them to lads, in Pic Nics, in Schools, and elsewhere; under the solemnities of some Pledge like the following:—

Young Friends in receiving this Medal at my hands, you solemnly promise never to use Tobacco in any form.

Save the young, and we save all.

Yours, with much esteem,

GEORGE TRASK.

Fitchburg, Mass., 1854.

Your Paper Did Not Come, Sir.

We recommend a careful perusal of the following plain statement, both to Postmasters and subscribers: The uncertain arrival or uncertain delivery of the papers at the country post-offices is often the ground of complaint against publishers and editors. Many of the offices are poorly supplied with conveniences for taking care of papers, no matter with what certainty they arrive. The papers are jumbled into a few little pigeon holes, or piled upon a desk, box, or barrel, to await the call of the subscribers, in the midst of the boots, hats, bridles, horse-collars, and other coarse wares, which may be called for during the day by customers. Country postmasters, in most cases, being engaged in some mercantile business, many newspapers find their way into some obscure corner, where they were hid for some time from human eyes, as completely as if buried in a mountain cave. In comes the man for his paper, and as it cannot be found, of course it did not come. The indignant subscriber consequently abuses the rascally editor, and perhaps calls for a pen, ink, and paper, to write a letter of complaint about not sending his paper punctually, when, if he said paper were endowed with speech, it would cry out, "Here I am, squeezed to death behind this box, or under this barrel." We have seen just such things at many country post offices, elsewhere, as well as in this country. These remarks have no reference to any particular office, but are meant for all where they will apply.—*Scientific American.*

Our Foreign Citizens.

THE following is the advice which John Mitchell, the Irish editor of the *Citizen*, gives to his countrymen in Massachusetts, of the disbanding of the military companies in that State:

"For every musket given in the State Armory, let three be purchased; let independent companies be formed, thrice as numerous as the disbanded corps—there are no Arm Acts here yet—and let every 'foreigner' be drilled and trained, and have his arms always ready. For you may be very sure (having some experience in that matter) that those who begin by disarming you, mean to do you mischief.

"Be careful not to truckle in the smallest particular to American prejudices. Yield not a single jot of your own; for you have as good a right to your prejudices as they. Do not, by

any means, suffer Gardiner's Bible (the Protestant Bible) to be thrust down your throats. Do not abandon your post, or renounce your functions, as citizens or as soldiers, but after resort to the last and highest tribunal of law open to you, keep the peace; attempt no 'demonstrations'; discourage drunkenness, and stand to your arms.

"It is hardly to be concealed that the madness of faction and the insolence of race, will proceed to such a length as to disarm independent companies, or private men. If they do, then the Constitution is at an end—the allegiance you have sworn to this Republic is annulled.

"Would to God that thoughtful and just Americans would bethink themselves in time. They are strong; they far outnumber the foreign born; they are proud and flushed with national glory and prosperity; doubtless they can, if they will, do great and grievous wrong to a race that has never wronged them:—but seriously, earnestly, we assure them, the naturalized citizens will not submit. This senseless feud must be reconciled; there must be peace; peace, or a war of extermination. We are here on American ground, either as citizens or as enemies."

This is strange and unbearable language from a nation and a race to whom we have given a refuge and an asylum in New England. When men enter voluntarily a civil community like ours, it is not only to obey its laws but even to submit to its prejudices. But this foreign race crowds itself upon us; demands that its religion should be paramount, that our schools should be regulated according to its prejudices, that all the habits and customs of our ancestors—all their principles, for which they endured so much persecution, and to preserve which they came into this wilderness—should be sacrificed to the dictates of a foreign potentate, whose servants and subordinates in this land have sworn to extirpate all that they call heresy—and threaten us with a war of extermination, if we attempt to prevent them from acquiring a military strength that will enable them to carry their designs into execution. Will Americans submit tamely to such language?—*Conn. Courant*.

Foreign News.

HALIFAX, Feb. 14.—The royal mail steamship *Asia*, Capt. Lott, from Liverpool on Saturday morning 3d inst., arrived at this port at half-past 1 o'clock this morning.

GREAT BRITAIN.—This has been a week of anxiety in England. The steamship *Atlantic*, which sailed 27th ult. for New York, took out London papers of Saturday, containing Lord John Russell's explanation of the causes of his resignation, and the commencement of the debate on Mr. Roebuck's motion of want of confidence in the ministry.

On Monday evening, 20th, the debate upon Mr. Roebuck's motion was resumed in the House of Commons. His motion was—"that a select-committee be appointed to inquire into the condition of the British army before Sebastopol, and into the conduct of those departments of the Government whose duty it has been to minister to the wants of that army." Messrs. Stafford and D'Israeli spoke, when the House divided, ayes 305, nays 145, which left the Government in a minority of 157. Whereupon, the ministry resigned. Their resignation was accepted, and the Aberdeen cabinet only held office until a new ministry can be formed.

On Tuesday evening 30th, the Queen sent for the Earl of Derby, leader of the Conservative party, and had a conference which lasted two hours, at the conclusion of which he drove hastily to the residence of Lord Palmerston, where a lengthened conference took place. The public have not been informed of what occurred there, but the general rumor is that Lord Palmerston would not assent to the terms proposed by Lord Derby. Consequently, the latter was unable to form a sufficiently strong Cabinet. Various rumors ensued, pointing to Lord Palmerston, Lord John Russell, and finally to Lord Lansdowne, as the probable head of the new ministry.

Both houses of Parliament adjourned from Thursday to Tuesday. On re-assembling, Lord Aberdeen briefly announced the resignation of the ministry.

The duke of Newcastle entered into explanations in defence of Lord Derby. He informed the House that he had been invited by the Queen to form a Cabinet, but could not do so.

The friends of the Aberdeen ministry are rabid against Lord John Russell for breaking up the coalition by his retirement. The Queen is reported to have written him an autograph letter censuring his conduct, but this is doubtful.

No ministry has yet been formed, and the public are very anxious.

In Parliament the bill to give effect to the Reciprocity treaty has been read a second time.

The English Baltic fleet is ordered to assemble

in the Downs, ready for sea, during the first week in March. Rumor says that Admirals Martin and Seymour will command it.

Messrs. Watton, Viney, & Co., a London house, in the Australia trade, has failed. Its liabilities are moderate.

DIPLOMACY.—There has been no fighting; but some very important diplomatic moves have taken place.

Prussia checkmates Austria. In the session of the General Committee of the Germanic Diet, America's proposition for a general mobilization of the whole Federal army has been rejected, and Prussia's proposal to place the contingents only on a war footing, is carried against Austria. Much anxiety is felt as to what course Austria will pursue under this check, which presents the Emperor of Austria having, as he expected, the command of the Federal army. Probably no step will be taken until after the formation of the new British Ministry.

The intelligence of this Austrian defeat caused dulness in the funds.

An important despatch from Berlin, dated 31st, says:

"The Prussian Government has declared an immediate mobilization of its own army. The fourth and fifth army corps are ordered to occupy the provinces of Saxony and Silesia."

A Prussian despatch dated Jan. 21, addressed to the Cabinets of London and Paris, states that the result of the last conference at Vienna harmonizes with the views of Prussia, but Prussia is not informed of the tenor of the preceding deliberation. Prussia regards the admission of a Prussian representative to the conference at Vienna as indispensable to her accession to the treaty.

The demand of France that a portion of the French army be allowed to pass through Prussian territory, is categorically refused.

Denmark has appointed a Military commissioner to place all the forts in the kingdom in a state of defence.

Treaties between France, England and Sardinia are published. Sardinia engaged to send in English ships 15,000 men to the Crimea, under the command of a Sardinian General. England agrees to lend Sardinia £1,000,000, or double that sum, if wanted, at 3 per cent. France, and England guarantee to protect Sardinia during the present war.

A French army has been detailed in aid of Austria, and it will march through Lombardy, to prove to the Italians the reality of the Austro-French alliance.

The Turkish Ambassador at Vienna has received plenipotentiary power, in order that he may attend the conference.

THE WAR.—Sebastopol, Jan. 10. It is understood in the camp, that considerable deviations will be made from the original plan of attack, with a view to take important points of defence in flank and reverse. Two divisions of the French will immediately leave their camps on the British left, and take up a new position on the British right over the Tchernaya. The object of this move is partly to stop supplies from reaching Sebastopol by the new road which the Russians have made from Inkermann.

A "missing" despatch from Gen. Canobert, dated 10th, says:—"The English have ceded to us a portion of their lines; namely, the works commanding and destined to batter in breach the Malakoff tower, on which a serious attack will likely soon be made."

Jan. 11th.—Frosty. Quantities of warm clothing were received in camp, but more are wanted. The French are assisting the British to build huts and stables. There is much grumbling among the British officers of the alleged injustice and partiality of the recent brevet.

Jan. 12th.—Several desertions to the Russians reported. Nothing doing by the British, except in getting up shot, shell and provisions. The French and Russians exchange shots now and then, and their riflemen keep up a constant fire. Last night was the coldest yet experienced. During the night a body of 250 Russians attacked a point in the French lines; a sharp conflict ensued with the bayonet, and they retired with the loss of forty killed. The French force now numbers eight divisions (68,000 men,) and the ninth division is on its way to join them.

Jan. 13th.—The Russians celebrated their New Year's day with apparent gaiety within the city. At midnight all the chapel bells were ringing and at 1 o'clock in the morning, the Russians within their lines commenced cheering. The French taking it as an insult, opened a fire upon the town. The Russians immediately replied, along their whole front of defence, by the fiercest cannonade yet experienced. The earth-works flashed forth uninterrupted flame, rapid and unbroken as the firing. It showed the works swarming with men. Under cover of the strong fire, a strong party of the Russians made an attack, capturing a British vidette and driving in the covering party on the front and flank of the British line of attack; but on being engaged they retired towards the town. Simultaneously with

the attack upon the British, a strong sortie was made against the French, when the Russians penetrated within the parapet and spiked three mortars. The French rallied and drove them back within the lines of their advance. At day-break the batteries were all quiet.

Jan. 14. The sanitary condition of the British army is improving. The Turks still suffer fearfully, apparently from plague. The establishment of a central depot of provisions has much relieved the suffering of the army.

Jan. 15. Continued snow, now three and a half feet deep. Preparations for renewed British bombardment progressing rapidly. Fifty new siege guns, thirteen of the largest size mortars, and 18,000 shot and shell have reached the camp. A Polish deserter has given important information respecting the range of the Russian batteries. Guns nearly silent all day. A movement was observed among the Russians towards Baidar, and it is reported that Gen. Liprandi has received strong reinforcements.

Jan. 16.—The Russians appeared in considerable force near Balaklava, which it was thought they had abandoned. Heavy fall of snow today; two feet deep on a level. The 39th British infantry regiment disembarked. French very active bringing up British powder. No firing to-day. French batteries quiet silent. The Russians scarcely fired a shot, but an active rifle practice was kept up on both sides. Steamer *Simla* arrived with 400 horses.

Jan. 19.—A despatch in the *Patrie* announced that the fire was almost entirely suspended on both sides, all seeking shelter from the snow. The moral and physical condition of the besiegers was good, but the horses were suffering from cold.

Jan. 20.—A despatch from Menschikoff states that during last night, a successful sortie was made against the French left flank and centre. Several prisoners were taken and many killed.

Jan. 22.—The following is via Bucharest: The weather is very fine and temperate. The British are still sickly. Abundance of all kinds of supplies had arrived, as shot shell and clothing, but no houses. There is no progress in the siege to report. The British 39th and 14th regiments are disembarking. The French have undertaken to hold the British right works. Supplies entered Sebastopol 17th. The Russians are said to want ammunition, but they continue to fire briskly. For two days past a continued fire has been directed against the British works, and last night they made an unsuccessful sortie. All reports respecting the plan of operations indicate that no event of magnitude need be expected before spring.

Galvanic apparatus for exploding 20 tons of powder against sunken ships at Sebastopol, had arrived at Balaklava, as also a corps of divers. It is expected the explosion will remove the obstructions and damage the foundations of Forts Constantine and Alexander.

ARMISTICE.—The *Military Gazette* of Vienna states that the Czar has demanded six weeks armistice. It is not confirmed.

THE DANUBE.—Omar Pasha had sent in his resignation, because Ismail Pasha, appointed to the command of the army of Roumelia, is not placed under his orders.

Large bodies of Russians are again concentrating in Reni. Sadik Pasha has proceeded, with all his available troops, to that point. The Russians made a reconnaissance on the 10th and 11th between the Sulina mouths of the Danube. Some skirmishing occurred.

The *Journal de St. Petersburg* gives an official account of the recent crossing of the Danube; and describes it as a reconnaissance in force. Letters, however, say that it was really an advance of the whole army, and that the march was stopped by orders from the Russian Ambassador at Vienna, so as not to embarrass negotiations. The Russians now occupy their previous position on their own bank of the river.

The new Russian defences at Odessa are completed—27 batteries mounting 110 guns.

The fortifications of Kafa, Anapa, Keitch and Sujuk Kale are being strengthened.

TURKEY.—Constantinople accounts of the 22d say that a change in the Turkish Ministry was expected.

Affairs have been fully arranged with Greece, and the Turkish commissioner had been recalled.

Sehamyl's existence and continued command is clearly proved up to the date of a recent foray near Tiflis; so that the report of his death is falsified.

Kurdistan is still in a state of revolt.

The accounts from the army at Kars are unchanged.

Gen. Guyon is placed on half pay.

The Czar's two sons passed through Moscow on the 15th on their way to the Crimea.

OPERATIONS IN THE CRIMEA.—The accounts from the Crimea are down to the 22d of January. According to these advices the weather had improved, and the condition of the troops was much ameliorated, and they were better supplied with

clothing and other necessities. There was great room for improvement, as, according to the correspondent of the *Times*, on the 7th of January, the 63d regiment had only seven men fit for duty, and the 89th only 30. A strong company of the 90th (probably 80 or 90 men) had been reduced in a few days to 14 file; and the Fusilleer Guard could only produce on parade 210 men, corporals and sergeants included, out of 1462 sent out from first to last. The hospital, town and harbor of Balaklava are a fearful spectacle of dirt and confusion; and at Scutari the hospitals are still in a great measure destitute of due organization, of medical supplies and attendance, and of the most common comforts for their inmates.

A later despatch, received in Paris, states that on the night of the 22d the Russians made a sortie, but were repulsed. Preparatory to this attack a brisk fire had been kept up for two days against the English batteries.

The *Journal de Constantinople* (French) of the 18th of January publishes the following from the Crimea, under date of the 12th of January, which gives a more hopeful view of matters than the letters of British writers:

"For some days we have had heavy falls of snow, and the ground is completely covered to some depth. The cold has reached a certain intensity. Our men bear it bravely, and their good conduct is not effected by the rigors of the season. The snow and ice, however, provide us with new means of communication, and sledges will soon be in full use which will enable us to transport without difficulty the necessities of the camp.

"Notwithstanding the severity of the weather, or rather in consequence of it, the siege operations are carried on with renewed vigor, and we are now only some 40 metres' distance from the place.

"Works have been pushed forward near the Flagstaff Bastion, which cannot fail to throw it into our hands. This fort dominates and protects the whole town, and in a few days it will be ours. The walls of the town have large breaches in them, through which our volunteer sharpshooters penetrate to see what is going on in the faubourgs. Those peregrinations are not always unattended with danger, and our bold marauders exchange more shots than words with the Russians whom they meet. The other day 20 of them who had ventured into faubourg were attacked by a hundred Russians. The struggle was a fierce one. The little band cut their way through them, but with a loss of twelve killed. The other eight reached the camp in safety, after killing a great number of the enemy.

Not a day passes without a brush somewhere with the enemy. The Russians increase the number of their sorties, which become monotonous. It is always the same thing over and over again. However, in the night between the 7th and 8th we were aroused by brisker firing than usual. A strong Russian column had attacked our trenches. It was vigorously repulsed by the 46th of the Line, on duty in the trenches, who followed the Russians into their entrenchments, killing a great number of them.

Our mortar batteries are doing wonders. Out of 40 which have been placed, 30 are daily at work, firing about 20 shots each daily, that is to say, 600 enormous shells are thrown daily into the town, doing immense damage.

The Russians have thrown up new works in the interior of the town, which do great credit to their engineers; but they have continually to reconstruct them, as our bombs pay very little regard to these barricades, which the Russians, gradually driven from their wall, are obliged to erect on the principal points of the town.

The main body of their army is under the walls of Simpheropol. Deserters give a very bad account of the sufferings of their troops, who are decimated by disease.

Our communications have been temporarily interrupted by the bad weather between the camp and the fleet at Kamiesch Bay."

As an offset to the above, it may be remarked that the *Journal des Debats* (Paris) has a long article on the expedition to the Crimea. It takes rather a gloomy view of the operations before Sebastopol, and, though not going the length of assigning the final success to the Russians, abstains most carefully from saying a word calculated to imply that the efforts of the allied armies are to be eventually crowned by the capture of the town.

THE FROZEN TRAIN. The *St. Louis Intelligencer* of the 3d inst. contains further accounts of the delays and suffering upon the railroads of Illinois. A train had just succeeded in coming through to St. Louis from Bloomington. It had often been detained on the route in drifts, and had been extricated only by the laborious efforts of the passengers, who, having been previously provided with shovels, had worked vigorously the snow from the track at times when the mercury had sunk to thirty degrees below zero. The *Intelligencer* relates the following sad tales of

distress:

"Twenty-seven miles beyond Bloomington a train of cars was frozen up in a drift, not able either to proceed or retreat, in consequence of a lack of fuel. The cars were filled with passengers, many of whom are women and children, and their sufferings may be conceived when we state that they had torn the cars to pieces for fuel. While our informant was at Bloomington, an effort was made to reach the sufferers. Sleighs were started off to the spot, but after a day of weary labour, in which the horses were broken down and exhausted, they returned to Bloomington, having gone only twelve miles. The great depth of the snow, the difficulty of getting through the huge drifts, lying at frequent intervals along the prairies, the terrific force of the wind, which filled the air with whirling snow, and the almost insufferable severity of the cold—made the attempt to reach the cars with sleighs, a hopeless and futile task. So much for the suffering on the Chicago and Mississippi Road.

On the Illinois Central affairs are worse still. A train is frozen up at Decatur, and the wretched passengers suffer, not only for lack of fuel, but for want of food, and, shocking to relate, were compelled by the bitter necessities of their condition to eat dogs to keep from starving. This fact is reliably stated in the Bloomington and Springfield papers, and is further confirmed, says our informant, by the testimony of individuals in Bloomington. Indeed, it was a subject of conversation in that city. We can imagine to what extremities they are reduced, when they have no other alternative than to eat dog-flesh to drive off the demon starvation.

A Mr. Morgan, nephew of the Superintendent of the Chicago and Mississippi road, had both his legs frozen, and it is feared that many others have suffered similar calamities. A like condition of things prevails on the Rock Island railroad, though no detailed accounts from there have reached us. Gov. Matteson had sent despatches to Bloomington to have the track cleared, that the trains might come through, at any expense. It was supposed yesterday in Springfield, that a sufficient number of the absent Legislators would get in to-day, to constitute a quorum in both houses.

We doubt very much if the tracks will be entirely cleared for several days longer, unless human efforts are aided by the melting influence of the sun. There are business men of St. Louis at Bloomington, anxious to get on to New York, and others at Chicago who are anxious to return home. A despatch from Chicago, yesterday, gives little reason to hope that the track will be clear as soon as we expected. The delayed mails will hardly reach here before Sunday or Monday."



The Advent Herald.

BOSTON, FEBRUARY 24, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER LVIII.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.—v. 1.

To lift up the voice is a metaphor expressive of its loudness; and which is illustrated by a simile, in the comparison of the tones of the voice to the loud sounding notes of a trumpet. Thus to "cry aloud," or, as in the margin, "with the throat," is put by substitution for the earnestness with which the prophet was directed to address the Jews, respecting the enormity of their wickedness. To speak with the throat, is to speak aloud, instead of in whispers, which is done with the lips and tongue. "House," by a metonymy is put for the descendants of Jacob.

Yet they seek me daily, and delight to know my ways, As a nation that did righteousness, and forsook not the ordinance of their God: They ask me the ordinances of justice; they take delight in approaching to God.—v. 2.

"Yet," i. e., notwithstanding their sins "they seek me daily."

To "seek," and to "approach" God, are put by substitution for the worship of him; and by the same figure, his "ways" are put for the

requirements of his law. The text is descriptive of those who outwardly conformed to the ordinances of religion; but that they did so hypocritically, is shown by the preceding and following verses. It seems from this scripture, that even hypocrites may take pleasure in the performance of religious duties; and therefore mere feeling is not conclusive evidence of acceptance with God.

Wherefore have we fasted, they say, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?—v. 3.

"Soul" is here used for the mind; and God's not seeing, nor taking knowledge of them, is put by substitution for his not manifesting his approbation of their acts of humiliation. They had hoped by fasting, &c., to avert impending evils, but were disappointed: they were evidently disposed to reproach God for unfaithfulness! They said, (Mal. 3:14) "It is vain to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?"

The phrase "afflicted our soul," is used particularly of the great day of expiation. Said Moses, (Lev. 16:29-31) "In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest for you, and ye shall afflict your souls, by a statute forever." *Ib.* 23:27-29—"It shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

As they enquire why the tokens of Divine favor do not follow their acts of humiliation, the prophetic proceeds to answer them:

Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: Ye shall not fast as ye do this day, to make your voice be heard on high.—vs. 8, 4.

To "find pleasure," was to enjoy themselves; so that their pretended fast day, was actually a holiday. Instead of heartfelt sorrow for their sins, they gave indulgence to their appetites and passions.

For "labors," the margin reads, or "things wherewith ye grieve others." Heb. "griefs." They relaxed none of the burdens imposed on others, but exacted to the full extent of their demands. Their covetousness caused them to oppress their dependants, and to fail in justice and charity towards them.

Another characteristic of their fasts was, that with an appearance of devotion there was strife, contention, and noisy debate, and oppression of the innocent. Thus when Jezebel determined to give to Ahab "the vineyard of Naboth the Jezreelite," (1 Kings 21:7-13,) she wrote letters to the elders of the city where he dwelt, "saying, Proclaim a fast, and set Naboth on high among the people: and set two men sons of Belial, before him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." And so they proclaimed a fast, witnessed against Naboth, and stoned him.

Of such fasts, God expresses his disapprobation, and forbids them to make their voice to be heard on high, or to use loud and boisterous language, so as to be heard at a distance—on the mountains. It was not outward vehemency, but inward piety, which would make their prayers acceptable.

Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?—v. 6.

These are negative interrogations and require negative answers. They are equivalent to an emphatic declaration that God did not choose such a fast. Thus God said to the Jews in the time of Zechariah, (7:5) "When ye fasted and mourned in the fifth and seventh month, even in those seventy years did ye at all fast unto me, even unto me?"

"A day for a man to afflict his soul," is in the margin, "to afflict his soul for a day." The idea seems to be that merely afflicting the soul on that day, did not alone fulfil the divine requirement. The Saviour said of fasting, (Matt. 6:16) "When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. . . . But thou appear not unto men to fast, but unto thy Father which is in secret."

By a simile, the bowing the head as a bulrush, illustrates the apparent humility of their postures. To wear sackcloth and lie in ashes was symbolic of grief; but without the inward feeling, the outward act was one of hypocrisy. When the commandment for the destruction of the Jews was given to Haman, (Esth. 4:3,) "there was great mourning among the Jews, and fasting, and weeping and wailing, and many lay in sackcloth and ashes." Job in his grief, (2:8,) "sat down among the ashes." When Jonah proclaimed the destruction of Nineveh, (Jonah 3:6-8,) the king "arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." Daniel also, when he sought the Lord by prayer and supplications, (Dan. 9:3,) did so "with fasting and sackcloth and ashes." These outward acts however, were not what made their prayers acceptable, but the sincerity which accompanied them, and acts of kindness and mercy.

TO CORRESPONDENTS.

A brother, who discontinues his paper, writes: "I once loved the *Advent Herald*, but since it opposes time, it has lost its interest to me. I came out on time about twelve years since, and have loved it ever since."

Expressions similar to these are quite common, and are doubtless sincerely made. In the first place, the charge that the *Herald* opposes time, is very unjust; for it opposes not time, but shows that specific times, which have been set, were the results of erroneous conclusions—that the reasons advanced in support of them are faulty and insufficient, and that the history quoted in proof of such conclusions, has no such bearing on the question. As an honest journal, it was incumbent on the *Herald* to do this, kindly and candidly, or it would have been guilty of permitting false reasonings to remain unanswered.

In the second place, "a love for time" should always be qualified by a love for the *truetime*. The specific time that was loved twelve years ago was proved by time to be an error. The same is true of the time '54. It has passed, and shown that those who preached it were less wise than they supposed they were. Could any present evidence of the true time, it might well be loved; but false times should never have a place among gospel truths, as tests of salvation, or of Christian fellowship. If the continuance of the *Herald* is to be dependent on its advocating set times which every passing month is to prove erroneous, its demise would be an event of little public loss. It is to be hoped, however, that it has a more important mission, and that the truths it inculcates may be loved without the fear that time will prove their fallacy.

A correspondent writes: "There is much preaching and talk about the twenty three hundred days ending with the 1335. I think a word on this would do good at this time. I think they commence together. If they do, I should like to see some of the evidence on that point, and if not, where they do begin."

In reply, it is our opinion that they end together, or in near connection with each other. We have no new evidence on that point to present, and know of no evidence to make their commencement synchronize.

Another correspondent writes: "I see in the last *Herald* an extract, headed The Teaching of the holy Spirit Limited to revealed things, which I fully believe. Well, now I would like to be informed whether it is revealed in the New Testament that any of the apostles or teachers ever called any one up to the altar to be prayed for, in order to get religion; and if this process is Scriptural, in converting sinners, why does the Holy Spirit at a protracted meeting of the Methodists make them Methodists; of the Presbyterians, Presbyterians, of the Baptists, Baptists, etc."

There are many things proper in themselves, of which inspiration says nothing. Anything that is not contrary to the letter or spirit of inspiration is not censurable. The expediency of the measures here referred to is subject to various opinions, respecting which each one must be his own judge. While the Lord makes them Christians, outward circumstances may cause them to differ in other respects.

"I would like to have you give your views on 2 Peter 1:19, in the *Herald*." O. ROCKWELL.

The texts referred to is this:—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

We understand that Peter here refers to the writings of the prophets as more sure than even his own personal experience, and that he admonishes all to follow their teachings, as we would a light in a dark way.

NEW WORK.

"POEMS. By HELEN M. JOHNSON. Boston: Published by J. V. Himes, 46 1-2 Kneeland Street. 1855. Price, 50 cents. Postage, 9 cents."

This is a small volume of poems, of 250 pages, which is possessed of considerable poetic merit. The structure of the verse is easy and smooth, which are the chief merits of poetic writings. The subjects of the volume will be learned by the following table of contents:

The Promises, in 16 Parts.
Religion and Consolation.
The Brothers.
The surrender of Quebec.
The Old Indian.
The Husband's Lament.
The Contrast.
The Minstrel's Song.
Twilight Musings.
Passing Away.
The Exile's Farewell.
The Orphan.

Behold how He loved us.
Earth not the Christian's home.
The servant is not above his master.
To a mother on the death of her child.
Live by faith, and not by sight.
The Missionary.
Morning Song.
The Star of Bethlehem.
The Mother's Lament.
'T is I—be not afraid.
Behold He Cometh.
The Wanderer.
The Messenger-Bird.
The Dying Warrior.
The Mother's Rock.
The Drunkard's Wife.
The New Year.
The Captive.
Incomprehensibility of God.
Lines for an Album.
On the Death of a Mother.
Death.
Elijah.
He doeth all things well.
The crucified of Galilee.
The Poet's Complaint.
Life.

The writer says, in her preface:

"At the request of friends these poems are submitted to the public eye. To them it will prove an acceptable offering; but I know there is truth in the words of Cowper, that 'it is one thing to write what may please your friends, and another to write what may please everybody.'"

I am not so vain as to expect to please everybody; no, for I feel sensibly that these pages will not bear the scrutinizing gaze of the critic. Should such a one happen to glance over them, though he may smile at my folly for thus intruding myself into the sacred grove of Poesy, still I would ask him to make every allowance for my youth (these poems having been written at an early age), and for my circumstances in life; and also let him remember that the feeblest efforts which have ever been made in a great and good cause have sometimes been crowned with success, and blessed to the good of others.

Although I do never dare to hope for distinction, yet I have been cheered and encouraged by the thought that perhaps through my instrumentality the heart of some humble believer might be comforted, and some wretched wanderer, weary of the vanities of earth, be directed to the only source of life and happiness.

Should such be the case, the brightest hopes of the authoress will be fulfilled, and she herself be amply compensated for her care and labor."

The poem entitled "Twilight Musings," which we have given in another column, is from this volume.

THE DARK DAY.

DEAR BROTHER:—I send you herewith a particular account of the Dark Day, at Detroit and vicinity, in 1762. Also several valuable accounts and philosophical discussions of the phenomena of the 19th of May, 1780, preserved in the "*The American Antiquarian Library*," at Worcester, Mass. Yours truly, ADDISON MERRILL.

Montgomery, Centre, Vt., Feb. 6th, 1855.

Holmes, in his *Annals*, speaking of the dark day of 1780, says, "Beside this instance of uncommon darkness, and that on the 19th of Oct. 1762, there was one Oct. 21st, 1716; when 'people were forced to light candles to eat their dinners by.'"

Of this darkness, there is an account in the *Philosophical Transactions*, number 423: but the particulars of it are not preserved."

DARK DAY AT DETROIT, 1761.*

From the *Boston Gazette* of 1780, taken from a *British Magazine* for 1762.

"Detroit, (America) Oct. 19th, 1762.—This day being the 19th instant, we had almost total darkness for most of the day.

"I got up at day-break; about ten minutes after, I observed it was no brighter than before; the darkness continued till 9 o'clock, when it cleared up a little; we then for about a quarter of an hour saw the sun, which appeared as red as blood, and about three minutes, as large as usual. All this time, the air (which was very dense,) was of a dirty yellowish green color. I was obliged to light candles to see to dine at 1 o'clock, notwithstanding the table was placed by two large windows. About three the darkness grew more horrible, and augmented till half an hour past three, when the wind breezed up from the south-west, and brought on some drops of rain, or rather sulphur and dirt, for it appeared more like the latter than the former, both in smell and quality. I took a leaf of clear paper, and held out in the rain, which rendered it black, whenever the drops fell upon it; but when held near the fire, turned to a yellow color; and when turned, it fizzed on the paper like wet powder.

"During this shower, the air was almost suffocating, with a strong sulphureous smell; it cleared up a little after the rain. There were various conjectures about this natural incident.

"I think it most probable to be occasioned by the eruption of some volcano, or subterranean fire, whereby the sulphurous matter might have been emitted in the air, and contained therein, until meeting with some watery clouds, it had fallen with the rain.

From the *Boston Gazette*, 1780, taken from the *Boston Gazette*, Jan. 3d, 1763, Wilmington (Philadelphia) Dec. 17th, 1762.

An extract of a letter from an officer to his relation here, dated at Fort Detroit, Oct. 26th, 1762.—"The 19th of this month was the most extraordinary dark day, perhaps, ever seen in the world. At nine in the morning, it was scarcely lighter than at break of day, and so continued till about 12 o'clock, the air being very full of smoke accompanied with a strong smell, as of wood, straw, and other combustibles when burning. At half an hour after one, it was so dark we were obliged to light candles to dine by; at this time it rained a little, with which fell a quantity of black particles, like ashes, as turned everything it fell upon, black, even the river, which is twice as wide as Christiana, was covered with black froth, which when scummed off the surface, resembled the lather of soap with this difference, that it was (and as black as ink,) more greasy. At seven in the evening the air was more clear, and the disagreeable smell was now almost gone. We have been since informed, by people who were twenty miles from here that day, that the darkness, rain and smell, was the same with them."

THE DARK DAY OF MAY 19TH, 1780.

From the *Boston Gazette*, May 22d, 1780.—"The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last, and shall therefore leave it to astronomers, whose more particular business it is. They however, would inform those who were not in the contents of it, that on Friday last, about 10 o'clock, there came over this town a dark cloud which continued increasing darker and darker till near 1 o'clock, when it became so dark that the inhabitants were obliged to quit their business. The darkness continued till near 3 o'clock, when it gradually grew lighter and lighter till the light became as usual. The inhabitants were obliged to dine by the light of the candle. At night it had the same effect on the moon. Such a phenomenon was never before seen here by the oldest person living. We have already heard of its extent as far as Greenwich, in the State of Rhode Island, and as far as Portsmouth, in the State of New Hampshire, which is about one hundred and twenty miles.

"Newport, May 20th, 1780.—On Friday, the 19th inst., there fell here a singular and very remarkable darkness, which overspread the hemisphere for about five hours. In the morning were showers attended with distant thunder. About 10 o'clock A. M., a darkness came on, which by eleven was perceived to be very unusual and extraordinary, and in half an hour after was considered as

* A mathematical term, denoting within the area of it—the places where it was visible.—Ed.

what was never before seen in the northern climates in America. The darkness became and continued so intense from a little before noon to near 2 o'clock as that persons could not read, and it became necessary to light up candles. The inhabitants were therefore thrown into a perhaps unnecessary consternation, as if the appearance was preternatural. A little after 2 P. M., it became somewhat lighter, but the darkness soon returned. About 3 o'clock it began to go off, and at 4 P. M., the heavens resumed their usual light as in a cloudy day, although the darkness continued all the rest of the afternoon. A tornado, or tempest, or something very unusual was expected by all; but though there was a small breeze from the south-west during the whole darkness, and especially about 1 o'clock, yet nothing tempestuous or extraordinary happened: the whole passing over with only a few drops of rain. Such appearances have been observed in other parts of the world, as on the coast of Africa, and in Europe, and particularly in London, A. D. 1679: but such phenomenon has perhaps never happened here since the English settlement of this country. And it is not recollected from history, that a darkness of equal intenseness and duration has ever happened in any parts of the world, except the miraculous eclipse at the crucifixion of our blessed Saviour. However, the darkness is undoubtedly a phenomenon, which may be accounted for by the laws of nature, without having recourse to anything miraculous or ominous. It could not however be ascribed to a solar eclipse, because the moon was then nearly in opposition, and a lunar eclipse fell the preceding day. It may be considered as an extensive sheet of very dense clouds, stationary, and suspended in the atmosphere over this and the adjacent places, there being no current of air sufficient to carry and remove it forward. This penetrated the meridian solar rays, produced the yellow dusky which overshadowed us, transmuting a yellow hue over all visible nature. It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomena. There is nothing terrible in it, more than in the coruscations of the Aurora Borealis. However, the unusual as well as common appearances in the natural world might lead our thoughts up to the Author of nature, and the energies of his irresistible power, that we may be filled with a reverential awe of his Divine Majesty."

From the *Worcester Spy*, Jan. 8th, 1780.

"Hartford, May 23d.—On Friday the 19th inst., a very singular darkness of the visible heavens and atmosphere, happened in this place, and in the neighboring towns from which we have heard. Our ingenious and philosophical customers are desired to send an account of the particular phenomena attending it, in their respective places, particularly an exact description of the time of its beginning, continuance and end—the appearance and tincture of the clouds, and other visible objects. As it is reported that the disc of the sun was seen, by some person, in the time of the greatest obscuration of light, an account of this appearance, and the exact time when, is also desired."

Spy, Jan. 8th, 1780.

From the *Connecticut Journal*, New Haven, May 25th, 1780.—"On Friday last, the 19th instant, there was a very unusual appearance in the atmosphere. About day-break in the morning there was a shower of rain, with some lightning and thunder. The rain continued with intervals till after sun-rising. The morning was cloudy and darkish, and the sun rising towards the zenith gave no increase of light as usual: but on the contrary, the darkness rather increased till between 11 and 12 o'clock, at which time there was the greatest obscurity here. At this time what little motion there was in the air, was nearly from the south, by the standing of the vanes on the steeples; it being however as calm as on any summer morning. There was something more of a luminous appearance in the horizon, than in the hemisphere in general: an uncommon lively verdure in the grass and other green vegetables was observable; an unusual yellowness in the atmosphere which made clear silver nearly resemble the color of grass. Between eleven and twelve, the singular obscurity ceased. The greatest darkness was, at least, equal to what is commonly called, candle-lighting, in the evening.

"The appearance was indeed uncommon: and the cause unknown; yet there is no reason to consider it as supernatural or ominous. It is therefore hoped, that no persons, whether of a vapory constitution of body, or an enthusiastic turn of mind, will be in the least terrified by it, or inspired to prophesy future events, till they come to pass."

From the *Massachusetts Spy*, May 25th, 1780.

"MR. THOMAS:—Every new and unusual appearance in nature is apt at first to create in us wonder and surprise, let the cause be what it will. The strange and uncommon phenomenon which happened last Friday, and the subsequent night had that effect.

"The morning of the day was overcast with clouds and rainy: before 9 o'clock the rain in a great measure ceased, the clouds appeared more agitated, and the air began to darken. For several hours in the middle of the day, the obscurity was so great, that those who had good eye sight, could scarcely see to read common print; the birds and fowls, in many places, retired to their roosts, as though it had been actually night, and people were obliged to light candles to dine by. It was the judgment of many, that about 12 o'clock (the time of the greatest obscurity,) the daylight was no greater, if so great, as bright moonlight, which by calculation has been found to be 90,000 times less than that of a clear sun-shiny day;—during the whole time a sickly, melancholy gloom overcast the face of nature: nor was the darkness of the night less uncommon and terrifying than that of the day. Notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which seen from the neighboring houses, and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to its rays.

"This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, 'when the sun shall be darkened, and the moon shall not give her light.' But I conceive that this may be accounted for from natural causes, without derogating from the wisdom and justice of Him who made and disposed the various parts of the universe, and has given to it general, uniform, and simple laws, which if they produce different effects, and show different appearances, it is from different circumstances and situations only. Yet what the natural causes were which produced this uncommon appearance, may be a question which well deserves a philosophical inquiry, which perhaps might afford to those who indulge themselves in the abstruse and curious researches of natural causes, a large field for philosophical speculation.

"Without entering into a particular, minute, and philosophical explanation of the physical cause of light, its properties, and the laws of separation and reflection of its rays, in different mediums, I shall consider in general, what might be the direct and immediate cause of so great an obstruction of light last Friday. It will easily be conceived that the sensation of light is in proportion to the density or quantity of rays emitted from the luminous body itself, or mediately by reflection; and as the sun is the great and original source of light to the inhabitants of this globe, whatever most obstructs and prevents his rays from coming to us, involves us in the greatest darkness, which is only a privation of light. It will also readily be granted that if it was not for the reflection of the sun's rays from the atmosphere and other surrounding objects, every obstruction which prevented the sun's rays from falling directly upon us, would involve us in total darkness. Now I take the direct and immediate cause of the obstruction of light at that time, to be vast quantities of elastic and heterogeneous vapors, generated in consequence of the great bodies of snow which covered the earth so long the winter past, and exhaled during the warm dry weather immediately preceding this time, which then had congested and condensed into thick clouds, which extended through the atmosphere for a vast distance. And when we consider that these clouds were formed of very heterogeneous particles of different densities and specific quantities, we must suppose they formed different bodies or strata of clouds, and some of the more gross suspended at not a great distance from the earth, especially as the atmosphere was then greatly rarefied: consequently the rays of light must suffer many reflections and refractions in passing them, that but very few could possibly be transmitted, and those that were would be the least reflexible and refrangible, which are those of the red, yellow, orange, and green colors: which may account for the sickly gloom in which objects then appeared.

"The vast extent of the clouds and their nearness to the earth prevented our receiving much advantage of the reflection of any part of the atmosphere, which was not then clouded. And the same cause that produced this effect in the day time, would make the night proportionally dark.

"These are only some general hints, suggested in an inaccurate and loose manner, which I hope

to see taken up by some more able judges of natural causes."

From the *Boston Gazette*, May 29th, 1780.

[Communication signed Viator, dated May 22d.]

"MESSRS. PRINTERS:—As the darkness which happened on the last Friday, was unusual, and to many people surprising; it will no doubt gratify the public, to have the observations which have been made in various parts communicated; in this way we may learn the extent, and perhaps ascertain the cause of so remarkable a phenomenon. With these views I send you the enclosed.

"The observations from the first coming on of the darkness, to 4 o'clock P. M., were made by several gentlemen of liberal education at the house of the Rev. M. Cutler of Ipswich-Hamlet.—There are some things worth noticing before and after this time. The Hemisphere for several days had been greatly obscured with smoke and vapor, so that the sun and moon appeared unusually red. On Thursday, P. M., and in the evening, a thick cloud lay at the south and south-west, the wind small. Friday morning early, the sun appeared red, as it had done for several days before, the wind about south-west, a light breeze, and the clouds from the south-west came over between 8 and 9 o'clock, the sun was quite shut in, and it began to shower, the clouds continuing to rise from the south-west, and thicken. From the thickness of the clouds and the confusion which attended their motions, we expected a violent gust of wind and rain, the wind however, near the earth, continued small and it rained but little. About 11 o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past 11, in a room with three windows, twenty-four panes each, all open towards the south-east, and south, large print could not be read by persons of good eyes. About 12 o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night. About 1 o'clock a glen of light which had continued till this time in the east, shut in, and the darkness was greater than it had been for any time before. Between 1 and 2 o'clock, the wind from the west freshened a little, and a glen appeared in that quarter. We dined about 2, the windows all open, and two candles burning on the table. In the time of the greatest darkness, some of the dunghill fowls went to their roost: cocks crowed in answer to one another, as they commonly do in the night. Woodcocks, which are night birds, whistled as they do only in the dark; frogs peeped—in short, there was the appearance of midnight at noon-day. About 3 o'clock, the light in the west increased, the motion of the clouds more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes or coruscations, not unlike the Aurora Borealis. Between 3 and 4 o'clock we were out and perceived a strong sooty smell; some of the company were confident a chimney in the neighborhood must be burning, others conjectured the smell was more like that of burnt leaves. About half past 4, our company, which had passed an unexpected night, very cheerfully broke up.

"I will now give you what I noticed afterwards. I found the people at the tavern near by, much agitated; among other things which gave them surprise, they mentioned the strange appearance and smell of the rain-water, which they had saved in tubs; upon examining the water, I found a light scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves. The water gave the same strong sooty smell which we had observed in the air: and confirmed me in my opinion, that the smell mentioned above was occasioned by the smoke, or very small particles of burnt leaves, which had obscured the hemisphere for several days past, and were now brought down by the rain. The appearance last mentioned served to corroborate the hypothesis on which we had endeavored to account for the unusual darkness. The vast body of smoke from the woods which had been burning for many days, mixed with the common exhalations from the earth and water, and condensed by the action of winds from opposite points, may perhaps be sufficient causes to produce the surprising darkness.

"The wind in the evening passed round further to the north, where a black cloud lay, and gave us reason to expect a sudden gust from that quarter. The wind brought that body of smoke and vapor over us in the evening, (at Salem) and perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about 1 o'clock, although the moon had full but the day before.

"Between 1 and 2, the wind freshened up at

the north-east, and drove the smoke and clouds away, which had given distress to thousands, and alarmed the brute creation."

Boston, June, 1st, 1780.—COM. FROM "A PERIPATETIC.—TO THE PUBLIC.—On Friday, May 19th, 1780, at 1 o'clock in the morning, at Peperell, the peals of thunder were loud and frequent, attended with heavy rain. At 7 o'clock the rain and thunder had ceased; but the sky continued cloudy. Between 9 and 10 o'clock the clouds were observed to thicken, and to receive continued re-inforcement from the low lands. Before ten the darkness had sensibly increased, till it became difficult to read an Almanac in a room with two windows. At 11 o'clock candles were lighted at Groton, and at half past 11 the darkness was so great in the meeting house, where a court was then sitting, that it was difficult to distinguish countenances at the smallest distance, notwithstanding the great number of windows usual in such buildings. About 12 the darkness was greatest, and a little rain fell. In the street the appearance was like the beginning of evening, as candles were seen burning in all the houses. The clouds were thinnest at the north, which excited the idea of an *Aurora Borealis*. At the north-east the clouds were very thick, and so low that hills could not be seen at the distance of half a mile.

South-westerly hills might be clearly seen at the distance of twenty miles: but the intermediate space was so shaded, that it was impossible to distinguish woodland from pasture. At half past 12 the clouds having been hitherto detached, begun to embody at such a height, that all the hills became visible, and the country round exhibited a most beautiful verdure. At one, the clouds became uniformly spread, and it was not darker than is usual on a cloudy day. The same weather continued through the whole afternoon, except that the sun was seen for a few minutes at Acton, about 3 o'clock. At eight in the evening the darkness was so great as to render travelling impracticable. Although the moon rose nearly full about 9 o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth.

"The detached appearance of the clouds in the forenoon is alone sufficient to account for the darkness; for as soon as the clouds had spread uniformly over the heavens, there was no remarkable deficiency of light. If any one chooses to make an experiment for himself to illustrate the matter, let him take a few panes of glass, and place them at a small distance from each other in such a manner that the sun may shine directly through them all; in this case he will find that the rays of light are much more obstructed than they will be in passing through a single glass equal in thickness to all the others. The reason is obvious. The reflection of light is from the surfaces of transparent bodies, and not from their interior parts.

"Various suppositions have been made respecting the subject. Some have supposed that the earth was passing through the tail of a comet; to this it is sufficient answer, that stars are visible through the tails of comets; it is therefore impossible that this cause should obscure the lustre of the sun. A writer has appeared under the signature of *Viator*, who asserts that upon examining the rain-water in the tubs, he found a light scum over it, which, rubbing between his thumb and finger, he found to be nothing but the black ashes of burnt leaves. The water, gave the same strong smell, which they had observed in the air, and confirmed his opinion that the smell mentioned above was occasioned by the smoke or very small particles of burnt leaves, which had obscured the hemisphere for several days past, and were now brought down by the rain. I believe it is the first time that it ever came within the compass of a human imagination to suppose that the haziness of the sky in warm weather was occasioned by ashes being lodged in it, which needed the assistance of rain to bring it down. Just as probable is the theory which accounted for the darkness from this circumstance, that the sun and Jupiter were then in the quartile aspect. More plausible but not more just was the opinion of a gentleman of learning, who supposed that the nucleus of a comet interfered between the earth and the sun, and occasioned a solar eclipse. There are various phenomena which by no means correspond with this opinion. The clouds were seen continually rising to obscure the hills, which is sufficient to account for the darkness; and the tides did not rise to an unusual height, as they would have done, had a compact body of such magnitude as a comet, been so near the earth, in such a situation, as to give us darkness instead of day. It is in vain to assign the rapid motion of a comet, as the reason why the tides should not rise any higher than

usual; for though it was but a short time in conjunction with the sun, yet its motion being nearly rectilinear, it must have continued for several hours near the earth, and the universal law of gravity holds equally good, whether bodies are in motion or at rest."—*Independent Chronicle*.

"A PERIPATETIC."

From the *Independent Chronicle*, Boston, June 15th, 1780.—COMMUNICATION OF NUBES.

"MR. WILLIS:—The extraordinary darkness which produced so much terror in the minds of the timid on the 19th ult., and which has since employed the pens of three successive writers, has by two of them been attributed to the interposition of large bodies of smoke between us and the sun, though indeed the friend to science has considered that this was only a partial cause of the obscuration. The only arguments, if I mistake not, adduced in support of this theory, are the sooty smell perceived in the air, and the dark scum which was found covering the surface of the rain-water. It is somewhat surprising that those circumstances were not more generally taken notice of; but admitting the fact, the conclusion does by no means necessarily follow. It is extremely improbable that the air could possibly have supported such considerable quantities of soot at so great an height in the atmosphere as to have conveyed it free from the obstruction of the tops of high mountains, which it must inevitably have passed, to have produced so extensive an effect. In some places, according to accounts already collected, this effect must have been produced at the distance of at least two hundred miles from its origin; and I think it certain, that could such a case exist, such extremely small particles of this substance could not have retained their specific smell, after having been so long floating in the air.

"A strong sulphureous smell was to my own senses very perceptible; at the same time that the air was so rarefied as to be incapable of supporting the vapors to any considerable height, the smoke from the chimneys of those houses near to which the observations were made, must for the same reason have been suspended at but a small distance from the surface of the earth, and that a combination of the sulphur and smoke might very naturally produce the smell described. By means of draught, and considerable winds, the smaller particles of dry dust had been wafted in the air, where, meeting with the descending rain and sulphureous particles with which the air abounded, they must descend together, and if in large quantities, might form a thin scum upon the surface of the water; and indeed in tubs of rain water is frequently found a similar scum, consisting of sulphur, with more or less dirt, as the weather is more or less dry and windy. The success of all inquiries into the natural causes of any singular and unusual appearances, must ever depend upon the accuracy with which we collect and compare the circumstances attending such phenomena, with the operation of certain known laws of nature, examined under the eye of our own observation, and upon the judgment we form of the differences of effects which such circumstances must produce.

"The uncommon darkness which is the subject of our present inquiry, is not more difficult to account for than the brassy appearance, as it has been called, which attended it, and which has been judged irreconcilable with such an almost total privation of light; but a similar appearance is no more than what we may in degree every day be witness to, whilst the sun is rising and setting in the horizon. In this case the rays emitted from the sun pass through a larger portion of the atmosphere than when that luminary is in its meridian, and nearer to the surface of the earth, where it is densest, the red rays, which are least capable of being diverted from a rectilinear progression, will, together with those next in relation to them, reach the eye, and produce the sensation of that color.

"Such an appearance, even to a much greater degree than this, is frequently observed in very dry weather, when the exhalations from the earth have been copious, and the density of the air such as to suspend them to a great height in the air, by which means the rays of the sun are subjected to the same efficiency of the atmosphere as in the case preceding. How large these exhalations must have been, and how small a proportion of them had descended in the scum of rain, for a long time before the day above mentioned, none need be informed.

It is well known that those rays are not sufficient alone, to produce perfect light, since the sun, immediately before its total disappearance in the horizon, ever shines with diminished splendor, though it exhibits the highest degree of such an

appearance. An almost infinite number of these detached clouds, were, on that day, seen to move rapidly with the wind, and other clouds of the same kind were evidently discernible above them. Those rays which were of the least refrangibility, were suffered to pass between them, and to reach those clouds which were lower in the atmosphere, and falling on their edges, from whence they were transported to the eye of the observer. There were undoubtedly very great numbers of those clouds by which means so great a quantity of light was intercepted in its passage from the sun. The almost incessant dropping of rain during the day, is a presumptive proof that the clouds were the instrumental cause of the darkness, and the circumstance of the thin clouds being succeeded by one continuous dark cloud, renders the hypothesis that smoke was the cause, exceedingly strained and unnatural; when one uniform, concentrated cloud interposed between us and the sun, a reflection was made from one surface only, consequently, the darkness must diminish, and for reasons contained above, the brassy appearance must cease, and such indeed was the case. The shifting of the wind at night, produced a similar obscuration of the moon.

"I however submit these thoughts to the candor of the reader, and wish, if they are unphilosophical, that my errors may be corrected."

"NUBES."

"PS. The above was to have been inserted in Mr. Willis' paper of last Thursday, but for want of room was omitted. The author has, however, had the pleasure of being confirmed in some of his own, by the similar sentiments of another writer, in a publication of that day." [See the article from the *Spy*, May 25th.]

From the *Independent Chronicle*, Boston, June 15th, 1780.—"Boston, June 6th, 1780.—By A FRIEND TO LEARNING, &c.

"MR. WILLIS, [Editor]:—The following letter from a very worthy gentleman in a neighboring town, respecting the unusual darkness which overspread this part of the world on the 19th of May, is at your service.

"DEAR SIR:—You have my thanks for yours of May 30th, and the curious observations which you was pleased to send me, respecting the phenomena of the 19th. You desired me to make inquiry as to the darkness, and tell you how I account for the strange appearance. I sit down to answer your request.

"Since we conversed together, I have seen two gentlemen who left Fish Kill, [N. Y.] that morning. They tell me that there was a small shower, but no darkness at that place. The darkness, they say, was not considerable farther west than Danbury, [Ct.] Have also seen three gentlemen who left Haverhill, [N. H.] on Connecticut river, the same day. Haverhill, I think, is about seventy miles north of No. 4.* They say the morning was cloudy; there was a little rain with thunder. As they travelled on, they observed to one another, it was uncommonly dark. About 12 o'clock they could not see a man more than twenty rods. These gentlemen say, the woods in those parts, and as far as Ticonderoga, had been burning for some time with amazing fury. The fires were raging to such a degree, in several townships through which they passed, that they were in danger of being suffocated.

"I am informed that in the Cohoes, [near Troy, N. Y.] the fires raged to such a degree, that great damage has been done to the timber; some houses mills, bridges, and a vast deal of fence, have been consumed. Those gentlemen say, as they came down the country, whenever they were upon a high piece of ground, which gave them a prospect, the woods on all quarters appeared to be on fire. The smoke had been so thick, that for several days the sun had been darkened; it appeared as it does through a piece of smoked glass, and before night it was wholly obscured. These gentlemen say, the night was as remarkably dark as the day: one of them attempted to go to the barn to feed his horse, but found it impracticable.

"I have also seen a very sensible Captain of a vessel, who was that morning about forty leagues south-east of Boston. He says, the cloud which appeared at the west, was the blackest he ever saw. About 11 o'clock there was a little rain, and it grew dark. Between 1 and 2 he was obliged to light a large candle to steer by. There had been to this time, a gleam, or *glen*, as he called it, in the east. It was now wholly shut in, and the greatest obscuration was between 2 and 3. He further observes, that the air was uncommonly thick, and afforded an unusual smell. Between 9 and 10 at night, he ordered his men to take in some sails, but it was so dark they could not find the way from one mast to the other. Gentlemen from Connecticut tell me, the smell which they ob-

served, was like that of burnt leaves, or old stubble. Coasters from the eastward say, the darkness was very inconsiderable farther than Cape Elizabeth.

"These are the principal things I have heard respecting the phenomena since I saw you. Various have been the sentiments of people concerning the designs of Providence, in spreading this unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day. Some suppose it emblematical of the moral darkness which has spread over these ends of the earth. But however bad we are, I cannot suppose we are so much worse than the rest of the world, as that Heaven has pointed us out, in this manner, as the objects of its peculiar vengeance. Some in the country have given it as their opinion, that this darkness was occasioned by the sins of the Boston people; and I have heard that a country gentleman, then in town, wrote to his lady, that he thought Boston was as ripe for destruction, as *Sodom* was just before the storm of fire and brimstone was sent upon it from heaven. But such observations as the above, discover more superstition and envy, than religion and good sense.

"Various suppositions, also have been made respecting the universal phenomena,—the well wisher to science, will encourage the speculations of others, while he searches after the cause of strange appearances himself. I was vexed the other day, when I saw the piece in Mr Willis' paper, under the signature of "a peripatetic." The illiberality which he discovered, was unbecoming a philosopher, and a man of education. It is hoped that gentleman of equal learning, and of much modesty, will receive no pain from his *rude attacks*. Before this rambling philosopher, it never "came within the compass of a human imagination to suppose" that smoke cannot obscure the hemisphere, or that very small particles of burnt leaves, raised to a considerable distance from the earth in the time of fire, cannot "be brought down by the rain." Dr. Franklin's theory of *whirlwinds*, will help the young philosopher to account for the rise of light bodies to a great distance from the earth. But when these small particles are floating high in the atmosphere, perhaps the puzzle will be to get them down again. If specifically lighter than the air, how can they ever descend? They may be wafted by the winds into a part of the atmosphere, where they shall be specifically heavier than the air, or they may attract aqueous particles from the common vapor, or clouds, till that additional weight be sufficient to bring them down. But I ask, pardon for taking up your time about this matter. Facts cannot be denied. The gentleman of New Hampshire, whose letter was published in the *Independent Ledger* last Monday, mentions the *soot*, or *ashes*, which appeared like a scum on the river—which rendered the *rain-water* unfit for use; and covered a *snow-drift* all over.

"Many other accounts of the same kind have been mentioned by gentlemen of observation. I remember burnt pieces of leaves have been seen falling on Cambridge Common, and also in the streets of Boston, after large fires back in the country. I know some suppose the *scum* which has been seen on the water, was *sulphur* and *earth*, exhaled with vapor. But the *smell* observed from all quarters, as I have heard, is against this supposition. The smell and appearance was that of *soot* or *ashes* of stubble or leaves.

"You require me, sir, to tell you what I now suppose was the cause of the unusual phenomena. I am fully satisfied the darkness was occasioned by vast exhalations which were made for several warm days before, together with the smoke of burning woods. I humbly conceive both these causes must be taken together, in order to account for the phenomena. I know the last is considered by some gentlemen as trifling; but we know that a large body of smoke will obscure the hemisphere. The smoke of London, you know, in the winter, is a constant cloud over the city; and you well remember how vilely our linen would appear, after receiving the *soot* and *ashes* of that city one day. Vast tracts of woods, when the *fires* and *leaves* are dry, burning with amazing fury, must afford smoke sufficient to be a very considerable cause of darkness. Those fires also occasion a prodigious vapor. The air in the neighborhood is highly rarefied, and the exhalations must be copious. This body of smoke and vapor was uncommonly kept together by the winds, which were for many days small, north, and north-west, in the forenoon, and easterly in the afternoon. The north-

* A local designation we can't explain.—ED. HER.

east wind prevailed two or three days before the dark one, which carried the body to the west. The afternoon and night before, the wind was south-west, and west. This wind brought the cloud over, no doubt "re-inforced continually from the low lands," which overspread the greatest part of New England, with darkness at noon-day.

"The uncommon red, or brassy appearance, I believe, may be easily accounted for from the nature of light. Such was the congeries of vapors, or various strata of clouds, that no rays but the more vigorous, such as the red, the orange, the yellow, and the green were able to reach us, and those after being refracted and reflected various times. The more feeble rays, such as the blue, the indigo, and the violet, were absorbed and lost.

"Thus, sir, have I endeavored to answer your demands. The above theory, from the first, I adopted, and I now think the phenomena correspond with it, if you propose any other, which shall appear more probable, your friend, who loves inquiries of a philosophical kind, will think it no disgrace to alter his opinion."

"A friend to learning and politeness."

From the *Massachusetts Spy*, June 26th, 1780.
[Communication from Samuel Stearns, Paxton, June 7th, 1780.]

"TO THE PUBLIC:—The late admirable phenomenon, which happened upon the 19th of last May, has been the cause of much enquiry as well as of much wonder and surprise. I find that some people that are unacquainted with philosophy and astronomy, have entertained divers strange opinions concerning the cause of that wonderful appearance. It has been imagined by some people, that an eclipse of the sun, caused by an interposition of the moon, was the cause of that phenomenon—others have attributed it to a transit of Venus or Mercury upon the disc of the sun—and others again have been so whimsical as to conceit that a great mountain obstructed the rays of the sun's light at that time, &c. Whether they thought that a new mountain was created and placed betwixt us and the sun, or that a mountain from this globe had taken flight and was gone off towards that magnificent luminary, I have not heard.

"I have often been requested, by reason of the knowledge I have of philosophy and astronomy, to make known my opinion concerning the cause of the darkness of the above mentioned day, and the succeeding night. In answer, therefore, to the persons that have made these requests, I do take this method to promulgate to them, and to the world, that it is my candid opinion that that darkness was not caused by any eclipse, transit, blazing star, or mountain, but by an admirable condensation of large quantities of exhaled particles that consisted of different qualities.

"It is needless at this time to describe this uncommon darkness, inasmuch as it is done already by sundry gentlemen that are well skilled in philosophy.

"I shall therefore omit a description, and proceed in the first place, to demonstrate that this darkness was not caused by any eclipse, or transit, &c.

"In the second place I shall attempt to give a definition of the air, vapors and winds, with a description of the cause of the various appearances of exhaled particles.

"In the third place I shall attempt to exhibit the cause of the late uncommon phenomenon.

"1. That this darkness was not caused by an eclipse, is manifest by the various positions of the planets of our system at that time, for the moon was more than 150 degrees from the sun all that day—and by more accurate calculations, made by celebrated astronomers, it is apparent that there has not, nor will not according to the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun this year. As to the residue of the planets that belong to our system, they never revolve betwixt our globe and the sun. It could not be a blazing star, nor a mountain that darkened that day, as it is evident by the darkness of the subsequent night. But let us suppose that the darkness of the day was caused by an eclipse of the sun: then to what shall we impute the excessive darkness of the night? Surely the moon could not be eclipsed at that time as she was more than 40 hours' motion (in her menstrual course) past her opposition; and consequently must be at a great distance from the earth's shadow, which is the cause of her eclipse. It would be absurd to suppose that the moon was eclipsed by anything besides this shadow, as it was never known since the world began that ever any star or planet came betwixt this globe and the moon. By what has been said, it is manifest that this darkness was not caused by any eclipse, transit, &c. *Quod erat demonstrandum.*

"II. In attempting the second thing proposed, I shall observe,

"First, That the air which environs and compresses our globe on every side, is a fluid substance that is invisible to our sight by reason of its pellucidity or transparency.

"Secondly, It is subject to motion, elasticity, power, force, rarification, condensation and gravity.

"Thirdly, Vapors are exhalations of divers kinds of particles, raised up into the air by the heat of the sun.

"Fourthly, When these exhalations are condensed they become heavier than the air.

"Fifthly, When they become heavier than the air that keeps them up, they must necessarily subside.

"Sixthly, When they subside they press upon the air that is under them and destroy its equilibrium, which causeth it to be driven away, and produceth the blowing of winds.

"Seventhly, The wind is a current or stream of air as a river is a current or stream of water.

"Eighthly, When two or more of these currents meet, they bring the exhaled particles together.

"Ninthly, Hence it is that the exhalations are made to appear in various forms, such as pillars of clouds, mists, fogs, vapors, &c.

These things being premised, I proceed to the third thing proposed,

III. To show the cause of the late uncommon phenomenon, which will appear by the following, viz.: The heat of the sun causeth an ascension of numerous particles which consist of different qualities, such as aqueous, sulphureous, bituminous, salinous, nitrous, &c., hence the waters of the seas, rivers, ponds, &c. The fumes of burning volcanoes, caused by subterranean veins of liquid fire—all the other kinds of smoke—fat combustibles, oily matter from various kinds of earth, the juice of trees, plants and herbs—salinous and nitrous particles from salt and snow waters, &c.—are exhaled into the regions of the air, where their position are subject to various mutations or changes by reason of the motion and compression of the air, which causeth them to be sometimes rarefied and condensed. It was undoubtedly a vast collection of such particles that caused the late uncommon darkness, which particles after being exhaled, were driven together by certain winds from opposite points of the compass, and condensed to such a degree by the weight of the earth's atmosphere, that they obstructed the appearance of the refulgent beams of the sun by day, and the silver rays of the moon by night.

"The above I esteem to be the genuine secondary cause of our late admirable phenomenon. The primary cause must be imputed to Him that walketh through the circuit of Heaven—who maketh the clouds his chariot, and walketh upon the wings of the wind. It was he at whose voice the stormy winds are obedient, that commanded these exhalations to be collected and condensed together, that with them he might darken both the day and the night—which darkness was not only a token of his indignation against the crying iniquities and abominations of the people, but an omen of some future destruction that may overwhelm this land like a deluge, unless a speedy repentance and reformation should immediately take place.

"From the public's humble servant,

"SAMUEL STEARNS.

"Paxton, June 7th, 1780."

"PS. If I am in the dark about anything that I have written, relative to the cause of our uncommon phenomenon, I should receive it as a favor if I might be enlightened by any gentleman that is skilled in philosophy and astronomy, as it is the truth that I aim at."

"Holmes' Annals.—The Dark day of 1780.—Its extent was from Falmouth, in the province of Maine, to New Jersey. The darkness appears to have been greatest in the county of Essex (Mass.) in the lower part of N. H. and in the province of Maine; but it was great in Rhode Island and Connecticut. In New York it was less than in those places, and in New Jersey the darkness was not very uncommon."—*Memors of Am. Acad.* 1. 234-241, *Coll. Hist.* Sec. 1. 95-98.

Letter from Samuel Curwen, Judge of Admiralty, &c., American Refugee in England—to Hon. Jona. Sewell, Bristol, Eng.

"London, Aug. 14th, 1780—Dear Sir:—I have been told by Mr. Jos. Green and his wife, and with such an air of serious earnestness as to lead me almost into the belief of it, that advices had been brought to town by a vessel said to have arrived from America, that on the 19th of May, the moon being just then beyond the full, the sky clear and unclouded at sunrise, and to all appearance promising a fine bright day, continuing some time in

this state, when all at once, a sudden darkness overspread the face of the heavens, and so palpably thick was it, that candles were lighted in the houses during its continuance till three o'clock in the afternoon, to conduct the common concerns and intercourse of life. A short interval of light or twilight ensued, but was succeeded by a ten fold darker night than was ever known. Perhaps I am misinformed; if you have not heard of this extraordinary and uncommon phenomena, suspend your belief till better or no information follows, or in the former case a fuller and more particular relation shall be made. Time, the great revealer of secret things, will soon convince you of its truth or falsehood. I am not myself determined in my opinion; the belief of uncommon events requires strong evidence; should this be true, you have astrologers, soothsayers, magicians and wise men enough among you to explain its meaning.

"Very truly, your friend, S. CURWEN."

[Answer to the above.]

"Bristol, Aug. 22d, 1780—Dear Sir:—By a letter from Mr. Waldo and Mr. Simpson, the account of the miraculous darkness at Boston had reached Bristol before I was favored with yours.

"The story I firmly believe to be true, but like many Jewish stories in the Old Testament. I take it not in the literal, but in a metaphorical or allegorical sense. Take it as an allegory, and it is easily to be credited; but as this kind of writing is now become rather obsolete, it is necessary to premise, that under the present tyranny in America, no man there dares write upon political subjects in plain English; if he writes at all, it must be in dark enigmas, and in this scriptural style I presume the letter from which you derive your intelligence is written. Interpret it thus: The writer there wished to let his friend here know what effect the news of the reduction of Charleston had upon the minds of the Boston rebels, (or saints, if you like that word better,) but he dared not communicate his intelligence in a language intelligible to all, and therefore chose to give it an allegory, trusting to the sagacity of his friend, who being an New England saint, as I presume, he doubted not was well enough versed in Old Testament allegories to translate it into literal English, and thus it is: On the 19th of May, by a private hand, the news arrived of the surrender of Charleston, and though at sunrise the sky was clear, and promised a fine day, i. e., they were till that morning assured Clinton would be defeated, yet this fatal news at once darkened their bright prospect and induced a gloomy horror, so that candles were lighted in their houses,—i. e., Adams, Hancock, Dr. Cooper, and other rebel leaders went from house to house to assure the people the news could not be true. This was the short interval of light, or twilight, that ensued; but soon after on the same day, or perhaps the next, (for allegories, you know, do not and need not go on all fours,) an express arrived with an official account confirming the dark tale, and then the twilight was succeeded by a tenfold darkness—a dark horror and blackness of despair tell on all. This is my interpretation: *Si quid novisti rectius istis, candidus imperti; si non, his utere mecum.* Pray adopt it; unless you can suggest a better one. It is consoling, *pro tempore* at least. In my sense of the story, you are not hummed nor misinformed, you only, like many other commentators, misinterpret."

Another letter from the same, Aug. 24th:

"DEAR SIR:—Since I wrote you by Mr. Danforth, Mr. R. Temple and family have arrived here in thirty-two days from Boston, from whom I learn that the story is literally true; but, as they relate it, the phenomenon was truly wonderful, far beyond my comprehension. They say the morning was not as you state, fine and clear, but rather lowering and drizzly, though far from dark; that at 9 o'clock an uncommon darkness came on, without any appearance of a thick cloud. Mr. Temple said it seemed as if a veil was drawn over them, which he seemed to look through, and see the heaven beyond it. The darkness increased till they were obliged to light candles, and this continued till three o'clock, when it lightened up a little; but before sunset the darkness returned, and the night resembled the darkness of Egypt, which might be felt. It was so intense that many persons in Boston and the country were bewildered in going from house to house where they were intimately acquainted. They say that during the darkness in the day, the green-grass appeared of a dark blue color; and on the next morning, both the water and the land were covered with a dark greasy or oily substance; that the darkness extended northward, as far as Hudson river; and westward as far as they had heard from—I say as far as Lake Champlain; and that it was the devil spreading his wings over the northern rebellious

colonies, and if they do not repent, the next time he will certainly fly off with them all. I give you this account to atone for my infidelity in my last, and with all the allowance I can make for the subtle workings of the imagination, I am puzzled to account for the appearance. The young ladies, the Misses Temple, who were in Boston, say candles were lighted all the day in the shops and houses; but in the evening, they were at a wedding-ball with a brilliant company; which, if they do not exaggerate, would put me in mind of the inhabitants of the old world, who were eating and drinking, feasting and frolicking, till the flood came, &c. &c. They add another circumstance which increaseth the wonder; namely, that during the darkness there was not the least appearance of fog, smoke or haziness. I wish you would consult that learned body, the Royal Society, upon this *lusus naturæ* and let me know the result; for I do not believe all the wise men of Boston will be able to explain it."

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME. Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. L. f



AYER'S CHERRY PECTORAL FOR THE RAPID CURE OF COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE THROAT, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and as ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS, this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on those diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, al., to May 1, and from Sept. 1, al., to Jan. 1, '56.

Contents of this No.

MISCELLANEOUS.	Your Paper did not come Sir	58
The Bible (Poetry)	57 Our Foreign Citizens	58
The Finger of God in Present	Foreign News	59
Events	57 The Frozen Train	59
Twilight Musings (Poetry)	57	59
The Times of Job	58 Prophecy of Isaiah	60
Byron's Views of the Old Testa-	To Correspondents	60
ment	58 New Work	60
Mutual Forbearance	58 The Dark Day	60, 61, 62, 63
A Beautiful Medal	58	

ADVENT HERALD.

BOSTON, FEBRUARY 24, 1855.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith		50.
L. H. Smith		50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A. Subscriber	5.00	"
A. Subscriber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Silliman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholte	5.00	"
Lenos Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	8.00	"
James Alexander	5.00	"
A. Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A Friend	5.00	"
A Friend	3.00	"
Elizabeth Farnsworth	5.00	"

A NEW KIND OF A MILLENNIUM.—A London correspondent of the *Dover Morning Star* states that at a recent crowded meeting in St. Martin's Hall, in London, Mr. Robert Owen predicted that the long promised millennium would commence this year, and would be formally inaugurated on the 14th of May next, by a great meeting of delegates from all governments, countries, religious sects, parties, and classes. He said:

"In the millennium, which would commence on the 14th of May next, the human race would be emancipated from misery and vice, and a universal attractive system would be put in operation. Every thing was prepared for the commencement of this new system, and nothing was wanting to secure its complete success but the union of the various classes of society. He felt every confidence that it would put an end to war and all divisions among men, and that it would create a lasting paradise on earth. The world was at present a demon manufactory, but he would change it into a manufactory of angels without wings. He denounced the present monetary system as the great obstacle to the illimitable creation of wealth, and it would be part of the duty of the delegates on the 14th of May, to specify a time at which metal and paper money might be done away with. The delegates would also take measures for securing universal peace, altho' children would be trained to arms, so as to resist foreign invasion; and means would also be adopted for promoting a perfect equality amongst all classes of society according to age."

Some of the Papists are in raptures, expecting the Millennium to be brought about by the late decision of the council in favor of the immaculate conception of the virgin. The Bishop of Rodez affirmed that it is "expected that wars will cease; conspiracies and plots be dispersed; contagious diseases disappear; harvests prosper; the earth will render her new and hitherto unknown homage, and she will pay her debt to the world in a way worthy of herself."

"MAN PROPOSES, BUT GOD DISPOSES."—An evidence of the utter impotence of all human plans, except as God may permit them, is seen in the fact of the want of success of the allied armies in the East. In reference to the condition of the British troops in the Crimea, Lord John Russell, in tendering his resignation as a member of the British Cabinet, because of his want of confidence in the manner in which the war has been conducted, says:

"No one can deny the melancholy condition of our army before Sebastopol. The accounts which arrive from that quarter every day are not only painful, but horrible and heart-rending; and I am sure that no one would oppose for a moment any measure which he thought would be likely to cure, or even to mitigate, those evils. (Cheers.) I must say, with the official knowledge which I possess, that there is to me something quite inexplicable in the misfortunes of this campaign."

"If I had been told last year, as a reason

against landing in the Crimea, that our troops were to be seven miles from sea and from a secure port, and that at that seven miles' distance they should be in want of food, clothes, and fuel to such a degree that they perish at the rate of from ninety to one hundred a day, I should have considered such a prediction as utterly preposterous. It was not by denying the existence of the evil, therefore, that I could hope to induce the House to refuse the proposition of the honorable member for Sheffield."

To All Whom it May Concern.

WHEREAS, it has become very publicly known, that Elder I. C. Wellcome has experienced a severe affliction in his family, connected with which he was charged with great fault, involving his moral character, the Society of Adventists in Hallowell, believed it their duty to say to the public, (especially as brother Wellcome travels considerably to preach,) that they have chosen a committee of three to investigate the matter, which committee have reported at length to the society, after a careful, and thorough investigation, in which they find that brother Wellcome has for several years been suffering trials of no common character, and that a number of severe charges have been publicly made against him, by one who should have been the last to complain. The evidence obtained on these points, is such as to clear him from any such fault in the estimation of our committee, and their report is entirely to our satisfaction.

In view of the above, we hereby state, that brother Wellcome is worthy of the entire confidence of the public.

In behalf of the society, GEO. H. DUNN.
Hallowell, Feb. 12th, 1855.

A HARD HIT AT SLAVERY.—THE *Telescope*, a paper published at Due west, South Carolina, a very ably conducted religious journal, in its issue of Jan. 26th, has the following sly interrogatory:

"WHAT SAYEST THOU!—If you had been working for a man one, two or three years, and still nothing had been said about pay, what would you think?—And Nathan said unto David, thou art the man."

WANTED.—I find on leaving home, that I shall need a few hundred dollars on loan for a few months to meet the balance of bills on the chapel, good security will be given. To friends who may be able to aid me in this way I should be greatly obliged. The business will be attended to by brother Bliss, who has full power in the case. The balance due on shares would be a material relief.

I would add a word to kind friends who have loaned me money to aid in the erection of the Chapel, but for which it would not have gone on at all. I have made arrangements in case of any dispensation of Providence relating to me, that their claims will all be adjusted. On my return, by the will of God, I shall make it my first business, if it is not done before, to get the balance of shares taken up, and complete the whole arrangement.

BRO. L. D. MANSFIELD requests us to say, that he is now at liberty for a few weeks, and brethren and churches wishing his labors, to preach or deliver lectures on the prophecies, may address him, 222 CLINTON STREET, NEW YORK CITY. Communications to receive notice should be made soon.

CERTIFICATES OF STOCK.—Those who have paid in full for their shares, and have not received their certificates, can have them sent by mail if they will give an order to that effect.

BACK NUMBERS OF THE HERALD.—We are out of No. 1 and 3 of the present vol. of the *Herald*, and are therefore unable to supply those to persons ordering back numbers.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. <i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " <i>gilt</i>	1.50.	"
2. <i>Bliss on the Apocalypse</i>	.60.	.12.
3. <i>Bliss' Sacred Chronology</i>	.38.	.08.
4. <i>Hill's Inheritance of the Saints, or World to Come</i>	1.00.	.16.
" " " " " <i>gilt</i>	1.37.	"
5. <i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
6. WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.

" <i>Exodus</i>	"	.18.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dead</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.

7. WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:		
<i>Story of Grace</i>	.30.	.0.
<i>Night of Weeping</i>	"	.8.
<i>Morning of Joy</i>	.40.	.01.
<i>Eternal Day</i>	.50.	.15.
8. <i>Advent Tracts, bound. Vol. 1</i>	.25.	.05.
" " " " " 2	.33.	.07.
9. <i>Facts on Romanism</i>	.15.	.03.
10. <i>The Protestant's Hope of the World's Conversion fallacious</i>	.10.	.02.
<i>The last two, bound in one vol.</i>	.25.	.06.
11. <i>The Advent Harp</i>	.60.	.09.
12. <i>Hymns of the Harp</i>	.38.	.06.
13. <i>Old Signs with New Eyes</i>	1.00.	.17.
14. <i>Corning on the Infidelity of the Times, as connected with the Rappings, &c.</i>	.38.	.06.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

15. <i>Rev. Thomas Pearson on Infidelity</i>	2.00.	
16. <i>Preble's 200 Stories for Children</i>	.38.	.07.
17. <i>Life of Chrysostom</i>	.75.	.13.
18. <i>Lord's Exposition of the Apocalypse</i>	2.00.	.33.
19. <i>Lord's Laws of Figures</i>	1.00.	.16.
20. <i>Winthrop on Prophetic Symbols</i>	1.00.	.11.
21. <i>Wicks' on the Apocalypse</i>	1.50.	.12.
22. <i>Memoir of Phebe Carter</i>	.31.	.05.
23. <i>Jones' Church History</i>	1.25.	.25.
24. <i>Lectures of Father Gavazzi</i>	.75.	.15.
25. <i>Messiah's Throne and Millennial Glory</i> —By Josiah Litch.	1.00.	.12.

TRACTS FOR THE TIMES—VIZ:		
1. <i>The Hope of the Church</i>	\$1.50 per 100.	
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
THE KELSO TRACTS—VIZ:		
1. <i>Do you go to the Prayer Meeting</i>	.25 per 100.	
2. <i>Grace and Glory</i>	.75	"
3. <i>Night, Day-break, &c.</i>	.50	"
4. <i>The City of Refuge</i>	.25	"
5. <i>Sin our Enemy, &c.</i>	.25	"
6. <i>The Last Time</i>	.50	"

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred; 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cts. single.

TRACTS.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cts. single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

Appointments, &c.

WISH to say through the *Herald* that there will be a Conference at South Vershire, Vt., commencing the 1st Thursday in March, and continue over the Sabbath. I. H. Shipman will be present. B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Pike—If our clerk has made a mistake, we will rectify according to your word; and so we credit you to 711. We did not re-

ceive the order to stop it; but now send it to your new P. O., as you direct.

W. C. Hall—Sent your certificate on the 16th inst.

D. A. Curtiss—sent on the 16th inst.

D. Campbell—Dr. Roebuck has removed to Baltimore. We know nothing of his skill, but our opinion of all astrologers is that they are regular humbugs.

H. Cook—We will wait. Do the best you can.

P. Ames—There is due at the present time, \$1 cts., \$1.00 1st of April.

A Severance—We received in Jan. \$2, and credited you to No. 711.

DELINQUENTS.

The P. M. of Anthony, R. L., returns the paper of H. Champlin, who owes \$10.00.

BOARDING SCHOOL.

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the railroad depot, under the charge of Misses C. and C. C. Crossman, will commence Monday, Feb. 24th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made. The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.

Middleborough, Mass., January 29th, 1855. Feb. 10—2m. p.d.

A NEW WORK.

"THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer: Or, A history of the doctrine of the reign of Christ on earth." By D. T. TAYLOR.

In the above volume, Hermas, Clement, Ignatius, Polycarp, Papias, Justin Martyr, Irenaeus, Methodius, Nepos, Coracion, Origen, Dionysius, Lactantius, Tertullian, Cyril, Chrysostom, Jerome, Augustine, Andreas, Joachim Abbas, the Paulicians, Waldenses, Wickliffe, Tyndal, Luther, Zwingle, Melancthon, Latimer, Ridley, Knox, Bale, Fox, Mele, the Early Baptists, Vincent, Bunyan, Rutherford, Jurieu, Henry, Burnet, Cressener, Baxter, Fleming, Whitby, the Newtons, Daubuz, the Mathers, Gill, Bengel, Doddridge, the Wesleys, Milton, Watts, Whitefield, Fletcher, Toplady, Cowper, Coke, Clark, Scott, Spalding, Lowth, Rudd, Prince, Heber, and a host of others all speak for themselves on the doctrine of the advent, personal reign, first resurrection, millennium, new earth, etc., etc., furnishing an excellent *read-mecum* for millennialists. An article on The Antichrist is alone worth the price of the book. It also contains the creeds of all churches on the advent and judgment. One or two hundred subscriptions are obtained, and a thousand are solicited.

To agents ordering five, ten, or twenty copies, a discount of twenty-five or thirty-three per cent. will be made. Price, single copy, \$1. The work will be issued in April. Who will help get it out? Who?

Direct immediately to HORACE L. HASTINGS, Peacedale, R. I.—or DANIEL T. TAYLOR, Worcester, Mass. Feb. 3. 1m

Homeopathy Medicines.

IT will be seen by an advertisement in another column, that Dr. J. T. P. SMITH, of Brooklyn, N. Y., supplies these medicines and books, cases, &c. He has sent us some books and cases, for sale at this office, at the following prices:

76 phials in Pulte case	\$7.00
72 " " " "	6.00
52 " " " "	5.00
24 slij " " " "	5.00
27 " " " " " pocket	3.00
18 " " " " " tinctures	3.80
12 " " " " " "	2.25
11 " " " " " small	1.50
Books.	
Hull's Laurie	1.50
Guernsey's Dom.	1.50
Freeligh " "	1.50
Pulte " "	1.50
Hempel " "	.50
Milon's Guide	.25

Those wishing to purchase will do well to call.

BROOKLYN HOMŒOPATHIC PHARMACY.

Court-street, corner of Livingston.

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. Oct. 23

The above medicines and books are for sale also at this office.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 59 Grange Road, Brompton, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

J. Lunt, 725; L. Chamberlain, 711; S. W. Tharber, 716; D. B. Davis, 737; E. Lee, 742; M. Fox, 737; S. Mitchell, 742; W. C. Hall, 711; S. A. Gear, 737; J. Range, 742; I. Freeman, 711; J. Billings, 739; J. Pottle, 705 and tracts; C. D. Severance, 737; M. Knowlton, 711—each \$1.

Jairus Smith, 737; W. A. Curtis, 742; G. Gear, 742; E. Parker, 742; J. Buffum, 763; J. Lawrence, 726; S. Bliss, 718; J. Johnson, 778; T. Smith on account, \$1.13 due; T. Lee, 769; W. S. Conn, 716; J. H. Tarble, 753; J. Kimball, 763 and G. W. Burnham, 763 and \$3 on account; C. Stowe, 763; A. C. Wiley, 716; M. M. Christie, 748; S. Campbell, 737; M. Fall, 824; J. C. Merrick, 724; S. King, 763; A. R. Upson, 711; E. Emery, 716—each \$2.

N. Johnson, 716—\$4.

H. Lord, 711; W. H. Riley, 6 cop. to 744 and \$3 for sundries sent—each \$5.

L. Bellows, 663; L. A. Crowningshield, \$1.25—sent; N. W. Spenser, on account \$3.50 and 50 for Y. G.; M. D. Jordan, 729—\$2.25; D. W. Sornberger, \$3.75 on account; H. Holmes, 737, \$1.81.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 720.

BOSTON, SATURDAY, MARCH 3, 1855.

VOLUME XV. NO. 9

WHAT A SERMON SHOULD BE.

It should be brief: if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounge doze,
Ambition flag, and memory's portals close.

It should be warm; a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical and clear;
No fine-spun theory to please the ear;
No curious lay to tickle letter'd pride,
And leave the poor and plain unprovided.

It should be tender and affectionate,
And his warm theme who wept lost Salem's fate,
The fiery laws with words of love allay'd,
Will sweetly warm and awfully persuade.

It should be manly, just, and rational—
Wisely conceived and well expressed withal;
Not stuff'd with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well adapted grace,
To station, audience, time, and place;
A sermon form'd, for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
While some Epictetus or Sterne esteem,
A gracious Saviour is the gospel theme.

It should be mix'd with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blessed.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou, alone, will make
A Felix tremble, and a David quake!

Dr. Tenney's Letter on the Dark Day, May 19, 1780.

The following letter was written by a gentleman of literary character, upon a subject which had, for some years before, exercised the minds of people, and upon which much may be said equally useful and entertaining. It was communicated lately to the *Historical Society*, and they now offer it to the public, with every expression of respect to the worthy author.

"DEAR SIR:—Although the uncommon darkness, which attracted the attention of all ranks of people in this part of the country, on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve, yet I believe you will agree with me, that no satisfactory solution has yet appeared. But it does not thence follow, that none can be given. That it was supernatural was never supposed but by the ignorant and superstitious; it must then admit of a rational and philosophical explanation. The following, therefore is submitted to that candor, with which a true philosopher will examine every modest attempt to extend our knowledge of nature, and to explain her operations. Should it not prove satisfactory, it may excite you to an attempt that shall be more successful.

"You will readily recollect that, previously to the commencement of the darkness, the sky was over-cast with the common kind of clouds, from which there was in some places a light sprinkling of rain. Between these and the earth there intervened another stratum, to appearance of very great thickness. As this stratum advanced, the darkness commenced and increased with its progress till it came to its height, which did not take place till the hemisphere was a second time overspread. The uncommon thickness of this second stratum was probably occasioned by two strong currents of wind from the southward and westward, condensing the vapors and drawing them in a northeasterly direction. I remember this observation was made by an anonymous writer in one of the public papers, soon after the event.

"As I set out the next day, from my father's at Rowley, to join my regiment in New Jersey, I had an opportunity to inform myself what were the appearances in different parts of the country,

between here and Pennsylvania. The result of inquiries, on my journey, and after my return, was that the darkness was most gross in the county of Essex, the lower part of the state of New Hampshire, and the old Province of Maine. In Rhode Island and Connecticut it was not so great, and still less in New York. In New Jersey the second stratum of clouds was observed, but not of any great thickness, nor was the darkness very uncommon. In the lower parts of Pennsylvania, if my recollection does not fail me, no extraordinary appearance was noticed. Through this whole extent, the lower stratum had an uncommon brassy hue, while the earth and trees were adorned with so enchanting a verdure as could not escape notice, amidst the unusual glow that surrounded the spectator. This gradual increase of the darkness from southwest to northeast, which was nearly the course of the clouds, affords a pretty good argument in favor of the supposition, that they were condensed by two strong currents of wind, blowing in different directions. To these two strata of clouds we may, without hesitation, impute the extraordinary darkness of the day. Let us now examine how they effected it.

"We have, unhappily, no method of exactly comparing different degrees of light, that will apply in all cases. We cannot therefore determine the proportion which the light of a common day bears to that of the clear sun. It is probably not so considerable as many supposed. We may make a kind of estimate of it, sufficient for our purpose, in the following way.

Upon a superficial consideration we should not, perhaps, suppose that the light of the full moon was in a much less proportion to that of the sun than as 1 to 1000. But this conjecture would be exceedingly erroneous, as will appear from the following rough calculation. The moon is nearly 217 of her semi-diameters distant from the earth, the square of which number is a little above 47,000. Now, supposing the earth and moon were, at the full of the latter, equi-distant from the sun, and receiving equal proportions of light from him; supposing also that the surface of the moon was in every part a perfect reflector, the above number would give the exact proportion between the light of the sun and full moon. In other words, the light of the sun would be to that of the full moon as 47,000 to 1. But the moon at the full is considerable further distant from their common source of light in proportion. Further, the moon, instead of being a perfect reflector in every part, reflects, at best, but very imperfectly, and from a considerable proportion of her surface scarce any at all. These things considered, we cannot suppose, that the light of the full moon bears a greater proportion to that of the sun than as 1 to 100,000.

We have here compared two degrees of light which are familiar to us. With these we can compare the light we enjoy in a common rainy day which is equally so. This however can be only by conjecture; and it is not necessary for our purpose that it should be a very happy one. We will suppose the light of a common cloudy day, before it rains, to be 10,000 times as great as of the full moon, or 10 times less than that of the sun in a clear atmosphere. To put it beyond a doubt, however, that this is a modest *postulatum*, we will take another method to ascertain it, which perhaps (had it struck my mind sooner) might have precluded the necessity of the preceding calculation. Supposing a light room to face the sun when at a small height above the horizon, the degrees of light in it will bear the same proportion to the light within doors, as the glass in that front (all other windows and doors being closed) bears to a section of the room perpendicular to the sun's rays. For instance, if the glass is to the perpendicular section, as 1 to 8, the light in the room would bear that proportion to the light without. This, however, is upon the supposition that the glass should transmit all the incident rays, which is not fact; for a very considerable part of them is reflected; probably such a proportion as to reduce the light in the room to a twelfth part of

that without doors. A very great disproportion this; but I believe you will allow, that it is not much greater than that which we have been endeavoring to ascertain. We will therefore consider the *postulatum* as established. It will then follow, *nine parts in ten of the sun's rays are reflected from the upper surface of a common strata of cloud, or lost in their passage through it.* That the reflecting rays are very copious, will appear by the resplendent whiteness of small detached clouds, when strongly illuminated by the sun. We can easily conceive that a large part of the rays, which enter the clouds, will be absorbed and lost in them, when we consider the infinite number of reflections, and refractions, they must suffer in their passages. The rays which master their way through, probably suffer nearly as many reflections and refractions, as those which are stopped. It is therefore natural to conclude that their velocity is greatly diminished at the time of their exit from the lower surface of the clouds: For the causes that were able to stop nine tenths of the rays, must necessarily have greatly retarded the rest.

Now let us suppose a second stratum of clouds, thick and compact, to intervene between the first and the earth, as happened on the memorable 19th of May. The rays, that fortunately effected their passage through the first, were not only deprived of a great part of their velocity, but turned out of their direct course, so that they must have struck upon the second very obliquely. By this means a much larger proportion of them than common was reflected from the upper surface of the clouds that composed it. The rest having to penetrate a very thick and compact body of vapors, with a velocity exceedingly diminished, had not a sufficiency of momentum to overcome the resistance they had to encounter from the numerous reflections and refractions they met with, and were consequently lost in their passage. Nor will it appear strange, that when nine tenths of the incident rays whilst proceeding with their inconceivable native velocity, were lost in passing a common stratum of clouds, the remainder should be so generally lost in such a body of vapor as then opposed their progress, after they had been so fatigued and tamed (if I may borrow the expression) in the struggles to force a passage through the first obstacle. The wonder is much greater that any of them were able to penetrate. It is certain, however, that a small proportion were so fortunate. These were sufficient to render terrestrial objects visible, while their yellow hue, thrown upon the foliage and herbage, diminished the intensity of their natural green, which is a compound color, and gave them the resplendent and beautiful tint they exhibited.

The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary, as that which overspread the land of Egypt in the days of Moses. And as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affections of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. Considering the small quantity of light that was transmitted by the clouds by day, it is not surprising that by night, a sufficient quantity of rays should not be able to penetrate the same strata brought back by the shifting of the winds to afford the most obscure prospect, even of best reflecting bodies.

In framing this solution, you will observe that I have supposed a retarding power in the vapors that compose the clouds; in other words, that the rays of light suffer a great diminution of velocity from the reflections and refractions,

which they meet with in their passage. This effect necessarily results from a want of perfect elasticity in reflecting bodies. For should we suppose a perfect elasticity in the rays of light (of which however we have no proof), and allow a want of it in the vapors of which the clouds are formed, their velocity must be less after the reflection than before. Should it be said that light is reflected from bodies, not by infringing upon them, but by a principle of mutual repulsion between them, the probability of their suffering a retardation will be much increased; because it is hardly conceivable that this principle, after having entirely destroyed the motion of light, should give it as great an impulse, as it first received from its source, the sun. If it does not, then a certain number of reflections must be sufficient to reduce the rays to a state of perfect quiescence, and those which make their way through, must, at their exit from the clouds, proceed with a velocity more or less diminished in proportion to the number of reflections they have encountered. It is probable the refractions may also produce a similar effect.

Thus, Sir, I have given you my ideas of the manner, in which the extraordinary darkness on the 19th of May was produced. If my principles are allowed, I flatter myself the solution will not appear to you altogether unphilosophical. I have the honor to be, Sir, with high esteem your most obedient and humble servant,
SAMUEL TENNEY.

Exeter, Dec., 1785.

THOUGHTS ON THE DARK DAY.

DEAR BROTHER:—All evidence relating to the celestial signs of our Saviour's advent has ever been, and still is exceedingly interesting to me, and as you kindly published in the *Herald* the testimony of Mrs. Bayley, with accompanying remarks upon the "Dark Day," and say you are "desirous for all the items which give information respecting it," I accordingly take up my pen, again to revert to the subject of that darkness, the cause, etc. As a proof of my interest in the matter, I have only to state that I have before me, while I write, over twenty testimonies bearing on that dark day, (and the great majority of them from eye-witnesses of the occurrence,) gathered from various sources, which authorities will be drawn upon for this occasion; I having spared no pains during the last ten years in collecting all the information possible pertaining to that memorable phenomenon. And I am the more interested in having the truth upon this subject, from a consideration of the fact, that although our trans-atlantic brethren generally hold that these predictions of celestial signs are to have a figurative meaning and fulfilment, yet the great body of American Adventists are tenacious of their literal fulfilment and always refer to the dark day of May 19th, 1780, as evidence of the same, still I candidly think with you that as Luke says "there shall be signs in the sun," Matthew and Mark describing one of those "signs," viz., its *darkening*, that a plurality of solar signs being foretold, there must have been to fulfil them either a plurality and kinds of signs or a plurality of darkenings, i. e., one kind. And the darkness of the 21st of October 1716, (the same year the Northern lights were first seen and recorded by Dr. Kaley,) that of the 9th of August, 1732, that of 1783, so universal in Europe, that of the 9th of October, 1785, in Canada, that of the 29th of October, 1789, as witnessed in Kentucky, and particularly that of May 19th, 1780, all occurring soon after the great Papal persecutions, subsequent to the "great tribulation" and the Reformation Era, in my humble opinion exactly fulfils the predicted Solar signs literally and not figuratively.

And now, as to the darkness in question. And first, let me here observe that Adventists are too much disposed to think that a fulfilment of this sign must necessarily involve a miracle, something supernatural, or beyond the agency of nature's laws. And I who used the word "supernatural," in referring to the dark day in my last, now after maturer thought on the sub-

ject, recall the term. Right words are forcible, as we read in Job. Let us use them. Dr. Tenney—whose letter I send you—says of the dark day, "that it was supernatural, was never supposed but by the ignorant and superstitious;" and none of the witnesses whose testimony I have seen style it miraculous, though with the Rev. A. Farmer, who allows for it "natural causes," all will agree in saying, "It is the Lord's doings, and it is marvelous in our eyes." So the falling rain is the "Lord's doings," for "He sendeth the rain," as also a thousand of nature's operations are equally so, though not supernatural. For instance, see the 147th Psalm. An event to be supernatural, must exceed or be beyond all the powers, laws, or operations of nature, as the standing still of the sun and moon, or cessation of the earth's rotation on its axis, (Josh. 10:13); the floating of iron on water, (2 Kings 6:5); or the miracle of feeding "five thousand men, beside women and children," with only "five loaves and two fishes," and having twelve baskets full of the provision left. (Matt. 14th chap.) And there is no reason why God should work a miracle to fulfil the prediction of the sun's being darkened any more than to occasion falling meteors, national distresses, and roarings in the sea and waves, all equally predicted signs of Christ's advent.

But while an event may not be supernatural, still it may be preternatural, *i. e.* beyond what is common, strange, irregular, and extraordinary. So I regard the darkness of May 19th, 1780. And though it was an obscurity caused doubtless by some operation in nature, yet I think the first cause is to this day unknown and unaccounted for by mortals. Facts in nature may be known and observed, but not always satisfactorily explained, as the way of the light, the Aurora Borealis, the spontaneous combustion of the green willow tree on the banks of the Thames, etc. Every eye-witness and writer on the subject pronounces it a remarkable occurrence. Prof. Williams, of Cambridge, styled it an "extraordinary darkness." The New England magazine says it was viewed with "terror surpassing description." Dr. Adams calls it a "very extraordinary phenomenon." Robert Sears, "an uncommon darkness." Dr. Webster "a singular darkness," Wm. Gordon styles it "unusual, and extraordinary," and of the night following, says the darkness was "profound and total." Rev. E. Potter called it "a wonderful darkness," "such a darkness as probably was never known before since the crucifixion of our Lord." Rev. A. Farmer says it was "unusual, dismal, marvelous." Hon. Wheeler Martin says the darkness of the night "was so thick it could be felt." In the Life of Edward Lee it is called "a very terrific dark day." President Dwight says "it was a remarkable dark day." Wm. Stone says the darkness was like the gloom of night," and of the night says it was "pitchy darkness." An old ballad, written soon after, says that "night triumphed at high noon." Mrs. Bayley describes it as being uncommonly or profoundly dark, Joshua Spalding refers to it as a "wonderful and alarming phenomena of darkness of the sun and moon." The philosophic Tenney exceeds all others in saying the darkness of the night was as great as if sun, moon and stars were all annihilated, while all hands agree in calling it a "memorable day."

But while there is unanimity on this point, not so with reference to the cause. Here "the witnesses disagree;" Dr. Adams and others say there were clouds, but Mrs. Bayley and also Milo Bostwick, then both in Massachusetts, say here were none. Adams, Williams, and others, say the darkness came on from the south-west, wind blowing from that quarter, while Mrs. Bayley affirms there was little or no wind in Newburyport, but all nature seemed hushed. Some call it clouds, and others a vapor that overspread the heavens. Only one witness* among twenty testifies to a *smell of soot or smoke*, viz., Dr. Adams. Dr. Webster says that "for some days before, the atmosphere was filled with vapor," while Mr. Stone and Mr. Gage both say, "the sun rose clear," on the morning of the 19th. Wm. D. Williamson, in his History of Maine, published 1832, says, "The darkness is now conjectured to have been in consequence of the smoke arising from large and extensive fires in New Hampshire and Maine, and of a peculiar state of the atmosphere."—*Hist. vol. ii. p. 482.* And Dr. Adams also attributes the darkness to "a great body of smoke," with "dense clouds." So too in an old work before me of "Historical Collections," published 1824, the author, on page 197, says, "the atmosphere was charged in a high degree with an uncommon quantity of smoke and vapor, occasioned by large and extensive fires for several weeks before." But Noah Webster, (about whose statement I am not mistaken) who "stood and viewed the phenomenon," says in the New Haven Daily Herald of Feb. 18th, 1843,— "The most probable cause of that darkness, I suppose to be the smoke of some volcano in the northern regions of this continent, wafted in a

vast volume by the wind. I think no fire in our forests could have been sufficient to spread a dense cloud over the whole of New England, and even some parts of the Middle States," thus tipping over the New England fire theory by a stroke. But alas for man's wisdom! How, we are ready to ask, could smoke have been wafted from a northern American volcano—existing only in imagination—to cause the darkness, when Dr. Adams testifies the wind had been "for four or five days previous in the east," and then suddenly veering to the west, brought down the smoke from the west or the south-west? Certainly an east or west wind would not bring smoke from the north. Dr. Tenney, who describes the appearance of the heavens more thoroughly than any other eye-witness whose testimony I have seen, said, five years after the dark day, that "no satisfactory solution of it had up to that time appeared;" and I am happy to see that while you seem to prove, with Dr. Tenney, that the secondary cause was clouds of vapor, you are also free to state that "the cause of that obscuration has never been fully accounted for." I read Tenney's letter with great interest, but am reminded while doing so of what Pollok said about these prodigies perplexing philosophers, and that the Magi would attempt to trace them to secondary causes and so (though perhaps unintentionally) deceive the people, while scarcely satisfying themselves. Let us be wise here.

With regard to my belief, as expressed in my former letter, that "no natural clouds caused that darkness, I wish further to say, that in meteorology I understand a cloud to be a collection of visible vapors, watery or otherwise, suspended in the air at some altitude, clouds being of four kinds, viz., the *cumulus*, or heaped up, or piled masses of clouds, the *stratus* or spread cloud, the *cirrus*, or curled and fibrous cloud, and the *nimbus* or rain cloud, these four fundamental clouds being combined, form three other subordinate varieties, viz., the *cirro-cumulus*, *cirro-stratus* and *cumulo-stratus*. A fog is a watery vapor, not at an altitude but near the earth. A mist is rain in very small drops. A vapor may impregnate, or rather fill and pervade all the atmosphere, but strictly speaking a cloud does not. So much by way of definition. Now you will agree with me, doubtless, in affirming that neither fog nor mist caused the darkness in question. Smoke could not have caused it alone, for, though there were very extensive fires, in the woods, that were burning for weeks, in all parts of the country, during the severe drought, in the summer of 1854, creating such quantities of smoke, as to on some days prevent the boats on Lake Champlain, where I then was, from making their regular trips, and obscuring the air, so that I could not see the steam boats on the water, at a distance of eighty rods, nor distinguish individuals at thirty, yet we had nothing at all, resembling the dark day. And as proof that natural clouds alone did not (as well as could not) cause the darkness of 1780, all the witnesses, and particularly Dr. Tenney, though they may sometimes speak of clouds, mention an intervening, lurid, thick and brassy vapor, which caused the darkness, for which appearance, says Dr. Webster, "no satisfactory cause has been assigned." Potter, Webster, Sears, Gordon, Tenney and others all speak of this mysterious vapor-cloud, not behind which the sun disappeared as behind a natural cloud, leaving the earth in a common shade, but in which, in its attempt to struggle through, the sun-light was almost entirely lost. This then is what I mean by saying the darkness was not caused alone by natural clouds, the grand secondary cause being this strange and unknown light-obscuring vapor, bringing about an almost opaque state of the atmosphere. Such I think is the true solution of the secondary cause. But when we attempt to trace the subject farther, and seek to know what caused this extraordinary vapor, we can only say with Mr. Farmer, "It is the Lord's doings, and it is marvellous in our eyes." It is the work of Him who "causeth the vapors to ascend from the ends of the earth," (Psa. 135:7,) who sendeth as signs of his approach, heavenly wonders like "vapor of smoke," (Acts 2:19,) and therewith turneth the celestial luminaries "into darkness."

In my opinion a darkened sun or moon does not, in Scripture, imply any change in the body of the sun itself any more than a "rising" and "setting" sun, a common astronomical phrase, thirty times used in the Bible, teaches that the sun moves. The sun sets is a term used to denote appearances, and not facts, and simply describes the position of that luminary, relative to the earth's diurnal rotation on its axis. So when the sun, and other luminaries, are described in God's word as being darkened, it may denote the loss of sight on the part of him who sees them as in Eccl. 12:2, or the interception of the sun's rays by intervening bodies, as in Rev. 9:2 and Joel 2:10. The cause of obscuration is in the earth, not in the sun. And there

* In several witnesses in last Herald.—Ed.

is common sense argument in Dr. Tenney's saying, of the darkness which overspread the land of Egypt, in the days of Moses, (Ex. 10:21,) that "as darkness is not substantial, but a mere privation, the palpability ascribed to it by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor that accompanied it." In this manner "God sent darkness and made it dark," (Psa. 105:28,) and the language of Pharaoh who might have said the sun is darkened would have been perfectly proper. So too at the crucifixion, the sun itself may have remained the same as usual, and might have shone on, but for the obscuration of his rays by Divine power and agency, in sending some vapory cloud to overspread Judea and the adjacent countries, Dr. Clark and others arguing pretty conclusively that the crucifixion darkness was not universal. Thus "the sun was darkened," and only the "land or region" (margin,) of Palestine and portions of Egypt, experienced the darkness. And the language of Luke in describing it is no stronger, but precisely the same as that of Matthew, when he records the prediction under discussion; the tense being changed from "was darkened," to "shall be darkened." Thus it will be seen that God can darken the sun, and yet that darkness be witnessed only over portions of the earth, and not the whole of it. And so I think he did in Egypt, A. M. 2514, so too in Judea in A. D. 31, and in New England in 1780; the first being a token of His displeasure on Egypt, and a precursor of greater wrath to come, the second, a signal memorial of the death of Christ, and the third, a merciful sign of His second coming.

Dr. Tenney says that the darkness of the night of May 19th, 1790, "wanted palpability," but Dr. Adams, Hon. W. Martin, and many living witnesses, affirm the darkness "could be felt" on waving the hand in the air. "The annals of Salem" testify that "the darkness was Egyptian." Some say that when the moon appeared after the darkness, it shone with unimpaired brilliancy, but many living witnesses have told me it looked like a globe of blood, so testifies Milo Bostwick, of Camden, N. J., in a letter to the Herald office, dated March 2d, 1848. Burnet in his "Theory of the Earth," 1667, on the signs writes, "The sun and the moon will be darkened, or of a bloody hue or pale countenance. This will be produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities, to a great extent intercepting the sun's rays, causing it thus to appear, and proportionally diminishing the light of the moon. Before this great storm the disposition of the air will be quite altered."

With regard to the darkness of May 19th, 1780 extending to Great Britain I wish to say there is some proof, though I feel somewhat delicate in approaching the subject, on account of the responsibility resting upon me in the matter, I being the first and only person in this country who has published any such statement, at least I know of no other. I stated it to the Herald office in a letter which was inserted in the paper as editorial matter, at the time Elder J. W. Bonham was on his last mission to England, calling upon him to confirm the evidence I presented by indubitable proof, if such could be produced, but I regret to say that no attention was paid to the request by him.

The first witness is Mr. Brooks, late of Champlain, N. Y., a native of England. It was about six years ago, I think that after I had been lecturing in C—one Lord's day, on Rev. 6:12-17, at the close of my lecture, Bro. Brooks arose, and in the presence of a hundred persons, stated that the darkness of 1780 reached his native country, and that all the attendant phenomena I had described as being seen and experienced in N. England on that occasion, was also witnessed in Old England. Our brethren in C—will remember the startling testimony of old Brother Brooks, and bear me witness in this matter. He said it was synchronal with the darkness here, and if I recollect right, he was an eye witness.

The second witness is Robert Forsyth, now living at Rouse's Point N. Y., who had his birth in Scotland. He has, as I have repeatedly stated through the columns of the Herald, often told me and others that there was a very dark day in Scotland in 1780. That it was in that year, he is certain from its occurring, as he well knows, in the year of his birth, which was 1780. And he is equally sure it transpired in May, about one month after his birth. His parents and aged neighbours referred to the day a thousand times in his hearing, precisely as the aged witnesses in this country speak of the dark day. Of this he is certain. But with regard to the day of the week on which it occurred he is not quite so certain. He says it was on Friday or Saturday, he cannot distinctly recollect which, but remembers that all the witnesses refer to it as "the black day." He says it was as dark as it is said to have been in this country.

The third witness is a person who wrote to

your Office under date of Dec. 31st, 1849, and whose letter bore the signature of A. H. He says:

"DEAR BRO. HIMES:—As you invite those from England who can corroborate the testimony of Bro. Forsyth to do so, it may be proper for me to say, that the dark day was a very familiar subject to me in my childhood,—it was often referred to in my family, and spoken of as being so dark, that the birds fluttered in their nests, the fowls went to roost, and the cattle appeared alarmed. I believe it was considered a fulfillment of Scripture. Of the date I have no recollection, but will relate an incident in point of fact.

"A maternal uncle of mine, whom I well remember, was then a babe; his parents lived in the county of Norfolk, within a few miles of the city of Norwich, Eng. When the unusual darkness spread over the sky, my uncle was asleep in his cradle. While all the family were out doors, pondering at the phenomena which they beheld, a loud scream from the little one drew them into the house. On examination, his mother found a hot stone (which must have flown from the fire) lodged in his neck, which had made a deep wound. He grew up, and was married, but carried the scar to the grave. I was about nine or ten years of age when he died, frequently saw him, and have a clear recollection of his person, and a mark on the right side of his neck, which I used to be told was where he was burnt on the dark day.

"During the last seven years I have related the above several times, and should have communicated it to you on seeing the request in the Herald, but expected you would, before this, have had more weighty testimony; but not seeing any, I ventured to send you this. Within the last few weeks I have made inquiry of some elderly persons who came from England, respecting the dark day, and was surprised to find, that they had merely a faint recollection of hearing something of the kind."

This individual says he has no recollection of the date, but whether he refers to the year or day I know not. Perhaps he will write you again. But there is presumptive evidence that it was in 1780, judging from the corroborative testimony of Brooks and Forsyth. I would here add that in the old works of "Historical Collections," already quoted, it is said, "the darkness was observed all along the river St. Lawrence, reaching to the eastward, many leagues beyond the sea coast." It is then my conviction that there must have been a notable dark day in Great Britain, to say the least, about 1780. It is possible your agent Richard Robertson, Esq., of London, would furnish you evidence if requested, that would settle this disputed question. I have no other than a sincere desire for the truth, and the whole truth, and nothing but the truth; and should I obtain any more light on this dark subject, I shall be happy to furnish it for the columns of the excellent Herald.

In conclusion I would observe, that you will not fail to perceive from the length and tenor of my letter, that I am by no means disposed to follow our brethren who locate all the celestial signs in the future. I think they have abandoned tenable ground for uncertainties. Nor should we ever give up a truth, because some others make an unwarrantable use of it.

D. T. TAYLOR

Worcester, Mass.

The Charge of the Light Brigade.

At a late banquet given in London by the Lord Mayor, the Earl of Cardigan gave the following account of his services in the Crimea; and of the Charge of the Light Brigade, which the English poet Tennyson has eulogized in the accompanying poetry. The Earl said:

"My services in the Crimea have been alluded to, and perhaps I may in a few words tell you how I have been employed since I was sent out to the seat of war. (Hear, hear.) It was my good fortune, in the first instance, to be sent forward by the Commander of the Forces to the outposts with the light cavalry in the direction of the Danube. It was not well known where the Russians were at the time when the siege of Silistria was being carried on, and I was ordered to ascertain the position of their army and outposts. I had to patrol the whole of the country by detachments of troops under my command. I received a very peremptory order from head-quarters, by no means unsatisfactory to me, immediately to proceed with a strong body of cavalry to ascertain what had become of the Russian army, for the siege of Silistria had been raised, and the Commander-in-Chief was totally ignorant of whether the Russians were about to advance towards Varna, and attack our position, or retreat towards their own country. You can easily imagine that this was a somewhat anxious undertaking, and one that required considerable caution. We might

have come at any moment upon the Russian army or its outposts. We travelled over the country, which I may call a perfectly wild desert, for three hundred miles. My orders were to proceed as far as Trajan's Wall, or the confines of Dobruška. We marched 120 miles without ever seeing a human being, nor saw a single house in a state of repair or inhabited, and not an animal to be seen except those which inhabit the wildest regions. Having ascertained that the Russian army had retreated by Babadagh, and having given the information to the Commander-in-Chief by means of my aid-de-camp, Captain Maxie, whom I sent back, I proceeded on a very interesting march, patrolling on the banks of the Danube to Rutschuk and Silistria, and returned from thence by that grand fortress Shumla, which has been often attacked but never taken, it being impregnable.

"Returning from those parts to Varna, then came the order to proceed to the Crimea. And here I must say that was a grand object, a noble undertaking, and worthy of the ambition of two great and powerful nations. (Cheers.) Immediately after landing in the Crimea, the person who has now the honor of addressing you was employed with a strong body of cavalry, artillery, and infantry, in endeavouring to cut off some Russian cavalry supposed to be marching to Simpheropol. I am sorry I did not succeed, for I never could find the Russians. (Laughter.) A few days afterwards came that glorious affair, the battle of the Alma. And here I must say that nothing, according to my humble judgment, could be so perfect as the preparations which were made by a great army for the attack. There was to be seen the advantage of the preparation that had been made for the attack. The columns of our infantry, which had previously marched in perfect order, instantly deployed into three lines and advanced down the hill, crossing and fording the river, and, ascending the opposite side, marched straight into the batteries on the heights, which appeared to be impregnable, and drove at the point of the bayonet the Russian army of 45,000 men in the short space of two hours and a-half. (Cheers.) The arm of the force in which I served had not the honor of being engaged on that occasion in anything of importance. We had the advantage of sitting on our horses under a heavy fire for a long period, and in that position witnessed the glorious exploits of our brother soldiers.

"Soon after this was fought the battle of Balaklava, and unfortunately at the commencement of that battle, our Allies, the Turks, disappeared from their position in a very short time, without carrying on any contest with the enemy. It was late in the afternoon when I received an order to attack the Russian forces in the valleys, consisting of a long line of guns drawn up in the form of batteries. I received that order, and I obeyed it. (Loud cheering.) I delivered that order myself to the brigade under my command—I ordered it to march—I ordered it to advance—I ordered it to attack the Russians in the valley. But, my Lord, I must say this, that I should upon that occasion—it being my duty to give the order to the brigade, I did it, though I deeply regretted it afterwards, if anything had prevented my performing the rest of my duty, which was to share the danger with those brave men. (Loud cheers.) Whatever danger those troops incurred, I shared it with them. (Renewed cheers.) We proceeded down and along a gradual descent of more than three quarters of a mile, with the batteries vomiting forth shell, round and grape shot—a battery on the right, and a battery on the left flank, and all the intermediate ground covered with Russian riflemen; so that when we came down within a distance of fifty yards of the mouths of the artillery, were truly and in fact surrounded and encircled by a blaze of fire, in addition to the fire from the riflemen upon our flanks. As we ascended the hill, the oblique fire of the artillery was brought to bear upon our rear. We had, therefore, a strong fire upon our front, our flanks, and our rear. We entered the battery—we went through the battery—(cheers)—the two leading regiments cutting down a great number of the Russian gunners. In two regiments which I had the honor to lead, every officer, with one exception, was either killed or wounded, or had his horse shot or wounded under him. These regiments proceeded, followed by the second line, consisting of the two more cavalry regiments, which continued to perform the duty of cutting down the Russian artillery-men. Then came the third line, formed of another regiment, which was employed in also carrying out the duty assigned to the brigade. The result was, that this body of about 670 men succeeded in passing through the mass of Russian cavalry, which, as we have learned since, was 5,200 strong—(cheers)—and having broken through that mass, they went, according to our technical expression, 'threes about,' and retired in the same way, doing as much execution in their course as they possibly could. (Renewed cheers.) Upon returning up the hill which we descended

in the attack, we had to run the gauntlet, and to incur the same risk from the flank fire of the tirailleurs, which we had encountered in commencing the advance. Numbers of our men were shot down, men and horses were killed, and many of those brave soldiers who lost their horses were shot down when endeavoring to make their escape. But what was the feeling, and what the bearing, of those men who returned to the position? [The noble and gallant general here appeared to be greatly affected, and shed tears.] Of each regiment engaged, there returned but a small detachment—two-thirds of the men having been destroyed; and those men, when they had commenced the attack a short time before, gave three hearty cheers of triumph and rejoicing at the exploit which they had performed. (Loud cheers.) For they had ridden over a Russian battery, and attacked a most powerful body of Russian cavalry in its rear."

Poetry on the foregoing by Alfred Tennyson, the present Poet Laureate of England.

Half a league, half a league,
Half a league onward,
All in the valley of Death
Rode the six hundred.

Into the valley of death
Rode the six hundred.
For up came an order which
Some one had blundered.
'Forward, the Light Brigade!
'Take the guns,' Nolan said:
Into the valley of Death
Rode the six hundred.

'Forward the Light Brigade!
No man was there dismayed,
Not though the soldier knew
Some one had blundered:
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
Into the valley of Death
Rode the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon in front of them,
Volleyed and thundered,
Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.

Flashed in their sabres bare,
Flashed all at once in air
Sabring the gunners there,
Charging an army, while
All the world wondered:
Plunged in the battery smoke,
With many a desperate stroke
The Russian line they broke;
Then they rode back, but
Not the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon behind them
Volleyed and thundered:
Stormed at with shot and shell,
While horse and hero fell,
Those who had fought so well
Came from the jaws of Death
Back from the mouth of Hell,
All that was left of them,
Left of six hundred.

When can their glory fade?
O the wild charge they made!
All the world wondered.
Honor the charge they made!
Honor the light Brigade,
Noble six hundred!

(London) Examiner.

"Noble," were they! yes, noble they were;
But why died they thus in lands afar?

How came they where they fell—
That brave six hundred?

It was the dire fiend of war,
Whose badge and flag they bore,
That sent them headlong before
Those gaping jaws of Hell,
Where cannon thundered.

When will such carnage cease?
O when the reign of peace!
When, wonderers at or wondered
Shall no more see with sabre stroke
Mid cannon's roar and blacken'd smoke,
Go forth such hearts of oak,
Self immolated,
Like those six hundred.

Romanism in Congress.

MR. CHANDLER, of Pennsylvania, has taken occasion to make an elaborate defence of the Ro-

man Catholic Church, from his place in the lower house of Congress. He contends that no member of that church owes any allegiance to the Roman Pontiff, that is inconsistent with his loyalty to the constitution of this country, or his duties as a good citizen. In the course of his speech he reviewed the acts of the pope which have been regarded by many writers as indicative of a determination on his part to interfere with the political relations of sovereigns and subjects; and he claimed that, in all such cases, the exercise of power was ecclesiastic and not civil, and had no reference to the rights and duties of the subjects.

These views of Mr. Chandler are so diametrically opposed to the whole history of the Romish church, it cannot be otherwise than regarded with intense astonishment, that a man so intelligent as he, should have ventured to put them forth, at the present day, and in a position where they must attract attention, and receive prompt and overwhelming denial. The repeated instances in which the pope has absolved subjects from allegiance to their government, and declared the ruling power to be without any binding authority upon the people of their respective States, will come up in swift witness against Mr. Chandler, and cover him with confusion.

The following oath is taken by the parish priests on being admitted to the order, in Ireland:

ROMISH PRIEST'S OATH.

I, A. B., do acknowledge the ecclesiastical power of his holiness and the mother Church of Rome, as the chief Head and matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states or powers, repugnant unto the same; and although I, A. B., may follow, in case of persecution, or otherwise, to be heretically despised, yet in soul and conscience I shall hold, aid, and succor the mother Church of Rome, as the true, ancient, and apostolic church. I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets, or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed; and being so permitted, then to act and further her interests more than my own earthly good and earthly pleasure as she and her Head his Holiness, and his successors have, or ought to have, the supremacy over all kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries, or governments or set up others in lieu thereof, they dissenting from the mother church and her commands.

The following is the oath taken by the Jesuits on joining the order:

THE JESUIT'S OATH.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the Saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his Holiness Pope — is Christ's Vicar General, and is the true and only Head of the catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely be destroyed: therefore to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or State, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, and will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise.

Dedication of an Advent Chapel.

[The following notice of the dedication of the chapel, is from the *Middlesex Journal* of

Feb. 10th, to which it was communicated by an Orthodox Congregational clergyman, who was present at the services.]

Among the most interesting dedicatory services we ever attended were those at the Chapel completed during the past month, for the use of the Adventists in Boston. Although dissenting from some of the sentiments advanced on the occasion, we must say that we felt quite "at home" while there, owing in part, perhaps, to our close proximity to a sympathizing friend from Stoneham.

We designed at the time to furnish a somewhat extended account of the various exercises, particularly of the sermon, but must now content ourselves with a few brief allusions thereto.

The Christians worshiping in this place are settling down into a regular denomination, and have ceased to fix upon any definite time for the end of the world, though they regard the personal coming of their Lord as near at hand. We can see no good reason why they should not be recognized by the other evangelical sects as brethren to be loved and fellowshipped, holding as they do to what are generally considered the cardinal doctrines of revelation.

The Pastor of the church, and editor of the *Advent Herald*, Rev. Joshua V. Himes, preached the dedication sermon, from a part of Solomon's words in his prayer at the dedication of the Temple, as recorded in 2d Chron. 6:18. "But will God in very deed dwell with men on earth? Behold, heaven and the heaven of heavens cannot contain thee, how much less this house which I have built." The discourse was a written one, and like some of the President's messages, was being printed while being delivered. The speaker was closely confined to his notes, and introduced a large number of quotations from different authors, inspired and uninspired, to substantiate his peculiar views.

After a brief exordium, he proceeded to announce and defend in an able manner the religious opinions generally entertained by the adventists of the present day. 1st. The restitution, or regeneration of the earth, as the locality of God's promised kingdom. 2d. The personal coming and reign of Christ on the renewed earth, as King. 3d. The resurrection of the dead saints, and change of the living at his coming, as the subjects of the kingdom. 4th, the continuance of the present divine economy, without any great change in society, like that of the world's conversion, until the advent of Christ. 5th, the proximity of the consummation.

Elder Himes discards the idea of the annihilation of the wicked, and the sleep of the souls of the righteous between death, and the resurrection; and his theological opinions in the main coincide with those of the majority of Protestant sects. He is now on his way to California, to be absent a few months, whether to preach the gospel, or dig gold, we are not informed. There is now a debt on his new and beautiful chapel of about \$7000. We hope the friends of the cause will see that it is liquidated soon. And we cordially extend to them, and to all who love their Saviour's appearing, fraternal sympathies, and kindly, friendly, brotherly greetings.

Foreign News.

NEW YORK, Feb. 21.—The steamship *Baltic*, Captain Comstock, from Liverpool, arrived at her dock at 1 o'clock, bringing one week later news from Europe.

There was a severe gale on the English coast on the night of the 8th and morning of the 9th. It did not much abate until evening.

Snow had fallen to a great depth in some parts of England.

There is very little news of importance.

The *Baltic* left Liverpool on the afternoon of the 10th inst. She arrived out at Liverpool at 2 1-2 P. M., on the 5th. The *City of Manchester*, from Philadelphia, arrived out same day, and was taken up by the government to convey troops to the Crimea.

Nothing of importance has occurred in the Crimea.

The Turks had defeated the Russians in a rencontre on the Danube.

In the reconstruction of the new Cabinet, the Earl of Derby, Marquis of Lansdowne, Lord J. Russell and Earl Clarendon were successively sent for by the Queen, but they all failed to form a Cabinet, and Lord Palmerston was sent for and succeeded.

M. M. Magne is appointed French Minister of Finance, and Ronher, Minister of Agriculture.

The Vienna Peace Conference has not yet opened.

It is reported that there has been a mutiny among the Zouaves in the Crimea, and that 400

The Lord Mayor of London had given a grand banquet, and amongst those present were Lord Cardigan, Sir Charles Napier, and other

notables from the Crimea and Baltic, who were received with enthusiasm.

Sir Charles Napier had made a savage speech in Parliament against the Government.

There is nothing else from England interesting.

In the British Parliament, explanations had been made by the various statesmen who failed to form a Cabinet.

Nearly £3,000,000 had been voted for war purposes.

The North American Fisheries bill had been passed.

Parliament had adjourned for a week, at the request of Lord Palmerston, and were to re-assemble on the 15th inst.

The Earl of Aberdeen has been created a Knight of the Garter.

Gen. Canrobert reports the deaths of Captains Bouton and Castleman during the sortie by the Russians on the night of the 14th, previously reported.

Menshikoff had gone northward.

The Russians were constantly making sorties. Supplies were reaching the British camp in abundance.

The siege works were advancing, but the army was still sickly.

Frosty nights and fine days prevailed.

The latest official despatch from Lord Raglan is to Jan. 23, and from Gen. Canrobert to the 27th. They both allude to the improvement in the weather, and speak cheerily of future prospects. The latter says: "We renew our work before the town with increased activity."

Telegraphic despatches come down to the 30th of January, and are of a like character.

A despatch from Admiral Bruat says that the French batteries had received orders to be ready to open their fire, and that for some days the Russians had ceased to make sorties.

It is said the fortifications for the assault are completed.

The Russian army is in want of supplies.

A Russian sortie was made on the 23d, and resulted in a considerable loss to the French.

The rumor of the mutiny of the Zouaves is probably incorrect. It is said they demanded a retreat from the Crimea.

An apology has been made to Omar Pasha, and he has withdrawn his resignation.

There is a report, without date, of a battle between the Turks and the Russians, upon the latter attempting to enter the Dobrukscha.

The Russian forces on the frontier of Austria have been ordered to retreat to the interior.

The Peace Conference has not yet commenced at Vienna.

France has signified her willingness to negotiate a separate treaty with Russia, providing it covers the same obligations as that of Dec. 2.

The feeling at Constantinople is strongly in favor of peace.

Holland and Denmark are seeking to join the Western Alliance.

Eight Austrian merchant ships had been fired into by the Russians at Galatz. Austria has demanded an explanation.

Lord Lucan has been recalled from the command of the cavalry in the Crimea.

The Sultan intends to raise a national voluntary loan. Exchange at Constantinople has risen to 141 piastres, causing considerable distress.

Abdel Kader has asked for the command of the African troops in the Crimea.

English missionaries in Poland have been ordered to leave the Prussian territory. Their printing materials, book bindery, library and chapel, have been taken possession of by the Russian authorities, and are offered for sale.

It is said that the Emperor of France will take command of the army operations on the Rhine.

LATEST.—The Queen has issued a proclamation, forbidding British subjects, at home or abroad, from aiding the enemy in supplying him with munitions of war.

The reports of the revolt of the Zouaves, and the battle on the Danube, are repeated.

The German Diet has decided to place the principal contingent on a war footing.

The Piedmontese Chamber of Deputies has sanctioned the treaty of alliance.

In the House of Commons, on the night of the 9th, a discussion arose in regard to Sir Charles Napier's transactions in the Baltic, but no new light was thrown upon the subject.

Accounts respecting the movements of the Russians are very contradictory. On the one hand, it is said they continue to ravage the Dobrukscha under the very eyes of the Austrians; on the other, that General Coronini has received orders to prevent the incursions of the Russians.

The *Paris Moniteur* copies from a Constantinople paper a letter giving an account of an action fought on the Danube. It states, without giving any date, that a Russian Corps having attempted to cross the river into the Dobrukscha, was repulsed with great loss, after a conflict of

several hours, by the rear guard of Yaya Pasha, and that the latter had already crossed the Danube at Tultscha and Ismael.

It has been said that Menshikoff has received orders to attack Eupatoria and Balaklava, should the slightest chance of success offer.

It is stated that as soon as the fortifications of Eupatoria are completed, Omar Pasha will march upon Sebastopol, and then, doubtless, a great battle will be fought.

The Russians had fallen back towards Simpheropol, February 1.

VIENNA, Feb. 8.—The Grand Duke Michael is lying ill of ague at Cherson. The Grand Duke Nicholas is in Sebastopol.

The railroad from Balaklava to the camp had been commenced.

The barracks at Smyrna have been converted into hospitals, and have been provided with 2000 beds.

The Russians in their sorties from Sebastopol use the lasso to capture prisoners.

A sharp shock of earthquake was experienced at Constantinople on the 23d ult., but no damage was occasioned.

The blockade of the Russian ports in the Black Sea has been formally notified by the French and English ships of war to the ports interested.



The Advent Herald.

BOSTON, MARCH 3, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER LVIII.

Thus God adds:

Is not this the fast that I have chosen?
To loose the bands of wickedness, to undo the heavy burdens,
And to let the oppressed go free, and that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out of thy house?
When thou seest the naked that thou cover him;
And that thou hide not thyself from thine own flesh?
—Is. 58.

These are affirmative interrogations, and require affirmative answers.

These acts, and those before described, are contrasted, and the preference given to these. When God says, (Hos. 6:6,) "I will have mercy and not sacrifice," he does not reject sacrifices when accompanied with mercy, but affirms the necessity of mercy to give efficacy to it. In like manner the bowing of the head, wearing of sackcloth, &c., are not acceptable when they constitute the whole of the service.

To loose the bands, to undo the burdens, and to break every yoke, are put by substitution for various acts of charity, kindness, and mercy, which circumstances may make necessary or proper—such as giving liberty to bondmen, releasing insolvent debtors from onerous obligations, not exacting usury, treating all with compassion, &c.

To feed the hungry, clothe the naked, and to extend hospitality to the poor, are enjoined as essential duties. "Thine own flesh," is put by a metonymy for thy kindred, and to hide from such, is put by substitution for not recognizing their relationship, because of their poverty or rank in life, and withholding from them necessary supplies. Said Job, (31:16, 17, 19-22,) "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone."

Then shall thy light break forth as the morning,
And thine health shall spring forth speedily:
And thy righteousness shall go before thee;
The glory of the Lord shall be thy reward.—v. 8.

The breaking forth of the light upon those enshrouded with darkness, is put by substitution for the commencement of more auspicious and prosperous times, to those who have been in circumstances of trial and perplexity; and by a simile, it is illustrated by the spreading light of the morn-

ing, which dissipates the darkness of night. This would be the consequence of fasting in the manner the Lord requires. By the substitution, also, the same thing is illustrated by the restoration of health; which by a metaphor, is said to "spring forth," as vegetation germinates after a refreshing shower.

The righteousness of those who thus conform to the principles of the Divine government, is said by a metaphor to "go before" them, showing that they would be thus conducted, as by a leader, in the ways of peace and happiness.

"The glory of the Lord shall be thy reward," or as in the margin "shall gather thee up," i. e. bring up the rear, is doubtless in allusion to the exodus from Egypt, when, (Ex. 14:19,) "The angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them." The allusion is put by substitution for the prosperity which shall attend those who fast aright.

Then shalt thou call, and the Lord shall answer;
Thou shalt cry, and he shall say, Here I am.
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity.—v. 9.

"Then," i. e. if we thus fast aright. Calling or crying, and the Lord's answering, and saying "Here I am," are put by substitution for the prayers of the just, and the evidence God gives that they are accepted of him. To take away the yoke, is put by the same trope for the forgiveness of all oppressive demands; and "putting forth of the finger," is put by a metonymy for expressions of contempt, of which the act was indicative. Speaking vanity, is doubtless to speak idle and foolish words, or those which are unkind or unjust towards others. Said David, (Psa. 12:2,) "They speak vanity every one with his neighbor: with flattering lips and with a double tongue do they speak." James 1:26—"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Ib. 3:5-8—"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul;
Then shall thy light rise in obscurity, and thy darkness be as the noon-day.—v. 10.

The "soul," as first used, is put by a metonymy for the affections, which by a metaphor we are said to "draw out,"—expressive of feeling pity for and compassionating the hungry. "Soul," is then used by a synecdoche for the whole person, who becomes satisfied by the removal of the cause of his affliction. If he is hungry, we are to give him bread: if in bondage, to restore him to freedom, &c. Thy light rising in obscurity, and thy darkness becoming as the noon-day, are put by substitution for the removal of the doubts and perplexities which beset the mind, and the evidences of God's favor.

And the Lord shall guide thee continually,
And satisfy thy soul in drought, and make fat thy bones:
And thou shalt be like a watered garden,
And like a spring of water, whose waters fail not.—v. 11.

"The Lord shall guide thee," i. e. go before and show thee the way, is put by substitution for the acts of his providence and grace which shall enable the righteous to plan and execute their purposes, justly and prosperously.

"Soul," is put by a synecdoche for the person, and to satisfy one in the drought, is a substitution for the bestowal on them of all needed supplies, when they would otherwise suffer for want.

To make fat thy bones, is to fill them with marrow, or to increase on them the fat of the body—restoring it to a good condition. It is put by the same figure, for the general condition of prosperity and peace of mind, which shall result from compliance with the requirements of Jehovah. The condition of such, by similes, is illustrated by a well watered garden, and a never failing spring of water,—contrasted with land that is dried up by drought. Said Campbell:

"In a hot climate, where showers seldom fall, except in what is called the rainy season, the difference between a well and ill watered garden is most striking. I remember some gardens in Africa, where they could lead no water upon them; the plants were all stunted, sickly things, or others completely gone, only the hole left where the faded plant had been. The sight was unpleasant, and caused gloom to appear in every countenance: they were pictures of desolation. But in other gardens, to which the owners could bring daily supplies of water from an overflowing fountain,

causing it to traverse the garden, every plant had a green, healthy appearance, loaded with fruit, in different stages of maturity, with fragrant scent proceeding from beds of lovely flowers; and all this produced by the virtue God hath put into the single article of water."

Whose waters "fail not," is in the margin "lie or deceive" not. In a country where there is a scarcity of water, it is a great disappointment to find an expected and usual source of supply dried up. So Job said, (6:15,) "My brethren have dealt deceitfully like a brook, as a stream of brooks they pass away."

The Dark Day.

In another column will be found a letter from Dr. Tenney, which is forwarded by brother D. T. Taylor, with an accompanying article from his own pen—in a private note he inviting further editorial comments. Those who are solicitous only for truth, are aware that this can be arrived at only by comparing views; we are therefore always pleased to express our own opinions, where correspondents are willing that their arguments should be given in connection with reasons for dissenting from them. When it is known that this is objected to, it is a reason for keeping silent; but we are happy to know that brother T., is only anxious for truth, and invites criticism. There is, however, now so little difference of view on this question, that there is little room for further argument. From his former letter we supposed he attributed the darkness to the condition of the body of the sun. By this letter we learn that it was our misapprehension. He now regards it not as supernatural but as preternatural—defining it in the sense as uncommon; which we see no cause to dissent from. Nor does he make that the only instance of the kind. That there have been like occurrences in England is evident from the testimony; but the incredulity shown in letters published in the last *Herald* by persons in England when the news of it reached there, shows that the phenomena was not at the same time there; and brother T., we think, will agree with us on that point—that it was not universal. It seems from the articles in the last *Herald*, issued after the receipt of brother T.'s communication, that large fires had been for a long time burning in the forests near the Cohoes, and that watery vapors had also been accumulating during a long dry time. The combination and disposition of these, by the winds which God directed, caused, as we suppose, the darkness of the occasion; and the various refractions of the light in passing through the clouds, caused the brassy appearance referred to. The classification of clouds given by brother T., as adopted by meteorologists, having reference merely to their arrangement and stratification, as they appear to the beholder, more than to the nature of the particles of which they are constituted, does not appear to us to set aside the theory that attributes them to natural clouds,—to illustrate all the appearances of which, their different degrees of density, blackness, &c., would exhaust a large dictionary of terms. And as all color is the result of the refraction of light, the brassy appearance was not unnatural.

Our thanks are due to brethren Taylor and Merrill for the large amount of facts respecting that phenomena that they have collected for the *Herald*, and to brother T., for his analysis of the evidence combined in the facts. Anything additional, not already published, would also be received as a favor—the matter being of antiquarian, as well as of philosophic and religious interest.

CLINTON'S CHRONOLOGY.

BRO. BLISS.—I wish to inquire if you have ever seen Clinton's Chronology, to which reference is made in Dr. Cumming's works. In the "Benedictions," p. 181, we read,—"according to Clinton's Chronology, in his 'Fasti Hellenici,' the most able adjustment of chronology which has issued from the pen of any, he demonstrates, not guesses, that the 6000 years of the world terminate about the year 1863; and then 1864 or 1865 begins the 7th millenary of the world." Can you inform me wherein Clinton differs from you, in your "Sacred Chronology?" **JOHN MURR.**

ANS.—We are not in possession of the Chronology of Mr. Clinton; but Mr. Cunningham, of Scotland, in his "Fullness of Times," makes such reference to Clinton and so specifies all the points of difference between them, that the periods of Clinton can be easily gathered.

He says:—

"In exact accordance with the results contained in my Chronology of Israel, he adopts, 1st. the period of 27 years for the interval between the death of Moses and the First Servitude; 2d. the period of 32 years between the death of Eli and the election of Saul; 3d. for the interval between the accession of Rehoboam and that of Queen Athaliah 93 years, computing the two reigns in Judah, of Jehoshaphat and Ahaziah, [probably

intended for Jehoram] at 24-|-7=31, which I do at 25-|-6=31 years; 4th. He assumes 612 years as the most probable length of the whole period from the Exodus to the Foundation of the Temple.

"5. As to the number of 480 years in 1 Kings 6:1, I have also the complete concurrence of Mr. Clinton in rejecting it. He says in a note—The opinion of Hales seems the most probable, that the period of 480 years is a *forgery foisted into the text*. "The points wherein I am opposed by Mr. Clinton are as follows:

"1. He adopts the Hebrew Antediluvian and Postdiluvian Chronology of the Patriarchs to Abraham, rejecting that of the Septuagint and the Postdiluvian Cainan of Luke 3:36.

"2. He altogether rejects the Interregnum of 12 years after the death of Amaziah of Judah.

"3. He reduces each of the reigns of Jotham and Ahaz from 16 years to 15.

"4th. He computes the four reigns after the death of Josiah to the destruction of Jerusalem to be in all 22 years and 1 month, allowing 11 years complete to Zedekiah; whereas I allow for these four reigns only 21 years and 3 months."

Mr. Clinton differs from the *Sacred Chronology* in the following particulars:—

1. He gives only 27 years from the passage of the Jordan to the first servitude, which is nine years less than is there given.

2. Between the end of the Philistine 40 years of servitude and the beginning of the 40 years of Saul, he allows 40 years to Eli, 20 years for another Philistine bondage, and 12 years to Samuel—making 72, instead of 30 years, as there given, or an excess of 42 years. This makes, from the Exode to the Temple, 612 years, instead of 579, as there given.

3. He allows but 24 years for the reign of Jehoshaphat, instead of 25, as there given—a loss of one year.

4. He gives but 7 years to Jehoram, instead of 8, as in the foregoing—a loss of one year.

5. He fails to perceive the interregnum of 11 years between Amaziah and Azariah. He gives but 15 years each to Jotham and Ahaz, instead of 16—a loss of 2 years.

6. He makes 11 years instead of 10, between the first of Jehioakim's and the burning of the temple.—a gain of 1 year.

The sum of these variations, then, amounts to an excess of 19 years between the Creation and the Christian era. And this is proved by the dates of B. C. 4138, which he gives for the Creation; and B. C. 587 for the destruction of the Jewish temple. In the *Sacred Chronology* B. C. 4119 is given for the former, and B. C. 587 for the latter, the last date being the same in the two, the period to the former one is 19 years more according to Clinton than we think can be clearly made out.

In the next issue of the *Herald* there will probably be given a tabellated view of all the periods from Creation, in connection with which will be notes, showing wherein Clinton and other chronologers differ from it.

MY JOURNAL.

WHEN closing my last, we were entering the harbor of Aspinwall. We landed in health and safety, Jan. 29th, at 3 o'clock, P.M., and put up at the City Hotel. This is the best hotel in the place. I had every convenience, and a good night's rest on the land, which was pleasant indeed, after ten days on the rolling and boisterous ocean. We had a very heavy rain on our arrival, which continued twenty-four hours, so that it was quite cool and comfortable, during our stay.

After landing, we found that our ship was more damaged in the gale that we had in the gulf, Jan. 21st and 22d, than the passengers knew of at the time. The ship could not have lived, had the gale continued a few hours longer. Praise Him who "holds the winds in his fists," and lulled them to sleep, for our salvation. We did not think as well of the *North Star* after the storm, as, by report, before.

Having a few hours leisure, I took occasion to spend them in a ramble over the town, and upon the beach. The town is built upon a coral island, facing the sea. The land side is swampy, the ground being low, with creeks making up on the back side. The tide rises and falls, I was told, only fifteen inches. But the main part of the streets is covered with water in the wet season. The inhabitants can have no cellars, and the houses stand upon piles. The railroad runs next to the wharves, and makes the front street. The second street is occupied with stores for business. The hotels are located on the third street back, which is quite pleasant. The railway station, machine shops, car house, &c., are near the beach, on the south of the town. Yankee enterprise is being manifest here. It is but a short time since the town was commenced, and for the time, much has been done. They intend to fill up the low, wet places, with sand and gravel, and thus remove one of the causes of sickness in the town. The build-

ings are all light and open structures. No provision is made for cold weather, and they have none.

In company with Mr. Brown, of the *Nevada Journal*, I visited the editor of the *Aspinwall Courier*, a weekly paper. He received us with great kindness, and gave us much information about the place, and country. The people of New Grenada are so changeable, and so much under the control of selfish and ambitious leaders, that they are afflicted with a revolution about once a year. Unhappy people! The officers of the government in Aspinwall were so corrupt, that the people some six months since, assumed the prerogatives of Judge Lynch, and gave those corrupt men a set time to leave the town, or be dealt with on principles of summary justice. They chose to leave; new officers were appointed; now all is right. But they pay no taxes to New Grenada as yet, and are quite independent at present. There are about two thousand inhabitants; five hundred natives, five hundred Americans and Europeans, and one thousand negroes, mostly from Jamaica. The Americans soon lose their health and vigor. The most of them look pale and deathlike. The natives and negroes are strong and healthy, and can labor and endure much, yet they are naturally indolent, as in all tropical climates.

The foliage in and about the town is very beautiful to me, never having seen the foliage of a tropical climate before. What there is, however, is natural. Nothing has been done as yet to cultivate the soil, although it would yield abundantly. The whites, who have attempted the cultivation of the land, get sick, and mostly die.

Tuesday, Jan. 30th.—After breakfast took the cars for Panama, forty-nine miles and a-half. The train was very long and heavy. The engine was not powerful enough to take us along very fast, and upon the up hill grades it frequently stopped, so we had the more time to gaze on the beauties of nature, as we passed along. We made about ten miles an hour to the Summit, which is thirty-seven miles from Aspinwall.

About seventeen miles out, we came to the seat of Dr. Lyons, from Louisiana. He had only been there a year. But his house, garden, and all about it, are very beautiful. The Doctor invited several of us to call in, while the cars stopped, and treated us with much hospitality. He had lately buried his wife, and was sick himself, and no doubt will soon follow her to the grave. Such is the fate of most Americans, who attempt to settle here. We proceeded to the Summit, and arrived about 11 o'clock, expecting to meet the train from Panama at the Summit, and proceed at once to our ship, but the train had not arrived. Some of the natives told us that the cars had run off the track and killed forty persons!! But we soon found this report was not true. The baggage cars had indeed run off the track, but none of the passenger cars. So, after waiting about three hours, the passenger train came in, with the passengers of the *Sonora*, from San Francisco. We learned that the baggage train was a few miles ahead, off the track, and that we must be detained until they were got on the track and brought up. No one could tell when this would be. Feeling a little anxious to get out of the broiling sun, I took a tramp down to see the cars, and also see what our prospect was for getting along, and also to view the road, its condition as to safety, &c. I found about one hundred colored men at work, under the direction of a few Yankees. Most of the whites were pale, and sickly, and, by the way they managed things, I saw we could not get off until 12 o'clock at night. I learned that seven miles of the road to Panama was very bad. It was entirely new. The heavy embankments were mostly of clay, and loam, resembling the red soil of New Jersey. They have had continued rains since May last, and the embankments were made of wet, soft earth, and had not been used enough to test their safety, with a heavy train. Besides, for two days before our arrival, there had been floods of rain, which had produced heavy land slides, into deep cuts, which would require several days to repair. These, or the principal ones, were just below the Summit, so that all our baggage and passengers had to be transferred by hand, to a station beyond the slides, to the other cars, whenever they should come up. I felt that it would be a relief to ride a mile, or even to walk, rather than go over such a road. An hour after sunset, the cars were got upon the track, and came to the temporary station to unload, and then to take in our baggage, in order to proceed to Panama that night. They got ready at 12 o'clock, and started. I felt that it was a perilous experiment. But, after doing what we could to induce them to wait till morning, we took our chance with the rest. We had gone only about one mile, when the locomotive ran off the track. It was just saved from rolling down the embank-

ment. It took them till sunrise next morning to get it upon the track; so, after all, we ran into Panama by daylight, and with much care, we got there safely. Thankful were we all. But for the late heavy rains we should have got along without any trouble, or delay. As it was, we spent a day on the Summit. We had an opportunity to ramble about in the woods, and visit the shanties of the natives, and laborers on the road, and also of spending a night in the cars! The night was very calm, and beautiful, but the heat was oppressive. A very heavy dew fell during the night, from which we were protected by the cars.

In crossing the Isthmus, I had the privilege, as I said before, of viewing the foliage of a tropical climate. I was exceedingly delighted with its beauty and magnificence. The cocoa nut, plantain, banana, sugar cane, and cactus, about exhausted my knowledge of the botany of this region,—there being a multitude of trees, shrubbery, and flowers, of which I could gain no knowledge, although I made many inquiries in vain. Dr. Lyon, however, told me, that in order to see the real beauty of the country, I ought to visit it in the month of August, when nature is dressed in its full costume.

The natives build their houses very light and open. Posts are set into the earth about six feet high, and poles fastened to the top, then a ridge-pole is raised, and a thatched roof put on, which in general is very tight. The sides are mostly left open. They sleep in what we would call the garret, or loft. Sometimes a frame is put up for a bed a few feet from the gravel, for the sick, and infirm. No floor, of any kind, is laid. They live and cook, eat and drink, on the ground, and when we visited them, just after a rain, the floors of earth were very muddy, yet they were sitting about as though it could not be helped. Till within a few years, the natives have lived in a nude state. But in this respect, on the line of the road, they have generally improved. We saw none except small children in this state. The people are indolent in their habits, and generally filthy. They have no enterprise, and are sinking into habits of intemperance and licentiousness, and must melt away before a superior race.

On our arrival at Panama at 8 o'clock, A.M., I put up at the Aspinwall House. Gave one dollar for the use of a room, in connection with two others, for two hours, a dollar each! They sent us to the restaurant for breakfast, for which we were charged one dollar and twenty-five cents. But it was an excellent meal. At the Summit, the natives charged us twenty cents for a cup of cocoa, ten cents for one egg, and so of other things in proportion.

Our boat being about ready, we had but little time to see the place. I however visited the ruins of several old Jesuit chapels, as also the Catholic chapel, now in use. There are but few inhabitants now, compared with the number in the times of its ancient splendor, in the reign of the Jesuits. This order is now suppressed in New Grenada. The Isthmus travel has been a great benefit to the town, and the railroad terminus, being here, will have a tendency to improve the place.

There is a small place of worship for Protestants, with a chaplain. But there are few of this class here.

Just as we were leaving for San Francisco, the passengers and mails of the steamer from New Orleans, via Havana, arrived. The mails were delivered, and a few of the passengers got on board, when the steamer weighed anchor, and the baggage of all who got on board was left, as were a large number of passengers, in Panama, for two weeks. I felt deeply for them at their disappointment, but there was no help. Among those who got on board, was the Rev. Mr. Shephard, of the Episcopal church, Mississippi, formerly of Middlebury, Vt., and then a Baptist. I have formed a pleasant acquaintance with him, and gave him, by request, the views of the Adventists. He had often heard of me and appeared to be glad of my acquaintance. He is on his way, with his family, to San Francisco, to settle. The Protestant Episcopal Church has a bishop there, and quite a number of churches in the diocese.

Thursday, Feb. 1st.—At 7 o'clock we got under way for Acapulco, and next day noon, we got out of the Bay of Panama, so as to lay our course direct. There was no wind; the sea was smooth; and the weather beautiful.

In a change of boats I lost my state room companions, Capt. Potter, and Mr. Brown. They were very agreeable men, from whom I felt loth to part, Capt. P. especially. I had many conversations with him on the state of China and the rebellion. I gained much information. The Christian church, I learn from Capt. P., has nothing to hope from the leader of the rebellion. Capt. P. having lived in China, from the com-

mencement of the revolution, has knowledge of the affairs. He thinks that Mr. Roberts, the missionary, was never instructor of Thae-king-wang. He is more in favor of Judaism than Christianity.

I was fortunate in obtaining a good state room, with two young gentlemen from Philadelphia. They are both Catholics, but are liberal, intelligent, and agreeable.

Friday, Feb. 2d.—We still have clear weather, with light breezes, Mercury about 100. We think it very hot weather. Nothing of special importance to-day. We have had the land in full view all the way thus far, and sometimes, passing through groups of islands, the scenery of which is very pleasant and beautiful.

Saturday, Feb. 3d.—Fresh breeze on our star-board beam, and a heavy sea. We are all in commotion, and many of the passengers are sick a second time. Afternoon.—The wind came round fair, and wafted us along so that we made, in twenty-four hours, two hundred miles. This was thirty miles more than we had made any previous day. For we have the oldest and slowest boat on the route—the *Oregon*. We had the promise of the *Sonora*, a new, swift boat. But the same vessel that took us out, took an agent, with orders to fit up the old *Oregon* for us, by which we shall be kept on the ocean three or four days longer than by the first promised boat. Such are the promises of man. But God is faithful. There is One who is true, and is to be believed. Yet how few will believe, or trust in him. Out of three hundred souls on board of our ship, I find but few who either believe or love the Holy Scriptures, much less their glorious Author. With the mass, it is the world first, second, and last. "Let us eat and drink" for to-morrow we die."

Sunday, Feb. 4th.—The Holy Sabbath has returned. Home, and all the sweet memories of the domestic altar, as well as the house of God, crowd upon my mind. We expected Mr. Shephard to preach in the morning, and I was to preach in the afternoon. But the wind blew so, we had to relinquish all public service. So we spent the day in religious conversation, reading, and private devotions. All was quiet as the Sabbath.

Monday, Feb. 5th.—We have a beautiful day, but a heavy swell of the sea, and light breeze ahead. We made only one hundred and eighty-five miles the last twenty-four hours. We are now two hundred and eighty miles from Acapulco, and hope to get there by Wednesday morning.

The London Jew's Society.

This is a church of England institution, and sustains in England, Central Europe, Western Asia, and Northern Africa, 25 ordained, and 73 unordained missionaries, colporteurs, teachers and readers; of these 51 are of Jewish origin; and the receipts of the society last year, exceeded \$158,000. In London, 15 have joined the church within the year, and more than 70 had expressed to the missionary their desire to receive regular Christian instruction. In Jerusalem several inquirers have openly professed the Christian faith during the year, and about 20 have been under Christian instruction others are secret believers, but for fear of their brethren do not confess Christ. In Constantinople two have made an open profession of Christianity, not without meeting persecution; many Jewish children are receiving through the missionaries a thorough Christian education. At Jassey, five adults have professed Christ before men, and a large number of inquirers are under instruction; many copies of the Scriptures and other Christian books have been sold during the year, and are read and studied. At Bucharest Bibles have for years been in remarkable demand, and are accepted with tokens of profound respect; some owe their conversion wholly to the study of the New Testament: here, too, some Israelites have been under constant instruction, and one for a time Chief Rabbi, has embraced Christianity. The same is true in regard to the distribution of the Scriptures, and the results, in other places in the same region. In Poland Judaism is said to be everywhere on the decline, and in some places hundreds are favourably disposed to Christianity. The Jews are numerous in the North of Africa, and the missionaries there stationed have much encouragement; at Tangiers and Tunis the Jewish population is large, their condition degraded, yet many of them receive the missionary with respect and confidence, thousands of copies of God's Word have been circulated among them, and to many other thousands the Gospel has been preached; the field of labour is one of boundless promise; the Jews feel that the fabric of their ancient system in passing away, and that they need something to replace it; their prejudices against Christianity are disappearing, and the way seems preparing for their entrance into the fold of Christ.

We find the above in the *Due West*, (S. C.), *Telescope*, in which it appears as selected matter. Thus we do not know its origin, but give it as an interesting summary of intelligence respecting the Jews.

Several appointments were left out last week through inadvertence, for which those concerned will please excuse us.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

CHRONOLOGY OF THE OLD TESTAMENT, According to the "King's English."

Although more than one hundred and thirty different dates, in the year of the world, have been assigned for the birth of our Saviour, it is still an open question, and still invites investigation. All different dates, however, cover but a small number of years. They all fall, I think, within 150 years, except the Septuagint account, which makes our A.D. begin in the A.M. 5270. Abp. Usher's chronology, which is most generally followed, by writers upon history, has been much questioned of late, and the "learned prelate" has been accused (if not convicted,) of many errors and blunders in making up his account, of the chronology of our world.

"Our Father," who gave us the Bible, has undertaken to give us the *chronology*, as well as the history, of His Church; and the *true* chronology, we may expect to find, connected with the *elect* portion of the professed Church. If the chronology of Gentile kingdoms, does not agree with that of the Church, the preference is to be given to the chronology of the Church; and the chronology, as connected with the kingdom of Judah, is more reliable than that connected with Israel. The reason of the preference, is obvious; for, if God designed to give the chronology, as well as the history, of the Church, we may expect he will guard that chronology from error, whatever may become of that of Gentile kingdoms, or a cast off Church, like Israel.

With these premises, let us look at an epitome of the chronology of the world, as connected with the Old Testament Church. The chronology of the Church, from Adam to Christ, has been divided, for the convenience of reckoning so long a period, into these several divisions, or periods.

1. From Adam to the flood.
2. From the flood to the call of Abraham.
3. From the call of Abraham to the Exodus from Egypt.
4. From the Exodus to the building of the Temple.
5. From building the temple in the fourth year of Solomon, to the Babylonish captivity.
6. From the Captivity to the Restoration.
7. From the Restoration to the birth of Christ.

Other divisions have been made, but they serve more to confuse the mind, with too many particulars, than otherwise. If we can ascertain the length of each of these several stages on this long route, we can easily tell the whole distance from Adam to Christ.

FIRST PERIOD.

From Adam to the flood.—The length of this period is found, by taking the age of each father, at the birth of his eldest son, and so on to the 600th year of Noah's life. This will give us the sum of 1656 years, as any one may see, by turning to Gen. 5th chapter, and noting down these items, giving Noah 600 years to the end of the flood, according to Gen. 8:13. It will be a satisfaction to any one, that has not done so, to put down these numbers and add them up for themselves. You will find it just 1656 years.

SECOND PERIOD.

From the flood to the call of Abraham.—The length of this period is ascertained in the same manner as the first, by noting the age of each father at the birth of his eldest son. By turning to Gen. 11:10, we learn that Arphaxad was born two years after the flood, his father, Shem, being an hundred years old.

Arphaxad lived 35 years, and begat Salah.	35
Salah lived 30 years, and begat Eber or Heber.	30
Heber lived 34 years, and begat Peleg.	34
Peleg lived 30 years, and begat Ren.	30
Ren lived 32 years, and begat Serug.	32
Serug lived 30 years, and begat Nahor.	30
Nahor lived 29 years, and begat Terah.	29
Terah lived 205 years, and died.	205

Gen. 11:32. Abraham was 75 years old at the death of his father, Terah, when God called him to go out from his country, into a

land which he would show him. (Gen. 12:4.) Thus, from the flood to the call of Abraham, when he was 75 years old, we have just 427 years, which added to period first, we have 1656+427=2083, the A. M., at the call of Abraham, when his father was dead; and he 75 years.

THIRD PERIOD.

From the call of Abraham to the Exodus.—This period cannot be reckoned as the other two are, by the age of the father, at the birth of his first son. The Lord, foreseeing the difficulty of keeping chronology during their sojourn in Egypt, gives us a long measuring-rod, reaching the whole length of this period. (Ex. 12:40.)

This gives 430 years for the sojourning of the children of Israel, who dwelt in Egypt. This does not say the children of Israel dwelt in Egypt 430 years, but, that they sojourned that length of time. Their sojourning began, when Abraham left his own country, and went out, not knowing whither he went.

In Gen. 15:13, Abraham was told, that his seed should be a stranger in a land not theirs, "and they shall afflict them four hundred years. The affliction of Abraham's seed began, when Ishmael, the son of Hagar, the Egyptian, mocked Isaac. (Gen. 21:9; com. Gal. 4:29.) "He that was born after the flesh, persecuted him, that was born after the Spirit." This must have been, as many as 30 years after the beginning of Abraham's sojourn. For Abraham was seventy-five, when he left Mesopotamia. He was eighty-six, when Ishmael was born, (16:16,) and ninety-nine, when circumcised; Ishmael being at that time, thirteen. (chap. 17:24, 25.) He was one hundred, at the birth of Isaac. (21:5.) When Isaac was weaned, he could not have been less than five years old, the age at which most children were weaned at that time. If Isaac was five, Ishmael, his persecutor, must have been nineteen, and Abraham, the father, one hundred and five.

Abraham being one hundred and five years old, at the beginning of the Egyptian persecution of his seed, would make it just thirty years from the beginning of his sojourn, to the beginning of the affliction of his seed. This harmonizes these two dates, 430 and 400 years, both ending at the exodus. The one begins, when Abraham began his sojourn, at the age of seventy-five years. the other, when Ishmael, the child of the flesh, began to persecute Isaac, the child of promise, thirty years after Abraham left his own country. The length of this period then is 430 years, and the exodus was in the year of the world 2513.

FOURTH PERIOD.

From the Exodus to the building of the Temple.—This period seems involved in more obscurity than any of the others. Our Lord foresaw the difficulty, and provided for it. He saw the difficulty of keeping chronology correct during the many reverses, and captivities of the Church, and so gave us the length of this period, in round numbers, as he did the preceding period. "And it came to pass, in the four hundred and eightieth year, after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."—1 Kings 6:1. Here we have it then, in round numbers, from the exodus to the fourth year of Solomon inclusive, is 480 years.

But some of our modern majoi tell us that this is not right. The Bible does not tell the truth, in this case. They say, this period should be five hundred, instead of four hundred. They gravely tell us, that the Hebrew scribes, as transcribers, have carelessly changed one letter for another, as if these men did not know their own alphabet. How this may be, I do not know, exactly; but I have before me a very good copy of the Hebrew Bible. By turning to 1 Kings 6:1, I find the words translated in our version, *four hundred* are (arebba maoth.) How to change this so as to read *five hundred*, could not be done, by changing one letter for another, as has been represented, but, by writing an entire new word, (chemishshoh,) five. Nothing but design, could accomplish a change like this. To guard against mistakes in transcribing, none but the most learned were employed; and to make these careful, they were not allowed to alter a single letter. If they made a mistake of only one letter, they had to throw aside the entire manuscripts and begin anew. For one of these scribes to change chemishshoh, (five,) to arebba, (four,) would have been impossible, except by design. If they "to whom the oracles of God were committed," have corrupted them after this sort, it is idle to talk of correctness in anything, much less in chronology. But I believe the foundation standeth sure.

The perfect harmony, of the different parts of

the Old Testament with each other, in chronology, is proof to me, that no error is to be charged to the account in 1 Kings 6:1. Bishop Usher's great blunder, in failing "to perceive" this error in our Bible, is indeed, quite pardonable; and I am quite willing to share "the learned prelate's" disgrace.

Presuming, then, that we have the correct date, given in the Bible, for this period, we add these 480 years to the date of the exodus, 2513, and we have the building of the temple, began in the year of our world, 2993.

The temple was seven years in building, (1 Kings 6:38,) and was dedicated to God, just three thousand years from the time, when the morning stars sang for joy, over earth's natal day; and as a singular coincidence, just half way from the beginning to the end, of creation's groans.

FIFTH PERIOD.

From the building of the temple, to the Babylonish captivity.—The length of this period is found, by adding together the length of the reign of the several kings of Judah.

Solomon reigns 40 years, (1 Kings 11:42, 45.)	40
This would be 36 years from the beginning of the temple.	36
Rehoboam, 17, Abiram, 3.	20
Asa, 41, Jehoshaphat 25.	66
Jehoram, 8, Ahaziah, 1.	9
Queen Athaliah, reigned 6 years.	6
Jehoash, or Joash, 40, Amaziah, 29.	69
Azariah, or Uzziah, 52, Jotham, 16.	68
Ahaz, 16, Hezekiah, 39.	45
Manasseh, 55, Ammon, 2.	57
Josiah, 31, Jehoaz, 3 months,	31
Jehoichim reigned 11 years, but in his third year, Jerusalem was taken, and some of the people carried captive to Babylon. (Dan. 1:1.)	3

This was the beginning of their captivity, which was to last till the "first year of Cyrus, King of Persia," "to fulfil the word of the Lord, to Jeremiah, the prophet." (2 Chron. 36:21-23.)

This gives us, from the 4th of Solomon, to the 3d of Jehoichim, inclusive, 409 years. This added to the last period, 2993, gives us for the year of the world, as "the going away into Babylon," 3402.

Some tell us that Abp. Usher failed to perceive the interregnum, of some fourteen years in the kingdom of Judah!! No wonder, he failed to perceive it, for the sacred text gives no such intimation. Judah always had the sceptre, as Jehovah promised, and all the talk about an interregnum in the kingdom of Judah, is as smoky, as the account, some give of the dark day. To the Babylonish captivity, then, we have A.M. 3402.

SIXTH PERIOD.

From the Babylonish Captivity, to the Restoration.—This period beginning in the third year of Jehoichim, was to continue seventy years, according to Jeremiah 25:11. "These nations shall serve the king of Babylon seventy years." And in 2 Chron. 36:20, we are told, "They shall serve the King of Babylon and his sons, until the reign of the kingdom of Persia. To fulfil threescore and ten years." "Now in the first year of Cyrus, King of Persia, that the word of the Lord might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made proclamation, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah."—Ezra 1:12. Cyrus was to say to Jerusalem, "Thou shalt be built, and to the temple, thy foundations shall be laid."—Isa. 44:38.

By the decree of Cyrus, Zerubbabel was made governor, and Joshua, high priest. There went up with these, 49,697 persons, beside 200 singers. They had 736 horses, 245 mules, 435 camels, 6737 asses. They carried 5400 sacred vessels for the house of God, all of gold and silver, besides the freewill-offering of the people.

In the second year of their coming to Jerusalem, they laid the foundation of the temple. (Ezra 3:10.) Thus began the opposition of their enemies, which continued all the days of Cyrus, which was seven years. (Ezra 4:5.) After Cyrus, came Ahasuerus (not the husband of Esther, called also Cambyses, son of Cyrus, seven years, and six months. The work was hindered during his reign. (Ezra 4:6.) After him, came Artaxerxes, or Smerdis, the magian, seven months. He issued a decree against the Jews. (Ezra 4:17-22.) Then came Darius, who reigned 36 years. In his second year, he caused the work, or the temple, to be recommenced. (Ezra 4:5, 24; 4:1, 7-15.) In his sixth year, the house was finished and dedicated with great joy. This was eighteen years from the time the foundation was laid, and twenty years from the first of Cyrus. Next after Darius, came Xerxes,

twenty-one years. Then came Artaxerxes Longimanus, or the long handed. In his 7th year, Ezra obtained permission to go up to Jerusalem with as many as were minded to go with him, with a grant of money and assistance. (Ezra 7:1, 7, 8.)

Ezra took only 1754 persons with him. He carried gold and silver vessels from Babylon, to the house of God, and money for expenses. His principal business seemed to be, to establish and settle the people in their national, and religious institutions. He carried the law and read it to the people, which seemed to complete the restoration began by Cyrus, seventy-eight years before. Up to this point, profane history and chronology remarkably coincided with the Bible.

From the taking of Jerusalem in the 3d year of Jehoiaquim, Nebuchadnezzar lived and reigned 45 years. 45
Evil Merodach reigned two years. 2
Neriglissar, 4, Belshazzar, 17. 21

68
Then "Darius, the Median, took the kingdom, being 62 years old." He lived but two years after, and "Cyrus the Persian, took it" 68+2=70 years, from Jehoiaquim's 3d, to Cyrus' first, inclusive.

Cyrus reigned 7 years. 7
Cambyses, or Artaxerxes, 7 years 5 months. 7.5
Smerdis, or Artaxerxes, reigned 7 months. 7
Darius reigned 36 years. 36
Xerxes reigned 21 years. 21

Artaxerxes Longimanus, in the 7th year of his reign, made the decree that permitted Ezra to go up to Jerusalem and instruct the people in the law, and regulate their worship, without which, it could not be said, that Jerusalem was restored. 7

This gives us, from their "going away into Babylon," to the establishing the law in Jerusalem, 149 years, which added to the last period, 3402, we have, to the 7th year of Artaxerxes, A.M. 3551.

SEVENTH PERIOD.

From the Restoration to Messiah, or Christ.—Here we have one more of the Lord's long measuring rods, to help us over the chasm, for we have no dates given after this, in the Bible, that will help us over this period. By turning to the old surveying book of Daniel, (chap. 9:24,) we find it was to be 70 weeks, or 490 years from the going forth of the commandment to restore and build Jerusalem, to Messiah the Prince.

Now, if we take the decree of Cyrus, the measure will not reach Christ's birth by more than 30 years. If we take the next one, when any important work was done toward the restoration, we shall hit the point, and reach "Messiah, the Prince."

This decree, or commandment, was given by Artaxerxes (Ahasuerus, husband of Esther,) in his 7th year. In this year, Esther was made Queen of Persia, and the "King made release to his provinces, and gave gifts."—Esther 2:16, 18. This accounts for Ezra's obtaining his favor at this time.

Resting this measuring rod, then, on the 7th year of Artaxerxes, in the year of the world, according to the foregoing periods, 3551, we measure 490 years, and find Messiah the Prince in A.M. 4041. This, it will be perceived, is the end of the 70 weeks. I think Messiah was cut off at the end of 69 weeks. (Dan. 9:26.)

The reader will notice, that this is very near the conclusion of Abp. Usher, and it seems to me, must be very near the truth in this matter. Without pretending to have the exact year, I cannot see how the result can be materially varied, without supposing an error of an hundred years in one place, and an interregnum in another, both of which are altogether presumptive, and unnecessary, unless it be, to make out a case that cannot be made out without it.

Having no position to maintain, aside from the truth as it is in the Bible, and no pride of opinion, or authorship to support, I fear no exposure of my error. If there is essential error in the foregoing, I shall be happy to be made sensible of it. It is no sacrifice for me to give up error for truth, however dear the error may be to me. But the assertion that careless translators have garbled our Bible and disarranged the chronology of the Church, at the rate of an hundred years to a clip, will not pass current without something better than assumption for proof.

To the candid Bible reader, the foregoing is respectfully submitted. Yours, for truth at any cost,

E. CROWELL.

He only truly lives, who lives in peace.

THE TURKISH QUESTION.

LORD Palmerston's plan for constituting all Western Europe into an offensive unit against Russia, undoubtedly has a meaning to it, which does not visibly appear on the face of the firman's treaty, of Dec. 21, '54. In fact, all the notes, protocols, &c. &c., which have appeared before the public, are, in my estimation, public cheats. The old governments of Western Europe, are about playing a desperate game. This, they cannot do effectually, without the aid of Russia! The Czar of all the Russias, is in truth the idol of the English aristocracy, and the nobility generally of the continent. This great truth must never be lost sight of, in judging of the sequel, or issue of the present war. When the Emperor of Russia said to Sir Hamilton Seymour, that Turkey was a "dying old man," he told a truth that every well informed man believes without doubting. No wonder, then, that the Cabinet of St. Petersburg accepts the basis of negotiations proposed by the allies. Nicholas has known for years, that he could not, single handed, take and keep Constantinople. But a joint protectorate! O that is the hobby!—the Czar will not run away from his proprietorship—from his "manifest destiny." Nicholas understands well, that a half loaf is better than no bread. Prince Albert, himself, would willingly give the Autocrat his last half loaf, provided that his compeers could quietly and with composure feast on their half first at the diplomatic table, where Turkey is to be dissected. But true it is, the dying groans of Turkey are heard in an unlucky moment for the ears of the European aristocracy. The fact is they have for ages, ploughed long and deep furrows on the backs of the people; and since the introduction of the sub-soiler into their political agriculture, they have thrown up on the surface of society an infinite number almost of crushed human pyrites, and thousands of tons of phosphorus, which no diplomatic alchemy can change back to harmless substances. That revolutionary elements exist in every part of Europe, in great abundance, is too well known to be treated as a myth—the knowledge of this in part, produces new distress of nations, with perplexity. To be sure, diplomacy, is pulling the wool over the eyes of the people, and Omar Pasha is sent to Eupatoria, by his pretended friends, to be swallowed up by Menschikoff, or Osten Sacken. Should this event take place, or should the Russians come off first best in a conflict with Omar, then the English exchequer, like the fat kine of Egypt, will be swallowed up by the lean, and the statesmen of Downing St., and the politicians of Vienna, will, from necessity, look, in future, in opposite directions. The cunning of Palmerston, and the craft of Napoleon, can then no longer direct the storm! Sir James Graham, should he outwit Palmerston, and contrive to get the War-Department, in all probability, the management of the ensuing campaign, (should things take their natural course,) would commence by wresting at once Sinope from the Sultan, and the yielding up of Heraclea as a station for the French! Sagacious and discerning minds have, for many months past, seen through the masked policy of the allies, and an occurrence of this nature would rebuke the abstruseness of many an editor's leader. Should events take such a direction, Austria and Prussia would, of necessity, deliberate no longer, but unhesitatingly unite in a triple alliance with Russia, and then defy the world. Before this, however, in all probability, the government of the Sultan will come to an end. "He shall come to his end and none shall help him." Then conflicting opinions—opposing views—mutual jealousies—supplanting manœuvres—intrigues—conspiracies—dark and deep plans—suspicious and opposing elements of every description, will abound to a most alarming extent, in the councils and governments of the nations of Europe, and spread throughout all the world. The inhabitants of earth will be appalled! The stoutest hearts will quail!—but the Lord will be the hope of his people, and the everlasting refuge of his saints.

N. BROWN.

DEAR BROTHER:—It is some time since I wrote anything for the *Herald*—not because I do not like the *Herald*, for I do prize it more than any periodical I ever read, but because I do not think it right, for any one brother or sister to supply too much matter for its pages. Some of my friends have, for a few months past, sent me the *Crisis*, and other publications which have advocated definite time for the advent of our blessed Lord—but I have, never had for one moment, any sympathy with the doctrine, believing, most conscientiously, that all our knowledge of time is embraced in these words, "Nigh, even at the doors." It is well known to many of your readers, that I have believed for some two years past, that the last power,

spoken of in the 11th of Daniel, is Turkey. This opinion I did not form, from anything I ever read on the prophecy—or from any opinion of others—but simply from my own study of history, compared with the prophecy. I have therefore never had any confidence in the public professions of the Western Powers, that they went to war with Russia, to maintain the integrity and independence of the Turkish Empire. I never believed in any such benevolence! Urquhart said right in the British Parliament: "That the allies are more dangerous to Turkey, than to Russia." The allies would have been, perhaps honest, had they said: "We mean the integrity and independence of the Eastern Empire, under our most powerful Protectorate!" The soon coming of our blessed Lord, will put an end—an everlasting end to the hypocrisy of all the nations.

N. BROWN.

Kingston, Feb. 13th, 1855.

HONESTY.
NO. VI.

"Whatsoever things are honest."—Paul.

It is quite as necessary, that the motives which move a person, or persons, to adopt a given course, be honest, in the possession of a Christian character, as it is that the faith, and the means used to maintain it, should be honest. A person may take a wrong position, ignorant that it is so, and still be honest: he may defend that position and be honest. He may have honest motives in so doing. But, if his position is shown to be erroneous, —the arguments he has used to substantiate it, sophistic—then, if the motives which induced him to take that course were pure, there will be none more ready to abandon an error, than he. If, on the other hand, a man is incited to a certain course by selfish or sectarian motives, he will hold out a false end or aim as the one to be attained, while the real one is kept in the dark. But, as ends are gained, motives are explained. If the ends aimed at should be the salvation of sinners—the increase of virtue, strength, harmony and peace in the church, and the glory of God; the means or instrumentalities employed to accomplish these, proving themselves by a product quite the contrary, to be wrong and injurious, should, and will be abandoned by all whose motives are pure. If the true motives have been concealed under false colors, and many have been led in an unchristian course, in some respects, and deceived by a pretended honesty, there is one consolation, that the real motives will sooner or later be made manifest. Men may deceive and be deceived, for a time, but the "true light" will, in Time's unerring calendar, make some very clear and "definite" revelations respecting the objects and motives of the honest-hearted, and also of the hypocrite and deceiver. The one being wrong, yet honest, seeks to correct, or undo the evil; the other, possessing selfish and sectarian motives, not only endeavors to justify the error, but persists in it, claiming that he is not responsible in any degree for the evils, and wide-spread desolations, and sorrows, that follow in his path, but throws all these evil consequences upon God! How long shall such a course be looked upon with the least degree of favor, by the honest-hearted Christian, who wishes to do right? Can he countenance it, and retain his communion with God? Will he throw his influence and support in favor of a course so palpably dishonest and dishonorable? He that is "partaker of the sins," must be "partaker of the plagues" also. Take heed.

SIMON.

GEOLOGY.

The following extract is from Dr. Berg's defence of the Bible against the rude attacks of an apostate minister of the Gospel:

"My opponent has spoken with learned precision on the subject of geology. He has doubtless large acquaintance with the science gathered from personal investigation; for as he walks by sight, and not by faith, it cannot for a moment be supposed that so consistent a casuist as my opponent would, in order to invalidate the Mosaic history, quote Mr. Hitchcock, and expect us to receive him as authority superior to Moses. As yet, however, he has not furnished the results of his own knowledge and experience. Perhaps he will yet do so. The details will no doubt be of thrilling interest! But let him do as he may, what a miserable piece of deception and presumptuous importance is presented in the whole ado about geological testimony! Geology, as a science, is yet in its infancy. Its oracles are as contradictory as the sophisms of Atheism. They contradict one another, and they contradict themselves. Whom shall we follow? Shall we go with Buckland, when in company with Cuvier, De Luc, Dolomieu and others, he tells us the traces of the Mosaic deluge are indubitable! or shall we believe him when in his Bridgewater Treatise, he somewhat modifies his views? Shall I take my stand with Hugh Miller, when, in his "Old Redstone," he teaches that the "system began with an age of dwarfs, and ended an age of giants!" or shall I follow him in his "Footpaths,"

another of his books, in which he reverses his former theory, and at the very base of the system discovers one of the most colossal of its giants, and instead of an ascending order of progressive developments, asserts a descending order of progressive degradation! Which of Lyell's contradictory positions shall I take? There is one point, at least, in which all are agreed; it is this: *There is not a geological theory extant which would not be overthrown, and the whole science revolutionized, by the discovery of a single new fact.* Miller, in his *Footprints*, p. 313, says, speaking of geology, "It furnishes us with no clue by which to unravel the unapproachable mysteries of creation; these mysteries belong to the wondrous Creator, and to him only. We attempt to theorize upon them, and reduce them to law, and all nature rises up against us in our presumptuous rebellion." Now hear him: "A stray splinter of cone-bearing wood, a fish's skull or tooth, the vertebra of a reptile, the humerus of a bird, the jaw of a quadruped—all, or any of these things, weak and insignificant as they may seem, become, in such a quarrel, too strong for us and our theory: the puny fragment in the grasp of truth forms as irresistible a weapon as the dry bone did in that of Samson of old, and our slaughtered sophisms lie piled up, 'heaps upon heaps,' before it. This is the testimony of a man who is a geologist. Whether my opponent is or not, I cannot say. If he is, instead of asserting things as geological facts, it would be his duty to prove them, for he may rest assured his assertions will carry very little force of conviction in a Christian community. The probability is he is not a practical geologist at all. If he were he would not preach Hitchcock, praise Hitchcock, and to all practical purposes, if not swear, at least affirm by Hitchcock as lustily as he does! And this is the kind of evidence by which the Bible is to be discarded! Are we to take the mutterings of geological wizards, who peep out of dust, as louder and better truths than the dictates of this book, when the best of them, the man who stands in the front rank of geologists, admits that a stray splinter of wood, or the wing-bone of a bird, would be weapon enough to be beat the brains out of the best system geologists have ever devised."

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, at Montgomery, Vt., Jan. 30th, 1855, JEREMIAH JAMES, aged 70. Father James had hoped to live on the earth till the coming of the Lord; was blessed with a good constitution; had within a few months been married to his second wife, (sister Minerva Betty of Waterville,) and was sick only a week, every day of which he was able to kneel around the family altar; when quite suddenly he fell asleep, as we trust, in Jesus. During the last few months of his earthly life, he was noticed to be more than usually spiritual; and during his sickness, he earnestly desired to be wholly consecrated to God; while from his youth he has been numbered among the children of light—first among the Baptists, and subsequently, with those who look for the speedy return of the Great Nobleman, to establish his everlasting kingdom. And then we hope to greet our brother again. The text of scripture which was deemed most appropriate for the funeral discourse, is the 9th and 10th verses of the 5th chapter of Revelation: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." How devoutly to be desired is the state of the righteous dead! The griefs of life in a fallen body, and a fallen world, are over. The last temptation overcome; the bosom of Jesus gained; the communion with the heavenly hosts and Paradise begun; and the resurrection-world, and endless ages of glory, in untantalizing prospect! O, may God help us who are yet in a world of trial and danger, to be faithful unto the end!

A. M.

DIED, in New Boston, N. H., Feb. 7th, of consumption, ADALINE AUGUSTA, eldest daughter of William and Mary Gilbert, of Franctown, at the age of 20. She was called in the bloom of youth, to bid farewell to earth, and friends, by whom she was much beloved for her mild disposition, and kindness of heart. She was calm and patient during her sickness, and appeared to be resigned to the will of God. She was conscious to the last, and sweetly fell asleep without a struggle. The cold wintry winds may sweep over her grave, but they cannot harm her. The Saviour will guard her sleeping dust until the resurrection morn, when with all the ransomed, we trust she will rise in immortal beauty, to live forever in "Paradise restored."

"Friend after friend departs;
Who hath not lost a friend!
There is no union here of hearts,
That finds not here an end."

But blessed be God, there is a land where death will not enter, nor love's golden chain be broken. Then let us be faithful, watch, and be ready to enter that land, when Christ shall come.

Franctown, N. H.

S. GILBERT.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. A.]

AYER'S
PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUKL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unflinching success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853.
"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Westworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in nowise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853.
"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,

Yours, &c.,

MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVE,
Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854.
"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it."

Yours respectfully,

LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854.
"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills."

Yours with great respect,

LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.

Contents of this No.

What a Sermon Should Be	65	The Dark Day	68
MISCELLANEOUS		Clinton's Chronology	68, 69
Dr. Tenney's Letter	65	My Journal	69
Thoughts on Dark Day	65, 66	London Jews' Society	69
Charge of the Light Brigade	66	CORRESPONDENCE	
Romanism in Congress	67	Chronology of the Old Testament	70
Dedication of an Advent Chapel	67	The Turkish Question	71
Foreign News	67, 68	Honesty (No. VI)	71
Geology	71	An Appeal	72
EDITORIAL		OBITUARY	
Prophecy of Isaiah	68	Jeremiah James	71
		Adeline A. Gilbert	71

ADVENT HERALD.

BOSTON, MARCH 3, 1855.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith		50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A. Suber	5.00	"
A. Suber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Stillman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholtz	5.00	"
Lenox Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbary	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	5.00	"
James Alexander	5.00	"
A. Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A. Friend	5.00	"
A. Friend	3.00	"
Elizabeth Farnsworth	5.00	"
"A Friend," at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"

AN APPEAL.

To the friends and patrons of the Herald—

DEAR BRETHREN AND FRIENDS:—Permit me to ask your attention for a moment to the statement in the late editions of the *Herald*, stating the amount of money now due from some of you to the office, in small sums, but in the aggregate making some \$3000. Now this money is wanted to maintain the honor and integrity of our common cause. The money has been honestly earned by the untiring labor, and ceaseless diligence of Bro. Himes and his associates, and is mostly needed by him to pay the debts of the *Herald* office.* The truths and cheering encouragements with which that paper abounds have been cheerfully furnished, from week to week, at your request, and to your acknowledged gratification and moral benefit. And now, dear readers, will each of you who may be in arrears respond at once, to the generous and Christian confidence which Bro. Himes has reposed in you, and cheer his heart by forwarding the money now: and thereby enable him to cancel promptly every dollar of indebtedness which he has thus generously incurred in our behalf; that when the forthcoming numbers shall reach him in that distant corner of our happy land, where he seeks repose and relief, for a brief period, from his incessant toil and warfare with the powers of error, his heart shall be gladdened with the consciousness that his efforts have been appreciated, and the honor of his friends and patrons vindicated before the scoffing world, by the payment of their several bills of indebtedness.

I am aware it may be said with propriety, the times are hard, and it may require an effort, and perhaps some sacrifice, in some instances, to obtain and forward now the two or three dollars which constitute the amount of your indebtedness, and if you find an effort necessary to realize so small a sum, can you as Christians, or even men of honor, leave Bro. Himes to the necessity of obtaining two or three *Thousand Dollars* for your benefit, under the same pressure of circumstances? I trust not.

And also suffer me to remind you of the special favor you would hereafter confer on Bro. H. by making payment in advance (according to the terms of the paper) and thereby lessen his cares and anxiety, and leave him more time for pastoral labor. Do not his long and faithful labors entitle him to such indulgences?

To the many friends who have paid in advance, or contributed especially to aid the publisher, I will take the responsibility to say, you have thereby cheered his heart, and encouraged him to renewed efforts in the cause of our blessed Master and

coming King. And now, is there not honor, ambition and manly pride, enough of the love of Christ, the hope of heaven on earth, sympathy for a benighted world of our fellowmen, and love and fellowship for our untiring brother, who has so honorably led us on in this holy warfare, (I speak now more particularly to those who are blessed with a competence) to show him by return of mail, that there are some who acknowledge themselves as the Lord's treasurers.

Yours, in hope of a better land,
S. A. BEERS.

Brooklyn (L. I.), Feb. 18th, 1855.

TO CORRESPONDENTS.

W. P. S.—Our views of the "beast," and of his "image," you will find in full in our small volume on the Apocalypse. We are out of the small pamphlets referred to. It is not known that the gospel has been preached in many countries in the interior of Africa: yet it may have been without our knowing it—and so of other places.

ORDER.—T. M. PREBLE.—Will you send us, if published, 50 copies of the new edition of your 200 stories for children.

AN OLD BOOK.—The oldest book in the United States, it is said, is a manuscript Bible in the possession of Dr. Witherspoon, of Alabama, written over a *thousand years ago*! He describes it as follows:—The book is strongly bound in boards of the old English oak, and with thongs, by which means the leaves are also well bound together. The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with great accuracy, and written with great uniformity and beauty in the old German text hand, and divided off into chapters and verses.

The first chapter of every book in the Bible is written with a large capital of inimitable beauty, and splendidly illuminated with red, blue and black ink, still in vivid colors; and no two of the capital letters in the book are precisely alike."

WANTED.—I find on leaving home, that I shall need a few hundred dollars on loan for a few months to meet the balance of bills on the chapel, good security will be given. To friends who may be able to aid me in this way I should be greatly obliged. The business will be attended to by brother Bliss, who has full power in the case. The balance due on shares would be a material relief.

I would add a word to kind friends who have loaned me money to aid in the erection of the Chapel, but for which it would not have gone on at all. I have made arrangements in case of any dispensation of Providence relating to me, that their claims will all be adjusted. On my return, by the will of God, I shall make it my first business, if it is not done before, to get the balance of shares taken up, and complete the whole arrangement.

BACK NUMBERS OF THE HERALD.—We are out of No. 1 and 3 of the present vol. of the *Herald*, and are therefore unable to supply those to persons ordering back numbers.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. <i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
2. <i>Bliss on the Apocalypse</i>	.60.	.12.
3. <i>Bliss' Sacred Chronology</i>	.38.	.08.
4. <i>Hill's Inheritance of the Saints, or World to Come</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
5. <i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
6. WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1.00.	.24.
" the Apocalypse (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" " " " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	.14.
The Daily Life	"	.14.
Benedictions	"	.15.
Church before the Flood	"	.17.
Voices of the Night	"	.13.
" of the Day	"	.15.
" of the Dead	"	"
Tent and the Altar	"	.16.
Minor Works (1st series)	"	.20.
" " (2d ")	"	.19.
Evidences of Christianity	"	.12.

7. WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:		
Night of Weeping	"	.8.
Morning of Joy	.40.	.01.
Eternal Day	.50.	.15.
8. <i>Advent Tracts</i> , bound. Vol. 1	.25.	.05.
" " " " " 2	.33.	.07.
9. <i>Facts on Romanism</i>	.15.	.03.
10. <i>The Protestant's Hope of the World's Conversion fallacious</i>	.10.	.02.
The last two, bound in one vol.	.25.	.06.
11. <i>The Advent Harp</i>	.60.	.09.
12. <i>Hymns of the Harp</i>	.38.	.06.
13. <i>Old Sights with New Eyes</i>	1.00.	.17.
14. <i>Coming on the Infidelity of the Times</i> , as connected with the Rappings, &c.	.38.	.06.
16. <i>Preble's 200 Stories for Children</i>	.38.	.07.
17. <i>Life of Chrysostom</i>	.75.	.13.
18. <i>Lord's Exposition of the Apocalypse</i>	2.00.	.33.
19. <i>Lord's Laws of Figures</i>	1.00.	.16.
20. <i>Winthrop on Prophetic Symbols</i>	1.00.	.11.
21. <i>Wicks' on the Apocalypse</i>	1.50.	.12.
22. <i>Memoir of P. A. Carter</i>	.31.	.05.
24. <i>Lectures of Father Gavazzi</i>	.75.	.15.
25. <i>Messiah's Throne and Millennial Glory</i> —By Josiah Litch.	1.00.	

TRACTS FOR THE TIMES—VIZ:		
1. <i>The Hope of the Church</i>	\$1.50	per 100.
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"

THE KELSO TRACTS—VIZ:		
1. <i>Do you go to the Prayer Meeting</i>	.25	per 100.
2. <i>Grace and Glory</i>	.75	"
3. <i>Night, Day-break, &c.</i>	.50	"
4. <i>The City of Refuge</i>	.25	"
5. <i>Sin our Enemy, &c.</i>	.25	"
6. <i>The Last Time</i>	.50	"

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single. *Glorification.* By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cents single.

TRACTS.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each. *The Pauline Chart.*—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price 50 cts.

Appointments, &c.
Bro. I. C. WELLCOME will preach in Richmond, Me., Read meeting-house, Sunday, March 11th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. P. Dow.—We had no Clarenceville on our books, and cannot find the P. O. address of Bro. Allen, Spear, and Luffin. Have directed W. Watson's paper to Clarenceville.
G. S. Kelsa Sent book.
R. Buel, Jr. do.
O. W. Ward.—We received the second letter, and sent the book. The first letter was not received, but now we send the paper, and credit to end of the year.
N. Brown.—Thank you.
L. N. Watkins.—It was received, and you were credited to 784.
L. W. Northrop.—The different rates of fare to California were published in the *Herald* some six weeks since. We do not remember what they were.
F. Davis.—Have credited you another dollar, to 768.
Dr. J. Abbott.—Sent you package on Monday.
C. Burnham.—I send you an advertisement from N. Y. Tribune.
T. Colson.—You are correct, and we credit you to No. 768.

The P. O. address of B. R. York is changed from W. Poland to Yarmouth, Me.

BOARDING SCHOOL

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds

of a mile from the Railroad depot, under the charge of Misses C. and C. O. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.

Middleborough, Mass., January 26th, 1855.

Feb. 10—2m. pd.

A NEW WORK.

"THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer: Or, A history of the doctrine of the reign of Christ on earth. By D. T. TAYLOR."

In the above volume, Herms, Clement, Ignatius, Polycarp, Papias, Justin Martyr, Irenaeus, Methodius, Nycos, Corcoran, Origen, Dionysius, Lactantius, Tertullian, Cyril, Chrysostom, Jerome, Augustine, Andreas, Joachim Abbas, the Paulkians, Waldenses, Wickliffe, Tyndal, Luther, Zwingle, Melancthon, Latimer, Ridley, Knox, Bale, Fox, Mede, the Early Baptists, Vincent, Bunyan, Rutherford, Jurieu, Henry, Burnett, Cressener, Baxter, Fleming, Whitby, the Newtons, Daubug, the Mathers, Gill, Bengali, Doddridge, the Wesleys, Milton, Watts, Whitefield, Fletcher, Toplady, Cowper, Coke, Clark, Scott, Spalding, Lowth, Radd, Prince, Heber, and a host of others all speak for themselves on the doctrine of the advent, personal reign, first resurrection, millennium, new earth, etc., etc., furnishing an excellent *vade-mecum* for millenniumarians. An article on The Antichrist is alone worth the price of the book. It also contains the creeds of all churches on the advent and judgment.

One or two hundred subscriptions are obtained, and a thousand are solicited.

To agents ordering five, ten, or twenty copies, a discount of twenty-five or thirty-three per cent. will be made. Price, single copy, \$1. The work will be issued in April. Who will help get it out? Who?

Direct immediately, to HORACE L. HASTINGS, Peabody, R. I.—or DANIEL T. TAYLOR Worcester, Mass. Feb. 3. 1m

Homoeopathy Medicines.

It will be seen by an advertisement in another column, that Dr. J. T. P. SMITH, of Brooklyn, N. Y., supplies these medicines and books, cases, &c. He has sent us some books and cases, for sale at this office, at the following prices:

76 pills in Pulte case	\$7.00
72 " " " "	6.00
62 " " " "	5.00
24 zif " " " "	5.00
27 " " " " pocket	3.00
18 " " " " tinctures	3.80
12 " " " " "	2.25
12 " " " " small	1.50

Books.	
Hull's Laurie	1.50
Guernsey's Dom.	1.50
Freeligh	1.50
Pulte	1.50
Hempel	.50
Malon's Guide	.25

Those wishing to purchase will do well to call.

BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$6 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 23 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in U. S. State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

M. G. Metcalf, 742; W. Watson, 730; D. Mixer, 742; J. Brown, 737; E. Sabin, 742; S. G. Ford, 737; E. Vinson, 737; C. C. Taylor, 737; J. Howells, 696; D. S. Green, 741; F. Smith, 743; J. Morrill, 742; S. M. Case, 377; S. Milken, 749; J. M. Dodge, 737; L. Scott, 763; A. Loomis, 711; J. Prince, 711; S. Atkinson, 742; E. Ford, 737; J. L. Clapp, 746;—Y G then is paid to 703; D. Vanhorn, 742; B. T. Libbey, 742; J. Morrill, jr., 742; S. A. M. B. B. 745; A. Brown, 7 8; L. Howe, 729; S. B. Goff, 750, and 2 G—each \$1.
T. W. B. 770; J. D. 795; G. Bursell, 718 and Y G to 719; A. Philbrick, 768; A. A. Coburn, 737; H. Beck, 750; M. Mason, 749; O. Elliot, 763; S. N. Fowler, 711; R. Draper, 711; W. S. Wood, 742; J. Tripp, 742; H. Graves, 763—and \$2 from F. G. G.—Thank you; N. Coolidge, 768—each \$2.
J. Cummings, of N. 765 and book; L. W. Northrop, 716; G. W. Mitchell, 730, and books sent—have no "stories"; N. Pulsifer, 768; B. H. Osborne, 742—each \$3.
J. Graham, 737 and book—\$4—J. P. Mansfield, 768 and book—\$5—J. Cummings, of Ill.—on acct. \$10; J. C. Downing, 737—75 cts; A. Edgerly, 763 and G—\$2 25; H. Perdy, 737 and book; I. C. Wellcome, on acct.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 721.

BOSTON, SATURDAY, MARCH 10, 1855.

VOLUME XV. NO. 10.

THE PARADISE OF GOD.

Lost Eden brightly bloomed of yore,
But bliss made there no staying:
God shall a Paradise restore
That feareth no decaying.

Its city with its streets of gold
Hath portals pure and pearly,
And never may those portals fold—
Flung open late and early.

The Blessed through the gates shall go,
The Light of light beholding,
All radiant with the heavenly glow
Of beauty there unfolding.

A crystal flood in light shall lie,
Their life immortal sealing;
A living tree rise fair and high
With balmy leaves of healing.

Beneath shall be a world of peace
In dewy beauty sleeping;
Sin from his blessed bowers shall cease,
And death and pain and weeping.

Above—that knows nor cloud nor close,
With ceaseless rapture swelling,
The day shall shine whose splendor flows
Forth from Jehovah's dwelling.

Oh, when the dream of Time is o'er—
The dim—the transitory—
Like a dawn-wakened lark I'll soar
To sing amid the glory.

Waymarks in the Wilderness.

Nicodemus and his Times.

WITHOUT formally intimating their connection, we have in a series of articles followed the introductory chapters of the Book in which John, the disciple whom Jesus loved, guided by the Spirit of truth, demonstrates the divinity and Messiahship of his Lord and Master. We have seen how he opens his demonstration with a full statement of the Lord's original glory and assumed humanity, and bears testimony to the grace, truth and glory which shone through the veil of that humanity. We have noticed the testimony of John the Baptist, sanctioned by ancient prophecy, and corroborated by the voice of God; the proof furnished by the Lord's Omniscient insight into the character of Simon Peter and Nathaniel, and his creative power in the miracle at Cana of Galilee; his indwelling divine authority over those who profaned the Temple with their unprincipled traffic, and his detection of the mistaken faith of those who, when they saw his miracles, were disposed to acknowledge him as the Messiah of their carnal expectation. Running through the whole, we have found the fulfillment in Jesus of Nazareth, of the things that are written in the ancient Scriptures concerning the Christ, and we found a prophecy uttered by him on the outset of his ministry, concerning his death and resurrection, which, when connected with its extraordinary accomplishment, proves not only that he is the Son of God, but that he came voluntarily into our nature to suffer for us; and we have seen in his submission to John's baptism and his going up to Jerusalem at the passover, that being made under the law, he is careful to fulfil all righteousness.

We come now to what has been the main object of the series, the elucidation of the true nature and design of his mission, which we shall humbly attempt in this, and the concluding number of this volume of the *Waymarks in the Wilderness*. We have not gone thus far without indications of the nature of his mission in the flesh. He is presented to us as the true light who gives power to become the sons of God to them that believe on his name; the Baptist points him out as the Lamb of God that taketh away the sins of the world; and he himself intimates his future appearance in the glory of his kingdom. But we come now to the more specific and practical exhibition of his plan and purpose, in his own replies to the inquiries of Nicodemus, a ruler of the Jews—and that we may be better prepared to appreciate the lesson, this first article will be devoted to a preliminary view of the condition and prevailing religious

sentiments of the Jews—and of the character and circumstances of Nicodemus.

The elements of Jewish patriotism, and the influences that contributed to the formation of the national character, were altogether peculiar. While other nations, in the dim traditions of their origin, were cherishing extravagant fancies which linked their existence with fabulous deities—the Jews, by the light of a clear revelation, traced back their national history to patriarchs, who were called by the living and true God out from the pollutions of the world, and they traced their national institutions and laws to the express appointment of Jehovah. The patriarchs of Jewish antiquity were the patterns of faith and holiness; while the ancestral heroes of heathen nations were distinguished by martial exploits and savage virtues, around which a later refinement attempted to throw a halo of Romance. In other nations there was a sensible progress in religion, civilization, art and enlightenment, but among the Jews the true religion shone brightest in its heavenly origin. Human inventions could only debase it; and the progress of the nation, alas! was ever downward, till we find them at the period of our narrative, degraded and enslaved, lost to everything in religion but the pride of its memories and the forms which perpetuated them.

The Jewish Patriarchs had been called with a distinct intimation of the purpose of God to achieve the redemption of mankind in connection with their national existence, and through a member of the family. The promises on which their national existence was based, the form of their constitution, their laws, civil and religious, their history, worship and customs, as well as the sacred oracles which formed the body of their literature—all were full of this purposed redemption, and this predestined Saviour of the world. The form in which deliverance was first intimated to fallen man was, vaguely, under the promise of a Son of the woman who should bruise Satan under his feet; but when this deliverance was more clearly revealed and connected with the history of Abraham and his descendants, it is represented as a salvation from sin and wrath, which shall be consummated in the establishment of an everlasting kingdom of righteousness and peace and glory, and the deliverer is represented as a mighty prince, who, as the King of kings and the Lord of lords, shall preside over it. In God's covenant with Abraham He announced, "Kings shall come out of thee." His wife was called Sarah, *the princess*, because, said God, "Kings of people shall be of her." These intimations became more definite when a monarchical constitution was given the commonwealth of Israel, and David, the man of God's choice, was set forth as the type of the great King of whom it is said, "Thy throne, O God, is forever and ever—the sceptre of thy kingdom is a right sceptre—He shall have dominion from sea to sea and from the river to the ends of the earth." Thenceforth the prophets and the psalms are full of the glorious theme, and the hopes of God's people are fixed upon the kingdom which the God of heaven shall set up, which shall never be destroyed; and upon the advent of One seen in vision, like the Son of man coming in the clouds of heaven, to whom shall be given dominion and glory, and a kingdom, that all people and nations and languages should serve him—this dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Associated with him in the glory and blessedness of that reign, are represented his chosen people, the saints of the Most High, who shall take the kingdom and possess it forever and ever.

This prospective deliverance and glory, is all intimately associated with the national existence of the Jews. Not only was the promise made to their fathers and preserved in their institutions, but to Abraham it was intimated that the deliverer should come of his descendants, and the more immediate seat of the kingdom was to be the land in which he was a stranger, and which is to be his inheritance. The throne of

that kingdom is spoken of as the future metropolis of the empire—and the Jews themselves, the representative of the chosen race, occupy a prominent place in all God's actings towards its accomplishment, and their national restoration is connected with its final establishment. * They must have been ungratefully forgetful of all God's gracious dealings with them, blind to all the distinguishing institutions and circumstances of their nation, and distrustful of all God's promises and predictions, had they failed to cherish this hope as their national hope. And accordingly we find that it was so held. Through all their misery and degradation, through the bitterness of Babylonish Captivity, the humiliation of the Roman yoke, and amid all the desolations of God's heritage and the pollutions of the holy city, there were some who waited for the consolation of Israel, assured that God would visit and redeem his people, and raise up a horn of salvation for them in the house of His servant David. So we read of "Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God;" and of Anna the prophetess, "speaking to them that looked for redemption in Jerusalem." John the Baptist, and our Lord himself refer to this kingdom as a familiar hope in their day—and we may observe that the thought of his reign seems naturally to connect itself with the acknowledgment of Jesus as the Christ. Thus Nathaniel exclaimed, "Rabbi, thou art the Son of God, thou art the king of Israel." And the multitudes who conducted him in triumph into Jerusalem, cried, "Blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest." But before speaking more particularly of the prevailing views of the Jews in our Lord's day upon this point, let us briefly examine their general condition and religious character.

We have spoken in a previous article of their humiliation under the Roman yoke, and their general degeneracy and corruption. After the death of Herod, Judea was reduced to a Roman province, governed by procurators, who had almost unlimited power, though they called to their councils the principal Roman citizens within reach. The Jews were allowed perfect freedom of religious worship—they followed their own customs and lived according to their own laws. The administration of the law was entrusted to the elders of the synagogues and to judges who were styled Rulers. But this title was also given to the members of the Supreme tribunal, which is commonly known as the Sanhedrim, or great council. This body consisted of seventy members, under the chief presidency of the High Priest, aided by two associates. It was composed of the chiefs of the twenty-four courses of priests, the elders, and the scribes, or men learned in the law. They met daily, in a building near the temple, to hear cases of appeal from inferior courts, and to consult regarding the affairs of the nation.

With all this toleration, the Jews were made constantly to feel the presence and controlling power of their conquerors—a degradation which their religious principles and strong natural antipathies made peculiarly irksome. One effect of this galling yoke was to embitter all their prejudices, and to inflame their zeal for the external forms and party distinctions of their religion; but in the same proportion they seem to have become lost to all sense of its spiritual and sanctifying power; not but that there was still a precious remnant who, in the general apostacy, cleaved to the living and true God, and kept alive in their hearts the blessed hope of the fathers. But in the main, the remembrance of signal favor of God to their race, only fed their carnal pride—they considered themselves as alone the people of God, who were ultimately to tyrannize over the Gentile nations. Under the oppressions and miseries of their condition, they cherished the hope of a deliverer, but they conceived of him as of such an one as them-

* A national restoration only of the pious of that nation, who shall put on incorruption and immortality at Christ's appearing.—ED. HER.

selves, only endowed with extraordinary powers, who should execute vengeance on their enemies, and establish a kingdom of earthly splendor, in which all that a sensual imagination could fancy, should be provided for their gratification. To this kingdom they considered themselves the natural heirs, without regard to any other qualification than their blood and their ceremonial purity.

Though agreed in the fundamental principles of their religion, they were divided into a variety of sects and factions, who appear to have maintained an irreconcilable hatred towards one another. The chief of these were the Pharisees, Sadducees and Essenes. The Essenes are not mentioned in the New Testament, but from the testimony of Josephus, we learn that they withdrew from society, and lived in monastic seclusion. If they displayed an earnestness in religion, it was "lost in idle imaginations and dreams, and was mixed up with an outward asceticism, a proud spirit of separation from mankind, and superstitious practices totally at variance with the true spirit of internal religion."

(To be continued.)

Rev. Edward Irving.

I was fortunate enough to see and hear Edward Irving, a little before the dispensation of the tongues opened upon him. He was then the minister of the Caledonian chapel in London, and a highly respectable congregation, though it was evident that his glory had begun to wane. The great number of the nobility that had thronged to hear him on his first going to London, had now fallen off; and though he was universally spoken of as a man of remarkable genius, it seemed to be almost as universally conceded that his genius was not a little obscured by his eccentricity; and there were not wanting those who, even then, ventured the opinion that a few years more would show him to be a madman. I was not a little curious to hear for myself, and accordingly took advantage of one of the earliest opportunities after my arrival in London for doing so.

After a long walk on Sunday morning, I reached the place of worship in which he officiated; and as I was standing by the door, a gentleman, apparently noticing me as a stranger, came up, and told me to ask the sexton, as I entered the Church, to show me to Mr. Irving's pew. He perceived that I hesitated, as if questioning his authority; but he assured me that I need not hesitate, as he was taking no liberty that did not belong to him. As I knew no other way of finding a seat, I sallied forth according to his direction and soon landed in Mr. Irving's pew. Mr. Irving was already in the pulpit, and was reading a psalm, of course from the old Scotch version. His appearance impressed me, at once, as most extraordinary; and my wonder instead of being abated, rose to a higher and higher pitch till the close of the service. His face was as the pictures represent it,—rugged and dark, bearing the unequivocal marks of genius, generally of a severe and even fierce expression, but now and then lighted up for a moment with bright sunshine. His long hair hung carelessly and carelessly about his shoulders. His voice on a low note, was bland and musical; but when he became highly excited, it was grating, almost to absolute torture. His prayers were uttered with great solemnity and even pathos; but they were scarcely suitable prayers to be offered by sinners. I could easily have imagined myself in a congregation, if not of angels, at least of those who had grown into perfect persons in Christ. His sermon was worthy, I had almost said, of a splendid maniac. There was now and then a passage in it that was not only perfectly intelligible, but perfectly magnificent; but the greater part of it was pervaded by an air of mysticism, which left me little else to do than gaze and wonder. His subject led him to speak of the constitution of the person of the Saviour; and, so far as I could understand

him, I could not but be startled at his presumption. I had, of course, no idea of what a few months would bring forth; but the sermon which I heard from him left me with no doubt that he was on his way to some higher point of extravagance than he had yet reached; and when I heard of the tongues, I felt that that was only the legitimate result of the wonderful words which I had heard him utter, and the no less wonderful works (taking into view the writhings of his body and the contortions of his countenance) which I had seen him perform.

I was so much impressed by his unique appearance, as well as the brilliancy and originality of many of his thoughts, that, as he went on with his discourse, I felt a constantly growing desire to have an interview with him; but as I had no introductory letter, I did not at first see any decent way of gratifying my curiosity. At length, however, it occurred to me that I was in Mr. Irving's pew under rather equivocal circumstances, and without an invitation from any of his family, it would seem no more than reasonable that I should apologize for having taken such a liberty. Accordingly, I determined that when he came out of the pulpit, I would venture to approach him with this apology; but to my disappointment he descended the stairs rapidly, and immediately stepped back into his vestry, closing the door after him.—Supposing that my case had now become hopeless, I was in the act of leaving the church, and had got half down the aisle, when I looked back, and saw that the door leading into the vestry was open, and several gentlemen were entering. I turned about and followed them; and after waiting till their conversation with Mr. Irving seemed to be over, I stepped up and introduced myself as a clergyman from America, and then told him under what circumstances I had that morning found my way to his pew and his heart, even without the formality of an introduction. As I parted with him, after a few moments, he invited me to call and see him, in the course of the week, at his house; but he said that his engagements were so pressing that he was obliged generally to deny himself to visitors, and that I must tell the servant at the door that I had called at his request, otherwise she would not give me admission.

Accordingly, in the course of that week, I was favored with a personal interview with him at his house. It turned out to be as he had forewarned me, that the servant was not disposed to let me in; but when I told her that I had come at Mr. Irving's request, she immediately conducted me into his study. Mrs. Irving, who seemed an agreeable and highly intelligent lady, was sitting with him, but she withdrew after a few minutes, and we were left alone together. He met me with so much kindness, that I had not the least feeling of being an intruder, notwithstanding what he had told me about his manifold engagements. He was familiar and affable in conversation, and seemed particularly interested to learn all he could about the religious state of our country. He inquired particularly how large a part of our whole population were accustomed to sit down to the Lord's Table; and observed in the same connection, that though it was the custom of the Scotch Church to invite all to the ordinance, not more than one third of his people came, and that none were admitted without previous examination, especially as to their knowledge to discern the Lord's body. He complained much of the deficiency in point of doctrine among Churchmen and Dissenters, English and Scotch; and expressed the opinion that while the Dissenters and Evangelical Episcopalians were the most spiritually minded men, there were more able divines among the High Church. He was very inquisitive in regard to the tone of theological opinions in the United States. I thought I could see that he was feeling after something beyond the difference between Old and New School, or between Calvinists and Arminians—that he was trying to find out whether there was anybody here that knew or cared anything about his hobby; though for the life of me, I could not discover what his hobby was, from his conversation, any better than from his preaching. It seemed to me, that after he had got everything from me that he could, he thought to say the least, we were in a poor way. After all, he seemed deeply and solemnly impressed with the great interests of religion. I could not doubt there were the actions of a genuine faith, and of a truly humble and devout spirit, amidst some of the wildest religious denominations that I had ever witnessed.

After sitting with him perhaps an hour, I rose to come away, when he said to me, "stop one moment, if you please;" and he offered in tones most affectionate and melting, the following prayer: "Thou Saviour, who holdest the stars in thy right hand, take this my brother, under thy special care; be thou his guide, his strength, his consolation, and his salvation. Let his preaching be accompanied by the power of God; and let those to whom he ministers be found among the saved. Do thou confirm his

health; watch over him as he prosecutes his homeward journey; carry him safely to his friends and flock, and honor him with a long and useful ministry, and take to thyself all the glory." He then gave me his hand and we parted. It was one of the most touching and patriarchal scenes with which I had ever anything to do.

Everybody knows that Edward Irving's singular character and history have given occasion to much speculation. There are not wanting those who believe that he was originally a mere actor, practicing upon the credulity of the people; and that God in judgment, gave him up to the delusion which he had thus courted. I heard just that opinion expressed concerning him by one of the most eminent divines of Scotland now living—a man, too, who claimed to have had opportunities for extensive observation upon both his earlier and later developments. But such, I believe, is not the more common opinion. Certain it is, however, that his history is a most monitory one, and supplies the strongest arguments to all the ministers of Christ to cultivate perfect Christian simplicity.—*Rev. Dr. Sprague's New Work.*

Covenanting With God.

MATTHEW HENRY'S COVENANT.

It was the custom of Matthew Henry to make a formal dedication of himself to God at the commencement of each new year. The following form was drawn up by him for the year 1707:—

"Unto Thee, O blessed Jesus, my only Saviour and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul, and spirit: to me to live is Christ, particularly this ensuing year.

"All my time, strength, and service, I devote to the honor of the Lord Jesus; my studies, and all my ministerial labors, and even my common actions. It is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

"In everything wherein I have to do with God, my entire dependence is upon the Lord Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make Him my Alpha and Omega. The Anointed of the Lord is the breath of my nostrils: through His hand I desire to receive all my comforts; I have all by Him, and I would use all for Him.

"If this should prove to be a year of affliction, a sorrowful year upon my account, I will fetch all my supports and comforts from the Lord Jesus Christ, and stay myself upon Him, His everlasting consolations, and the good hope I have in Him through grace.

"And if it should be my dying year, my times and my soul are in the hand of the Lord Jesus; and with humble reliance upon His mediation, I would venture into another world, looking for the blessed hope. Dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

"Lord, keep this always in the imagination of the thoughts of my heart, and establish my way before thee."

JOHN HOWARD'S COVENANT.

At Naples, during the spring of 1770, the philanthropist's mind "was occupied," as an admiring biographer says, "with the most serious thoughts. On one of the Sabbath-days which he spent in that seducing city, he employed himself in preparing and singing a solemn covenant,—a practice once common among the more earnest class of the Protestant Dissenters of England, and even now not altogether unknown to that body. This document, fortunately preserved among his papers, is one of the most important which we possess for his mental history." Many readers of the *Zion's Herald* will be glad to ponder the following passages:—

"It is the presence of God which makes the happiness of every place. So, O my soul, keep close to Him in the amiable light of redeeming love! And, amidst the snares thou art particularly exposed to in a country of such wickedness and folly, stand thou in awe, and sin not. Commune with thine own heart. See what progress thou makest in thy religious journey. Art thou nearer the heavenly Canaan—the vital flame burning clearer and clearer? or are the concerns of a moment engrossing the foolish heart? Stop; remember thou art a candidate for eternity. Daily, fervently, pray for wisdom. Lift up thine heart and eyes unto the Rock of Ages; and then look down upon the glory of this world! A little while longer, and thy journey will be ended. Be thou faithful unto death. Duty is thine, though the power is God's. Pray to him to give thee a heart to hate sin more, uniting thy heart in his fear. O magnify the Lord, my soul; and my spirit, rejoice in God my Saviour! When I consider and look into my heart, I doubt, I tremble. But yet, my soul, why art thou cast down;

why art thou disquieted? Hope in God and His free grace in Jesus Christ. Lord, I believe; help my unbelief! Shall I limit the grace of God? Can I fathom his goodness? Here on His sacred day, I once more, in the dust before the eternal God, acknowledge my sins, heinous and aggravated in his sight. I would have the deepest sorrow and contrition of heart, and cast my guilty and polluted soul on His sovereign mercy in the Redeemer. O compassionate and divine Redeemer! save me from the dreadful guilt and power of sin; and accept of my solemn, free, and, I trust, unreserved surrender of my soul, my spirit, my dear child, all I own and have, into Thy hands! How unworthy of Thy acceptance! Yet, Lord of mercy, spurn me not from Thy presence. Accept of me; I hope—vile as I am—a repenting, returning prodigal. I glory in this my choice; acknowledge my obligations as a servant of the Most High. And now may the Eternal be my refuge! and thou, my soul, be faithful to that God that will never forsake thee. Thus, O Lord God, even a worm is humbly bold to covenant with Thee. Do Thou ratify and confirm it, and make me the everlasting monument of Thy mercy. Amen, amen, amen. Glory to God the Father, God the Son, and God the Holy Ghost, for ever and ever, Amen. Hoping my heart deceives me not, and trusting in His mercy for restraining and preventing grace,—though rejoicing in returning what I have received from Him into his hands, yet, with fear and trembling,—I sign my unworthy name.

JOHN HOWARD."

This solemn and affecting covenant was renewed at Moscow, in the autumn of 1789, a very short time before Mr. Howard's extraordinary course was finished.

English Millenarians.

THE Rev. R. Campbell, a Congregational minister in Newburyport, Mass., on his returned from Europe, preached a discourse to his people in which he bore testimony of the English Millenarians and other Christians. The manner of using the Bible during the sermon, and the congregational singing which prevail in England, are worthy of imitation.

Mr. Campbell's sermon was from the *Text*—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—*Psa. 37:5.*

Having noted the well-known fact that the Christians of Great Britain generally looked with more than doubt on "revivals," technically so called, and that their members are maintained by gradual accessions from the world; the preacher continued: "Of the various denominations, whether in England, Scotland or Wales, none impressed me less favorably as to their prospects—I say it with reluctance, than the very denomination which in New England has perhaps had a measure of prosperity, exceeding all others; I mean the body of Congregationalists. Their form of government naturally brings them into an attitude of conflict with the institutions of British rule, and instead of laying hold of them, as it seems to me they may, and turning them to the best account to advance their denominational interests, they enter the political arena too much, in my opinion, to oppose. And the spirit of independency which they cherish, works out too often sad results in the way of divisions among themselves, and of restlessness under proper wholesome restraints in the matter of church discipline. In other denominations much of hope turns on the veneration of the people for old forms and venerated names, but with the body referred to, the main bond of union, is such prominent living ministers as have a large control over the popular ear. They have not, as far as I could judge, that reverence for their own mode of government, nor that conservatism which marks this body in the land of the Puritans.

"No association of Christians in Wales seemed to me so fully in earnest in their master's work as the followers of Wesley. * * * The principle of church extension is in their way carried forward with wonderful energy. In some instances, we find men of property rearing an edifice for public worship at their expense. In others, the religious public come to their aid, at the dedications of their chapels. These dedications are accomplished by a series of sermons on week days and on the Sabbath, delivered by preachers, coming often from a great distance. On two such occasions your pastor had the pleasure of being an active participator."

Allusion was here made to the practice common in England, of employing lay-preachers—men engaged in the ordinary avocations of life, possessing natural and acquired talent for the work, which is widely recognised, as happy and efficacious in its results. The Sabbath School system, as contrasted with our own, appeared

scarcely to take its due prominence as an agent for good; the Christian character of the people impressing itself chiefly in three ways—in their great fervor of spirit, laborious self-sacrifice, and in the solemnity of their devotional exercises.

"In London it was my privilege to be present at various religious assemblies of the Established and Free Church of Scotland, and also the Baptist church, and the English Establishment. In the last there are two divisions—the Puseyite or High Church, and Anti-Puseyite or Low Church. As to the former, one gets the impression in their worship that he is rather mingling in the scenes of some Romish cathedral than in Protestant worship; the preaching is ordinary, and but cold prosing at that. *

* But a more devoted order of preachers it seems to me I never knew, than in the English Episcopacy of the Low Church. The sermons are generally unwritten, though carefully prepared. I listened to one from Dr. McNeil, of Liverpool, on the Priesthood; it was a very able and interesting performance. The style of preaching is generally more expository than with us—the people constantly referring to their Bibles as the preacher made his references; a custom which necessarily familiarizes the people with the scriptures. In my intercourse with some of these Episcopal clergy of the Low Church, nothing impressed me so sensibly as their deep-toned piety. On one occasion, having been introduced into the study of a London clergyman, directly after glancing over my letters of introduction, he proposed that we should preface our conversation with a season of prayer.

On the prevalence of Millenarianism and the effect of its belief on the Christian character, I learned that those who had embraced these views (taking God's church at large) were yet comparatively small, but embracing names of the first note, and extensively known on this side of the Atlantic; such as Dr. McNeil, and the late Bickersteth, of the Eng. Ess. Cumming, of the Scotch Establishment, the Bonars of the Free Church of Scotland, and Anderson, of the united Presbyterian church of Glasgow. For piety and learning, sound doctrinal views, and for activity in the spread of the gospel, those of the Millenarian faith hold an unquestioned position of eminence—their enemies being judges. And of this there has been time enough to judge—twenty years or more having elapsed since Dr. McNeil commenced preaching this doctrine in England. Rev. Dr. Bonar of Kelso, the well known author, attached to the Free Presbyterian Church of Scotland, and with whom I was favored with a day's conversation, is also an earnest Millenarian.

In the religious assemblies of the Scotch, whether of the Established or Free Church, the practice of following the preacher in his quotations from the scriptures, is universal, as is also the custom of singing by the whole congregation; the psalms being set to some familiar tune by the Precentor. The tune to be sung, in some cases, was silently advertised by the Precentor setting up a card in the face of the congregation; on which it was printed in large letters, leaving it a few moments, and then withdrawing it. As a scientific performance the singing would not compare with the generality of the New England church music, but for devotional effect on the people, all joining in it, both old and young, it far exceeds anything witnessed in our churches."

A Story for the Credulous.

THE following is from a late number of the *Cincinnati Times*. It is curious and improbable, but we give it for what it is worth:

A Singular Dream—Most Remarkable Realization.—A young married lady, the wife of a Main street merchant residing on Race street, in the vicinity of Third, had a most singular dream on the night of Wednesday, December 6, which has since been realized in a remarkable manner. The name of the lady we withhold at her own request. On the night spoken of she retired to bed in a pleasant frame, not however particularly elated. The first of the night she was visited by a deep sleep, which, as the dawn appeared, gave way to a slumber of a more broken character. Suddenly she dreamed—and dreaming saw her brother, the same that two years ago left his orphan home to brave the hardships of California life, that he might secure to himself and sister a competence. She saw him rise from a bed in a small hut-like tenement, and running his hand under the pillow, drew from thence a revolver and a huge bowie-knife, both of which he placed in a belt that he wore round his body. It seemed that it was not far from midnight, for the embers were yet smoking on the rude hearth, and as they cast their lurid glare over his countenance, she thought that perhaps it was all a dream, but then she concluded that no dream could be real, and became convinced that all was actual.

While she gazed upon his countenance, the

expression suddenly changed—it betrayed an intense watchfulness; every pulse seemed suspended, and every heart-throb muffled, while the eye stood fixed on a particular spot near the head of the bed, where, through a small aperture not noticed before, was a human hand grasping a short keen instrument, looking terribly like a dagger. It apparently sought the head of the bed, for as it touched the pillow it passed itself slowly down to about the supposed region of the heart, and poised itself for a second, as if to make sure of its aim. That second was sufficient for the brother to rise noiselessly from his seat, and draw his bowie-knife from his belt, and advance a single step toward the bed. Just as the dagger descended into the blankets, the knife of the brother came down like a meat-axe, close to the aperture, completely severing the hand of the would-be assassin above the wrist, and causing the dagger and the limb to fall on the bed, trophies of his victory. A deep, prolonged yell sounded from without, and on rushing to the aperture and convincing himself that there was but one, the brother unbolted the door and stepped out. The moon was shining, and by its light was discovered a man writhing as if in the last agonies.

The miner drew the body near the door, and turning his face to the fire, beheld the visage of a Mexican, who, for some fancied injury, had sworn to never rest content until he had taken his (the brother's) life. On examining the man closely, he was discovered to have a wound in the vicinity of the heart. The lady awoke, and, vividly impressed with the dream, related its substance as here recorded, to her husband. Judge then of her and his surprise, when they yesterday received a letter from California, per the *North Star*, from the brother, relating an adventure on the night of Dec. 9th, precisely identical with that seen by the lady in her dream. Verily there are strange things in heaven and earth. Was the dream merely an accidental coincidence, or was the spirit of the dreamer actually present in the lodge of the brother? These and other inquiries involuntarily rise to the lips, and seek a solution not yet granted to mortals to solve.

Grand Coup Contemplated by the Emperor Napoleon.

We copy the following from the *New Orleans Picayune* of Feb. 21st. As to the correctness of the facts stated, future events can only afford the proof:

"We give the following extraordinary intelligence to our readers. We are not permitted to name our authority. It will suffice to say that by the last mails a letter was received from Paris by an individual in this city. We have been permitted to publish a translation of a portion of this correspondence.

"The Emperor has foreseen all the calamities and reserves of Sebastopol ever since the allied army sat down before the city. St. Arnaud was a trooper (*pandour*)—he might have taken the place by a charge of cavalry at the first outset, but failing that, a siege became necessary. Neither Raglan nor Canrobert were equal to their position, and Louis Napoleon knew it. He did not want Sebastopol to be taken this winter. He knew that short of a butchery, of which the history of war affords no parallel, the place could not be carried. He determined that Sebastopol should subserve a mighty political purpose.

"For this, he has been delaying supplies while he has concentrated his forces in France. An overwhelming army is gathering on the Prussian frontier. At Marseilles, Toulon and Algiers, a flotilla to be reinforced by English vessels, will be ready to sail with seventy thousand men on March 15. On the arrival of this armada in the Crimea, the Emperor will leave Paris, and appear in person before Sebastopol. A coup de main, upon a gigantic scale, will be attempted. Sebastopol will fall. The elated army, flushed with the feat, will sweep over the Crimea and occupy the Isthmus of Perekop. After a campaign which will endure a fortnight, Louis Napoleon will return to Paris, where the suddenness of his departure and the promptness of his return will find all conspiracies unprepared for development, and where the glory of his victory will scatter all further treason to the winds.

"Such is the campaign contemplated by Louis Napoleon. Be assured that if Providence does not interfere, it will take place as I have said. Collaterally with the departure of the Emperor for the East, the French army on the Prussian frontier will operate upon Rhenish Prussia. A note will be sent to the King of Prussia, demanding free passage for the French troops through his dominions, which, if refused, will advance to the Rhine."

"If the above prove correct, Louis Napoleon has outplayed the whole world. We have only been creating a monster in Sebastopol, we have been endowing it with terrors, so as to appreciate the feat in contemplation by the astute Em-

peror, of achieving a great Russian victory where his uncle encountered his most disastrous defeat."

A Vain Vicar Frighted.

A poor vicar, in a remote diocese, had, on some popular occasion, preached a sermon so acceptable to his parishioners, that they entreated him to print it, and he undertook a journey to London for the purpose. On his arrival in town, he was recommended to the late Mr. Rivington, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would choose to have struck off. "Why, sir," returned the clergyman, "I have calculated that there are in the kingdom ten thousand parishes, and that each parish will at least take one, and others more; so that I think we may venture to print about thirty-five or thirty-six thousand copies."

The bookseller remonstrated, the author insisted, and the matter was settled, and the reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass, when his golden visions so tormented his imagination, that he could endure it no longer, and accordingly wrote to Mr. Rivington, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. R.'s convenience. Judge of the astonishment, tribulation, and anguish, excited by the receipt of the following account:

The Rev. ——— to C. Rivington, Dr. £. s. d.
To printing and paper, \$35,000 copies
of sermon 785 5 6

By the sale of seventeen copies of said
sermon 1 5 6

Balance due to C. Rivington . . £784 0 0

The bookseller, however, in a day or two, sent a letter to the following purport:

"Rev. Sir:—I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of the sale of single sermons, and accordingly printed but one hundred copies, to the expense of which you are heartily welcome."

Obituaries.

THE most difficult part of an editor's duties, according to our experience, is the proper disposition of obituary notices. Every sort of people write them. Those who never penned a line for publication on any other subject, when their friends die, take up their pens to record their virtues and perpetuate their memories. The excited state of their feelings frequently leads them to bury in oblivion all their faults and exalt their excellences out of their due proportion, and to make exaggerated statements in reference to them, which disgust those whose feelings are not enlisted in the matter. The writer probably has censured others for doing the very thing which he himself now does, under similar circumstances. We remarked to a brother who was making a grievous complaint to us, a few years since, of the very numerous and long obituaries, which he said our paper often contained. "When your wife dies we shall expect to publish at least a half a column about her." "Yes," said he, "there would be some sense in that, for my wife is a very remarkable woman." "Very true," replied we, "and so is every other man's wife, he being the judge, especially just after he has lost her, a remarkable woman." The writers of these long notices often forget that out of the ten or twelve thousand readers of the paper, probably not over one or two hundred will feel any sort of interest in the details which they are drawing out at so great length.

The friends of the deceased know most of these details already, and others will care nothing about them, only so far as they illustrate the grace and mercy of God to his people in the last trying hour. Some of these notices are so deficient in literary merit that we have gone to the trouble of re-writing them, trying to express the ideas of the writers as far as we could gather them, but in most of such instances we learned afterwards that we had caused dissatisfaction; others of them contain statements which are theologically false, and when we corrected them our efforts have been misapprehended. Others of them again are attempts at versification, which are anything else but poetry. A short, pointed obituary we generally receive and publish with pleasure, and we know that such are read with interest by many of our subscribers, but those of an opposite character are generally passed over by the mass of our readers as decided bores.—*Presbyterian Herald*.

Affliction---What it Teaches.

How fast we learn in a day of sorrow! It is as if affliction awoke our powers, and lent them new quickness of perception. We advance more in the knowledge of Scripture in a single day, than in years before; we learn "songs in the night," though such music was unknown before. A deeper experience has taken us down into the depths of Scripture, and shown us its hidden wonders. Luther used to say, "Were it not for tribulation, I should not understand Scripture." And every sorrowing saint responds to this, as having felt it; as did David, when he said, "Blessed is the man whom Thou chastenest, and teachest out of Thy law: it is good for me that I have been afflicted, that I might learn Thy statutes." What teaching, what training of the mind goes on upon a sick bed, or under the pressure of grief! And, O, what great and wondrous things will even some little trial whisper in the ear of a soul that is "learning of the Father!"

In some cases this profit is almost unfelt, at least during the continuance of the process. We think that we are learning nothing. Sorrow overwhelms us. Disaster stuns us. We become confused, nervous, agitated, or, perhaps, insensible. We seem to derive no benefit. Yet, ere long, we begin to feel the blessed results. Maturity of judgment, patience in listening to the voice of God, a keener appetite for his word, a quicker discernment of its meaning; these are soon realized as the gracious results of chastisement. The mind has undergone a most thorough discipline, and has, moreover, made wondrous progress in the knowledge of Divine truth, through the teaching of the Holy Ghost.—*Bonar*.

Classical Anecdote.

A CERTAIN pedantic gentleman once presented himself at Cambridge for a doctor's degree, and, as is usual on such occasions, the questioning was commenced in Latin, when the following classical wit was exhibited:

Questioner.—*Quid est creare?* (What is it to create?)

Pedant.—*Ex nihil facere.* (To make out of nothing.)

Q.—*Ergo, et doctorem creamus!* (Therefore we make you a doctor!)

A Prophecy.

THE following prophecy is said to have been uttered in the middle of the fifteenth century:

In twice two hundred years the Bear

The Crescent will assail;

But if the Cock and Ball unite,

The Bear will not prevail.

In twice ten years again,

Let Islam know and fear,

The Cross shall stand, the Crescent wane,

Dissolve, and disappear.

DOING GOOD.—There is something inexpressibly delightful in the reflection that the purest and sweetest joy of which the human heart is capable springs from conferring benefits upon others. In the very fact we discover a proof of the benignity of that divine Being who so framed and tempered our spirits, that the happiness which we are the means of imparting to others should by a sort of reflex influence become our own. Whilst selfish gratification always contracts and enfeebles the spirit,—benevolence, philanthropy like this, elicits its power, draws it out, nerves and sustains it, and makes it seek the intercourse of others. In how few instances do we see the luxury of doing good exemplified! The very conception of plans of benevolence carries its own reward in it, while their execution imparts to the benevolent a joy only second to that which is experienced by the suffering object of our kindness.

PRAYER.—It is good I find to persevere in attempts to pray, if I cannot pray with perseverance. A seasonable, steady performance of secret duties in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labor, either of heart, head or hands, an excellent means of spiritual fear before God.—*Brainerd*.

READING THE BIBLE.—It shall greatly help ye to understande Scripture yf thou marke not onely what is wrytten, but of whom, and to whom, with what wordes, at what time, where, fo what intent, with what circumstance consydeyringe what goeth before, and what followeth.—*Myles Coverdale*.

CHRIST THE GIVER OF PEACE.—As a needle in a compass trembles till it settles in the north point, so the heart of a sinner can have no rest but in Christ.

DISCONTENT.—Discontent casts a cloud over the mind, and renders it more occupied about the evil which disquiets it, than about the means of removing it.—*Feltham*.

Foreign News.

NEW YORK, March 1st.—The steamship *St. Louis*, from Havre Feb. 14th, arrived at her dock about 8 o'clock this morning, bringing 30 passengers, including Mr. Soule and family.

THE WAR.—The siege of Sebastopol is altogether unchanged, and the intelligence from the Crimea very scanty.

Authentic advices from the Crimea were to the 1st of February. The Russian grand dukes had made a reconnaissance of the allied front, when two French divisions made a demonstration and marched towards Inkermann. The allies were daily expecting an attack. Pickets had been ordered to be on the alert.

The weather was warm.

Feb. 1st.—In the sortie last night, 300 French were put hors du combat, one regiment firing upon another in the obscurity.

Feb. 2.—Many regiments were held in readiness for immediate action last night, and the Cavalry were under arms all night. The weather has changed, a bitter wind and some snow succeeding the warm weather; the thermometer indicates 18 above zero. Three miles of the line of railway have been marked. The Commissariat has furnished most ample supplies.

Admiral Brust telegraphs that since the 31st the Russians had recommenced their night sorties, but had been vigorously repulsed.

The Russians had received considerable reinforcements. 1300 men, with provisions and sorties, had reached the French camp. The roads near Eupatoria were frozen and in good order. The Czar's two sons had entered Sebastopol.

Accounts of the same date, state, that the weather was fine. Supplies were growing more abundant. The allies continued to throw shells into Sebastopol.

Feb. 3.—From Kameisch, it is stated that the Russians made sorties on the 1st and 2d, but were repulsed by French volunteers.

Feb. 6.—Nothing of importance done. A brisk fire kept up on both sides.

Feb. 8.—Menschikoff briefly telegraphs that the general situation of affairs are unchanged.

The *Vienna Presse* says that the British are retiring from the siege lines, and are, with the French Guard, to form a reserve at Balaclava.

Gen. Neil who arrived in camp Jan. 27th, has reported to the Emperor Napoleon that the situation of the French army is, on the whole, good and that the state of the British is not quite so bad as reported.

The long talked of important change in the French army in the Crimea is now announced. The army will be immediately divided into two corps d'armee, one under the command of Gen. Pelissies, the other under Gen. Rosquet, which arrangement will render General Canrobert a mere cypher.

The rumor is that Lord Raglan and Earl Lucan will shortly return from the Crimea. The circumstances for their recall were not stated.

The *Moniteur* says that Omar Pacha would embark from Varna on the 6th, accompanied by Cols. Dieu and Simmons for the Crimea. The Emperor Nicholas has issued a ukase, calling the whole male population of Russia to arms. This is considered as a menace in reply to the appointment of Lord Palmerston as Premier of England.

Naples, having joined the Western alliance, will send to the Crimea, besides her fleet, a land force equal to that of Sardinia. France's guarantee to prevent revolution in Italy brought Naples into the alliance. Count Orloff, the Russian minister, with his staff, had left Naples, and retired to Caserta.

The Belgian journals announce that Tuscany, Parma, and Modena had joined the alliance, with 1000 men each, which is probably ironical intelligence.

It is rumored that Spain will join the alliance, with a view to have French influence against the pending insurrection. It is reported also, that Portugal will join with 12,000 men. This is doubtful. All that can be said, is that the Western Powers are seeking to unite all the secondary States in a general European league against Russia, and that the plan is making steady progress.

Sweden continues her military preparations, and most of the smaller States have their armies nearly complete.

Austria's warlike preparations are unabated. Briefly stating the case, all Europe is in arms.

THE PEACE CONFERENCE.—In the Peace Conference at Vienna, all the five powers have formally signified their intention to confer, and the Congress postpones from the 15th. M. de Dourqueley, or perhaps a special minister, will represent France; Count Buol, Austria; Rizza Bey, Turkey, and Gortschakoff, assisted by M. Titoff, ex-minister to Constantinople, Russia.

It is reported that Russia will be permitted to occupy a seat at the Board, and the business will be limited to Gortschakoff a categorical "yes" or "no."

A CHRONOLOGICAL CHART.

FROM THE CREATION TO THE CHRISTIAN ERA.

(According to the Scriptures, and Ptolemy's Canon.)

	Periods.	Years A.M.	Years B.C.
Gen. 1:26. Adam was created on the sixth day of the creation,	0	1	4120
" 5:3. Adam " lived a hundred and thirty years, and begat . . . Seth," (a)	130	131	3990
" 6. " Seth lived a hundred and five years, and begat Enos,"	105	236	3885
" 9. " Enos lived a hundred and five years, and begat Cainan,"	90	326	3795
" 12. " Cainan lived seventy years, and begat Mahalaleel,"	70	396	3725
" 15. " Mahalaleel lived sixty and five years, and begat Jared,"	65	461	3660
" 18. " Jared lived a hundred sixty and two years, and begat Enoch,"	162	623	3498
" 21. " Enoch lived sixty and five years, and begat Methuselah,"	65	688	3433
" 25. " Methuselah lived a hundred eighty and seven y'rs, and begat Lamech,"	187	875	3246
" 28. " Lamech lived a hundred eighty and two years, and begat . . . Noah,"	182	1057	3064
" 7:6. " Noah was six hundred years old when the FLOOD . . . was on the earth,"	600	1657	2464
" 11:10. " Shem . . . begat Arphaxad, two years after the flood,"	2	1659	2492
" 12. " Arphaxad lived five and thirty years, and begat Salah,"	35	1694	2427
" 14. " Salah lived thirty years, and begat Eber,"	30	1724	2397
" 16. " Eber lived four and thirty years, and begat Peleg,"	34	1758	2363
" 18. " Peleg lived thirty years, and begat Reu,"	30	1788	2333
" 20. " Reu lived two and thirty years, and begat Serug,"	32	1820	2301
" 22. " Serug lived thirty years, and begat Nahor,"	30	1850	2271
" 24. " Nahor lived nine and twenty years, and begat Terah,"	29	1879	2242
" 32. " The days of Terah were two hundred and five years," (b)	205	2084	2037
Acts 7:4,5. " When his father [Terah] was dead, he removed him [Abraham] into this land wherein ye [the Jews] now dwell. And . . . promised that he would give it to him for a possession."—Gal. 3:17. " The Law was four hundred and thirty years after . . . the promise"—which period is subdivided as follows:			
Gen. 12:4. " Abram was seventy and five years old when he departed out of Haran." And (21:5) " was a hundred years old when his son Isaac was born,"	25	2109	2012
" 25:26. " Isaac was threescore years old when Rebekah" bare Jacob,	60	2169	1952
" 47:9. When Jacob stood before Pharaoh, his age was " a hundred and thirty years,"	130	2299	1822
" 41:46. " Joseph was thirty years old when he stood before Pharaoh,"—nine years before the last date (41:53 and 45:6), lived after this 71 years, and died (50:26), " being an hundred and ten years old," From this to the birth of Moses (Ex. 2:2), is supposed to have been	71	2370	1751
Ex. 7:7. " Moses was fourscore years old," when he and Aaron " spake unto Pharaoh,"	80	2450	1671
" 12:41. " At the end of four hundred and thirty years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt,"			
1 K. 6:1. " In the four [five] hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, he began to build the house of the Lord,"—which period is subdivided as follows: (c)			
Josh. 5:6. " The children of Israel walked forty years in the wilderness,"	40	2554	1567
Acts 13:19. " When he had destroyed seven nations in the land of Canaan, he divided their land to them by lot,"—which is shown by Josh. 14:7—10 to have been six years after the passage of Jordan, (d)	6	2560	1561
" 20. " And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet"—which time is subdivided thus:			
Josh. 23:1. " It came to pass, a long time after that the Lord had given rest unto Israel, that Joshua" . . . (24:29) " died, being an hundred and ten years old"—which Josephus says was 25 years after the passage of Jordan, — from the division of the land	19	2579	1542
" 24:31. " Israel served the Lord all the days . . . of the elders that outlived Joshua." And (Jud. 2:10, 11), " there arose another generation after them, which knew not the Lord . . . and served Baalim"—estimated by chronologists to have been at least (e)	11	2590	1531
Jud. 3:8. " Therefore the Lord " sold them into the hand of Chushanrishathaim king of Mesopotamia: and . . . Israel served Chushanrishathaim eight years,"	8	2598	1523
" 9. " When the children of Israel cried unto the Lord, the Lord raised up a deliverer . . . even Othniel." v. 11.—" And the land had rest forty years,"	40	2638	1483
" 12. " Israel did evil again . . . and the Lord strengthened Eglon the king of Moab against Israel;" so they (v. 14) " served the king of Moab eighteen years,"	18	2656	1465
" 30. " Moab was subdued . . . and the land had rest fourscore years,"	80	2736	1385
" 4:1-3. " Israel again did evil . . . and the Lord sold them into the hand of Jabin king of Canaan . . . and twenty years he mightily oppressed the children of Israel,"	20	2756	1365
" 23. " God subdued Jabin;" 5:31. " and the land had rest forty y'rs,"	40	2796	1325
" 6:1. " Israel did evil . . . and the Lord delivered them into the hand of Midian seven years,"	7	2803	1318
" 8:28. " Thus was Midian subdued, and the country was in quietness forty years in the days of Gideon,"	40	2843	1278
" 33. " As soon as Gideon was dead . . . Israel turned again . . . after Baalim." And (9:6) they " made Abimelech king;" who (v. 22) " reigned three years,"	3	2846	1275
" 10:1,2. " After Abimelech," Tola " judged Israel twenty and three y'rs,"	23	2869	1252
" 3. " After him arose Jair, a Gileadite, and judged Israel 22 y'rs,"	22	2891	1230
" 5. " Jair died," and (v. 6) " Israel did evil again;" and the Lord (v. 7) " sold them into the hands" of the Philistines, and into the hands of the children of Ammon." And (v. 8) " they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side of Jordan,"	18	2909	1212
" 11:32. " Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands." And (12:7) " Jephthah judged Israel six years," (f)	6	2915	1206
" 12:8,9. " After him Ibzan . . . judged Israel seven years,"	7	2922	1199
" 11. " After him Elon . . . judged Israel ten years,"	10	2932	1189
" 13,14. " After him Abdon . . . judged Israel eight years,"	8	2940	1181
" 13:1. " Israel did evil again . . . and the Lord delivered them into the hand of the Philistines forty years,"	40	2980	1141
" 15:20. " Samson " judged Israel [margin, south-west Israel] in the days of the Philistines twenty years"—which, being included in that servitude, should not be reckoned. He was (13:5) to " begin to deliver Israel out of the hand of the Philistines." After him,			
1 Sam. 4:18. Eli " judged Israel [margin, to do justice only in south-west Israel] forty years." of which ten years may have been included in the Philistine servitude, as to complete Paul's period there are needed only thirty years, Making, from the division of the land to the time of Samuel the prophet,	30	3010	1111
Acts 13:21. " Afterward they desired a king, and God gave unto them Saul the son of Cis . . . by the space of forty years." (g)	40	3050	1071
" 22. " When he had removed him, he raised up to them David," who (1 K. 2:11) " reigned . . . forty years,"	40	3090	1031
1 K. 6:1. " In the fourth year of Solomon's reign . . . he began to build the house of the Lord,"	3		
" 11:42. " Solomon reigned forty years"—after the temple was commenced,	37	3130	991
" 14:21. " Rehoboam . . . reigned seventeen years,"	17	3147	974
" 15:2. " Abijam . . . reigned three years,"	3	3150	971
" 10. " Forty and one years reigned" Asa,	41	3191	930
2 Chr. 20:31. Jehoshaphat " reigned twenty and five years," (h)	25	3216	905
" 21:5. " Jehoram . . . reigned eight years in Jerusalem," (i)	8	3224	897

	Periods.	Years A.M.	Years B.C.
2 K. 8:26. " Ahaziah, the son of Jehoram . . . reigned one year,"	1	3225	896
" 11:1-3. " When Athaliah, the mother of Ahaziah, saw that her son was dead, she . . . destroyed all the seed royal," but Jehoash, who was " hid in the house of the Lord six years. And Athaliah did reign over the land,"	6	3231	890
" 12:1. " In the 7th year . . . Jehoash began to reign, and 40 years reigned he,"	40	3271	850
" 14:2. Amaziah " reigned twenty and nine years in Jerusalem,"	29	3300	821
" 23. " In the fifteenth year of Amaziah . . . Joash king of Israel began to reign in Samaria"—so that Amaziah died in the fifteenth year of Jeroboam. 15:1—" In the twenty and seventh year of Jeroboam king of Israel began Azariah, son of Amaziah king of Judah, to reign." From the end of the 15th year of Jeroboam, in which Amaziah died, to the beginning of his 27th, was an INTERREGNUM of eleven full years, (j)	11	3311	810
" 15:2. " And he reigned two and fifty years in Jerusalem,"	52	3363	758
2 Ch. 27:1. " Jotham . . . reigned sixteen years " (k)	16	3379	742
" 28:1. " Ahaz . . . reigned sixteen years " (l)	16	3395	726
" 29:1. " Hezekiah . . . reigned fifty and twenty years " "	29	3424	697
2 K. 21:1. " Manasseh . . . reigned fifty and five years " "	55	3479	642
2 Ch. 33:21. " Amon . . . reigned two years " "	2	3481	640
" 34:1. " Josiah . . . reigned in Jerusalem one and thirty years,"	31	3512	609
2 K. 23:31. " Jehoahaz . . . reigned three months in Jerusalem"—when he was captured by Pharaoh, king of Egypt, who (v. 34) " made Eliakim the son of Josiah king . . . and turned his name to Jehoiakim,"	0		
" 36. " Jehoiakim . . . reigned eleven years in Jerusalem"—the last half of his fourth year being the 1st of Nebuchadnezzar, and the 23d year from " the thirteenth year of Josiah."—Jer. 25:1-3. (m)	11	3523	598
2 K. 24:8. " Jehoiachin . . . reigned three months," and was carried captive by Nebuchadnezzar (v. 12), " in the eighth year of his reign," and Zedekiah was made king. As the 5th year of Jehoiachin's captivity (Ezek. 1:1, 2) was the 30th year from the Jubilee, in the 18th of Josiah, this makes but eleven full years from Josiah's death. A comparison of Ezek. 24:1 and 2 K. 25:1 shows that the years of Jehoiachin's captivity and Zedekiah's reign were the same.			
Jer. 32:1. " The tenth year of Zedekiah . . . was the eighteenth of Nebuchadnezzar." 52:5-7—" The city was besieged unto the eleventh year of king Zedekiah, and in the fourth month in the ninth day of the month the city was broken up," and the temple was burnt.			588
Ezek. 40:1. " The five and twentieth year" of the captivity, was " in the fourteenth year after the city was smitten."			
2 K. 25:27. " In the seven and thirtieth year of the captivity of Jehoiachin, in the twelfth month . . . Evil-Merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin . . . out of prison." This makes 37 years of the captivity before the commencement of Evil-Merodach's first year, and harmonizes with the Canon of Ptolemy, which gives Nebuchadnezzar 43 years from his father's death, in the sixth of Jehoiachin—being 45 from Jehoiakim's fourth, from which the Scriptures reckon him.			
The Canon of Ptolemy gives Evil-Merodach			
Neigilissar	37	3560	561
Nabonadius	2	3562	559
Cyrus, before his conquest of Babylon,	4	3566	555
" after	17	3583	538
Cambyzes (o)	2	3585	536
Darius I. Hystaspes	7	3592	529
Xerxes	8	3600	521
Artaxerxes I. Longimanus	36	3636	485
Darius II. Nothus	21	3657	464
Artaxerxes II. Mnemon	41	3698	423
Ochus	19	3717	404
Arses	46	3763	358
Darius III. Codomanus	21	3784	337
Alexander, of Macedon,	2	3786	335
Philip Aridaius	4	3790	331
Alexander Egeus	7	3797	324
Ptolemy Lagus	7	3804	317
Philadelphus	12	3816	305
Euergetes I.	20	3836	285
Philopater	38	3874	247
Epiphanes	25	3899	222
Philometer	17	3916	205
Euergetes II.	24	3940	181
Soter	35	3975	146
Dionysius	29	4004	117
Cleopatra, who died B.C. 30,	36	4040	81
Augustus Caesar, from death of Cleopatra to the Vulgar Era,	29	4069	52
	22	4091	30
From the Vulgar Era to Jan. 1, 1855,			
	1854	5974	

The foregoing are all periods, the duration of which is specified in the Scriptures, or in the Canon of Ptolemy. It is not certain that there are no gaps between some of them; but if there are such, there are no means to demonstrate their length. It would be presumptuous to claim that the above gives the accurate time from the Creation: it is only an estimate, according to the foregoing evidence, —in connection with which may be read the following

NOTES.

a. In the Septuagint translation, this reads 230; and it gives 100 years less than that term in the Hebrew, for the period of Adam's life subsequent to the birth of Seth. A corresponding variation occurs in the periods of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Arphaxad, Salah, Eber, Peleg, Reu, and Serug. Methuselah's is 20 less; Lamech's, 6 more; and Nahor's, 50 more; and 130 years is added for a second Cainan between Arphaxad and Salah. The variation between the Septuagint chronology and the Hebrew text, is evidently the result of a systematic corruption, that cannot for a moment be attributed to the latter,—which is proverbial for the care and accuracy with which it was kept and transcribed. Besides the Hebrew and Septuagint, there is another ancient version of the Pentateuch—the Samaritan—which agrees with the Hebrew for the periods before the flood, with the exception of those of Jared and Methuselah, which are given each 100 years less, and that of Lamech, which is 129 less; and for the periods subsequent to the deluge, it agrees with the Septuagint, with the exception of the second Cainan, which it omits. From the Creation to the birth of the father of Abraham the sum of the variations in the Septuagint gives 1366 years more than the Hebrew; and that of the Samaritan version, 301 more. Mr. Cuninghame adopts the longer chronology,—as does Dr. Hales with the exception of the second Cainan.

b. In the chronology of the Jews, and also in that of Scaliger and Petavius, the birth of Abraham is placed in the 70th year of Terah, because of Gen. 11:26: "Terah lived seventy years, and begat Abram, Nahor, and Haran;" and thus they make Terah but 145 years old, when Abram was 75, instead of 205, as here quoted. Archbishop Usher was the first to point out and correct this discrepancy—Abraham being probably the youngest son of Terah, as Shem was the second of Noah, being only named first because of his pre-eminence. He married Sarah, the daughter of his brother Haran, who must therefore have been considerably older than himself and Terah's first-born in his 70th year.—Subsequent chronologists, with the exception of Mr. Cuninghame, admit the justice of this correction.

c. Besides the disputed point in note a, Mr. Elliott remarks: "There remain but two small chasms in the Hebrew chronology to fill up, and one doubtful point to settle, arising from a difference between an Old Testament statement and one in the New Testament, in order to the completion of our chronological table. The chasms are, 1st, that from Moses' death to the first servitude; 2dly, that between Samson's death and Saul's election to the kingdom: of neither of which could the length be much longer or shorter than thirty or forty years. The doubtful point alluded to concerns the same period of the Judges: it being whether the reckoning given in 1 Kings 6:1, of the interval from the Exodus to the building of Solomon's temple at 480 years be the correct one, or that by St. Paul, in Acts 13:18-22, at about 580. Mr. Clinton, not without reason as it seems to me, prefers the latter."—*Hore Ap. pp. 233-4.* Mr. Clinton says, in a note: "The opinion of Hales seems the most probable, that the period of 480 years is a forgery foisted into the text."—*Cuninghame's Chron.*, p. 188. The motive for the forgery is not apparent, and it is a harsh charge to make: the more probable reason is that it is the error of some transcriber. The Jews were very careful to avoid errors in copying the sacred text; but such did occasionally creep in—as in 2 Ch. 22:2: "Forty-two years old was Ahaziah when he began to reign," at the death of his father, who was but 40 years old! The correct reading is doubtless that in 2 K. 8:26: "Two and twenty years old was he when he began to reign." While such errors are found in the Hebrew text, it is useless to claim the impossibility of their occurring. At the same time, the great care which it is known they did exercise, makes it much more likely that the error should occur in a single text, than to suppose an error by St. Paul, and also that a multitude of errors have been made in the length of the periods of the successive rests and servitudes in the history

of the Judges—which must be supposed, if there is no error here. The Septuagint translation gives 440 years for this period, Josephus 592, and Messrs. Clinton and Cuninghame 612. Mr. Elliott supposes “a mistaken reading in our Hebrew copies, of 480 for 580”—which is adopted in this chart.

The numbers in the printed Hebrew Bible are now expressed by words; but it appears from the allusions of various writers that in the ancient MSS., they were sometimes expressed by letters. Thus Dr. Clark says of the reading quoted from 2 Ch. 22:2: “It is very probable that the Hebrew text read so [two] originally; for when numbers were expressed by single letters, it was easy to mistake *mem*, FORTY, for *caph*, TWENTY.” If so, the reading in 2 K. 6:1, might have been caused by mistaking *tau*, 400, for *caph*, the form of which as used when ending a word, represented 500; or in copying words, in losing sight of that which is to be copied, by the eye, another word that is in the mind may be written in place of it, without any intentional deception. This view of it is preferable to that which accuses a copyist of downright forgery, which is revolting.

d. The spies were sent from Kadesh-barnea, in the 2d year after leaving Egypt; for Moses says, in the year of his death (Deut. 2:14): “The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years.” And Caleb said to Joshua, at the division of the land, (Josh. 14:7-19) “Forty years old was I when Moses, the servant of the Lord, sent me from Kadesh-barnea to spy out the land. . . . And now, behold the Lord hath kept me alive, as he said, these forty and five years . . . and now, lo, I am this day four score and five years old”—leaving six years from the passage of Jordan to the division of the land.

e. From the death of Moses to this date, is the first of the “two small chasms” referred to by Elliott in note c. It is here estimated, as it is by Dr. Hales, at 36 years, Messrs. Clinton and Cuninghame estimate it at 27 years; but, as Joshua could not have been much older than Caleb, and was “one hundred and ten years” old at his death, (Josh. 24:29), 36 years is as short a time as can be estimated for this period.

f. That portion of the children of Israel now delivered from the dominion of the Amorites—i. e., the two and half tribes on the other side of Jordan, first took possession of their land in the last of their forty years sojourn in the wilderness (Num. 21:24), in the year A. M. 2553; which, according to these periods of the judges, was 338 years before their eighteen years subjection to the Philistines and Ammonites. The latter now claimed the country on the ground that it was formerly theirs; but Jephthah sent a message in reply to them: Jud. 11:26—“While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?”

Jephthah evidently speaks in round numbers, in harmony with the time here given; but in Usher's chronology (this part of which Cuninghame calls “An Attempt to pervert the Testimony of the Book of Judges,” and which Dr. Jarvis objects to as “a violation of the language of Scripture,”) but 263 years are allowed for this period,—which is at variance with Jephthah's words.

g. This is the other chasm referred to in note c. Samuel “judged Israel all the days of his life” (1 Sam. 7:15), and probably died about two years before Saul; whose sole reign, according to the Old Testament history, could not have exceeded, if it equalled, 20 years. The Jews allow for him but seven years. Dr. Hales' terminates the 450 years of Saul ten years before the death of Eli, and gives 30 years to Samuel before the commencement of Saul's 40—making 72, instead of 30 years, as here given, between the Philistine servitude and Saul's 40, which opinion is concurred in by Messrs Cuninghame and Clinton, an excess of 42 years. The language of Paul however, implies that the forty years are a continuation of the 450, that extend to the time of Samuel. Mr. Elliott adopts this view, as does Pres. Brown, in his *Ordo Seclorum*, who says:

“I take this to be the most obvious sense of the passage in Acts 13th; the sense in which every one would have understood it, but for a supposed difficulty in adjusting the detail of numbers in the history to that measure. In this sense some of the ancients understood the passage, e. g. perhaps S. Clement of Alexandria, and certainly S. Cyprian, or whoever else, unquestionably a contemporary, was the author of the *Computus Paschalis*, appended to Bishop Fell's edition of S. Cyprian's works.”—*Introduction*, p. 8.

Drs. Scott, Doddridge, and Whithy concur with this rendering. Whithy says:

“The words ‘forty years’ are to be connected thus—Until Samuel the prophet, who having judged them about thirty years, afterward they

desired a king; and God, by Samuel, gave them Saul, whose reign with that of Samuel's was about the space of forty years. So saith Sulpitius Savarus: ‘I suppose that the years of Samuel also are added to the reign of that king by Paul;’ as doubtless they were, they making altogether just forty years.—*Com. on Acts*, v. 4, p. 467.”

h. Mr. Clinton gives but twenty-four years for the reign of Jehoshaphat; but Elliott, Cuninghame, and Dr. Hales give twenty-five, according to the letter of the Hebrew text.

i. Archbishop Usher supposes that Jehoram reigned three years in connection with his father, and allows but five years for his sole reign; but a critical examination of the texts on which this opinion is based, shows that if so, there must also have been a like partnership for the same length of time, and at the same time, in the government of Israel, which is unlikely. Mr. Cuninghame calls Jehoram's reign 6 years, and Mr. Clinton, 7. Mr. Elliott and Dr. Hales admit that, according to the Scripture, it continued 8 full years.

j. Mr. Clinton, Mr. Elliott, and Archbishop Usher fail to perceive this interregnum; Mr. Cuninghame allows 12 for it, and Dr. Hales and Dr. Jarvis estimate it at 11, as in this table. Mr. Cuninghame says: “Mr. Clinton simply affirms that the interregnum is not to be discovered in the Scripture narrative, and that the reading of 2 K. 15:1, is to be rejected as corrupt. I answer . . . there is not a various reading in any copy of the Hebrew or the Seventy. No passage of Scripture is therefore supported by stronger evidence.”

k. Mr. Clinton gives but 15 years for the reign of Jotham, Mr. Elliott, Mr. Cuninghame, and Dr. Hales give 16, as in the table;

l. Mr. Clinton gives but 15 years for the reign of Ahaz, Dr. Hales, Mr. Elliot, and Mr. Cuninghame give 16. The latter named writer says:

“We have only the text of 2 Kings 17:1, saying that Hoshea began to reign in the 12th of Ahaz, which would reduce the reign of Ahaz to 15 years. But as this is contrary to the double testimony of the book of Kings and Chronicles, and the whole other evidence [opinions of Josephus, Eusebius, Clemens and Theophilus,] that he reigned 15 years, I conclude, as Hales appears to have done, that the true reading of 2 Kings 17:1 was the thirteenth, and not the twelfth. The difference in the Hebrew numerals being only 2 for 1, might easily occur through an error in transcription.”

m. Dan. 1:1—“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. The 9 years that Jehoiakim reigned after this, added to the numbers given for his successors till the conquest of Babylon, make 70 years. The Bible begins his reign with the conquest of Babylon, and it was his first year after that when he made his decree for the return of the Jews—Ezra 1:1. This proves the time to be given correctly from the reign of Jehoiakim.

* Mr. Jarvis at first rejected this interregnum, having at first like many others failed to perceive it, and he soundly rated Mr. Miller for affirming it. Said Dr. J., “He,” Mr. Miller, “introduces an interregnum of eleven years, for which he has not even the shadow of an authority in the Bible. He quotes indeed chapters 14 and 15 of the 2d book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust. But if you examine the chapters to which he refers, you will be astonished to find that there is not in either of them one word upon the subject!”—*Sermons*, p. 56.

Dr. J. afterwards, however, and in the preface to his *Sermons*, apologized for his rudeness, and acknowledged he had “censured Mr. Miller in too unmeasured terms.” He said: “He had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings 14, and 15, without mentioning the verses from which he drew the inference; and it was not till the author had read Dr. Hales' Analysis, that he saw the correctness of that inference. If this admission gives Mr. Miller any advantage he is fairly entitled to it. We cannot for one moment suppose that he knew anything about Dr. Hales, or his work. As a plain unlettered man, his perspicuity in reading his Bible, and his Bible only, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion.”—*Preface*, p. 5.

Mr. Jarvis, in another place gives the following reason for their failure to perceive this point, viz.: “When the three eminent critics, Petavius, Usher, and Marsham, wrote, the criticism of the sacred text was in its infancy. They could not proceed upon the sure basis of the collation of manuscripts which shows the great integrity of the Hebrew text; and, therefore, they were more willing to be guided by conjecture than we ought to be, now that this integrity is so well established.”—*Jarvis' Sermons*, p. 104.

o. “Ptolemy mentions an eclipse of the moon, in the seventh year of Cambyses, which, according to modern astronomical calculation, took place in the night following the 16th of July, in the year of the Julian period 4191, at the beginning of the second year of the sixty-fourth Olympiad. As the vulgar era is dated from January 1st, 4714, of the Julian period, it follows that this eclipse was B. C. 523.

“The date of this eclipse, decided by the unerring record of astronomy, is undisputed. Consequently, as Petavius observes, it is ‘the cardinal point and foundation, on which depend the arrangement of preceding and succeeding times, and the concord of sacred and profane history.’”—*De Doct. Temp. Lib. X.*, c. 14.

r. This harmonizes with the chronologies of Dr. Hales, Prideaux, Clinton, and Cuninghame, and is one year more than is allowed for it in the “Sacred Chronology,” which would carry all the previous dates B. C. in that, back one year. The truth is that this probably gives six months too much, and the Sac. Chro. six months too little.

THE PROPHECY OF ISAIAH.

CHAPTER LVIII.

And they that shall be of thee shall build the old waste places: Thou shalt raise up the foundations of many generations; And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.—v. 12.

“The waste places,” are the deserted cities. The “foundations” of many generations, are put by a synecdoche for the ruins which remain of the houses where many generations have dwelt—to raise them up, being to re-build them.—Those who should restore them would be, literally, the repairers of the breach which had been made in them, and the restorer of the high ways and streets, which had been abandoned, so that they would again become inhabited or frequented.

If thou turn away thy foot from the Sabbath, From doing thy pleasure on my holy day; And call the Sabbath a delight, the holy of the Lord, honorable: And shalt honor him, not doing thine own ways, Nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; And I will cause thee to ride upon the high places of the earth, And feed thee with the heritage of Jacob thy father: For the mouth of the Lord hath spoken it.—vs. 13, 14.

“To turn away the foot,” is put by substitution for avoiding any act which should desecrate the Sabbath. Said the wise man, Prov. 4:26; 27—“Ponder the paths of thy feet . . . remove thy foot from evil.” We are not to desecrate the Sabbath by travel, or any act of amusement or mere self-gratification. The day having been especially consecrated to the service of Jehovah, it is to be sacredly kept to his honor. It is not only to be thus kept, but we are to take delight in thus keeping it—realizing that all its hours are God's and not our own—the conduct our own wishes might dictate being denominated by a metaphor, “ways.” These we are not to consult, nor are we to act in compliance with them.

To ride upon the high places of the earth, and to be fed with the heritage of Jacob, are put by substitution, for a restoration to a prosperous condition—the “heritage” of Jacob, with which they were to be fed, being put by metonymy for the fruits of the land. By the same figure, “the mouth of the Lord” is put for the Lord who speaks.

DIED, in Worcester, Mass., SARAH ELIZABETH HERVEY, daughter of Rev. Nathaniel and Sarah T. Hervey, aged 20 years, 8 months, and 2 days. Her disease was pulmonary consumption. About one year since, she gave her heart to Christ, and followed him in his ordinances. During the month of August, her health gradually declined, she was seized with a dry hacking cough, which resulted in bleeding at the lungs, of which she had several attacks, and feared that every one might be her last. She then began to feel that her dissolution was near, and that she must make a thorough preparation for eternity. She said to her mother, “I think I shall not live;” and desired her to tell all her young associates and friends to be Christians in life, and prepare to meet her in heaven. She was perfectly submissive to the will of God. She also expressed to her, that for the past year she had thought much about dying, and bleeding the last time, she lingered about five weeks, during which time she was peaceful and that now “Jesus calls, and I must go.” After happy, and often desired to depart and be with Christ. When her pastor spoke to her of the dark valley of the shadow of death, she said, “It is not all dark, I look beyond the grave.” At another time she said that the “resurrection morn looks bright, and I know that heaven is beautiful.” During the latter part of her sickness, when she was unable to speak aloud, she was faithful to all who called to see her, exhorting her young friends and others to prepare to meet her in heaven. She gave directions respecting her funeral services, disposed of some few articles to her friends as mementoes of her affection for them, with all the composure of one who had no fear of death. She

beckoned each member of the family to her bedside, and gave them the parting kiss, hoping to meet them all in heaven. She desired an easy death, which was granted her; and at three o'clock, Saturday morn, Feb. 24th, she sweetly fell asleep in Jesus. CAROLINE.

The Boston Advent Association.

We are now able to state that we have obtained all the bills incurred in the Chapel erection, the existence of which we know of—with the exception of one that cannot exceed ten dollars; and that all that remains to complete it, is the iron work around the building for awnings, and for which a contract has been made with responsible parties for seventy dollars. We are therefore able to state within ten dollars, the cost of the building; which will be about \$250 less than was estimated in the statement made in the *Herald* of the 3d of February. When the iron work is done, and the small bill ascertained, a precise statement will be made.

Only eight additional shares have been taken—making 160 that have been paid for in full. Those who have taken shares are reminded of our urgent need of the money due on theirs; and those who wish to invest money on such security, will greatly oblige the trustees by so doing. If those from whom small sums have been borrowed, would like the amount in stock, it would so much reduce the indebtedness of the Association.

Annual Concert of Prayer for Colleges.

THE annual Fast Day set apart for special prayer for the institutions of learning in our country was solemnized Feb. 22d by religious services in most of the evangelical churches. In the evening a union meeting was held in Park street church.—The exercises were of an interesting character. The services were commenced with singing the hymn—

“Prayer is the contrite sinner's voice.”

Prayer was then offered by the Rev. Dr. Blagden, of the Old South Church.

Rev. Mr. Tarbox, Secretary of the American Education Society, first addressed the meeting, alluding in opening to the death of Rev. Louis Dwight, whose interest in the religious condition of the colleges in our country, he remarked, was very peculiar and most intense. He then proceeded to give interesting particulars relative to our colleges. Taking the colleges as they stood in 1840, these institutions have been steadily growing, not rapidly, but steadily. In the New England colleges in the year 1840, there were about 2,000 students; there are now 2,500 students. In our Theological Schools, the tendency has been strikingly the other way. In 1840, in the five Orthodox Theological Schools in New England there were 322 students. This year we have but four schools, and but 190 students. At the period first named, Andover Seminary had 150 students, and now, although it is the most prosperous of any, it has but 100. And the same decrease is observed throughout the whole country. Auburn school is not regular. Lane is educating much fewer than formerly. The Theological department of Western Reserve College is totally suspended. In the Old School Presbyterian denomination, the change is not so marked, but still there is no increase.

Mr. Tarbox referred his hearers who desired further information relative to the state of our Colleges, to the report of the Society of Inquiry in Amherst College, a summary of which he read. From this it appears, that the whole number of Colleges, reported was 14; number of students, 2,568; number of professing Christians, 910; number in course of preparation for the ministry, 546; number in course of preparation for the missionary work, 40; number of conversions during the year, 45. From some of the Colleges there were no returns.

This decrease, this downward tendency, the speaker thought, called for reflection. There are now a less number of Christian professors in our colleges than there were ten years since, and a smaller proportion of these are studying for the ministry. This change, he thought, arose from a false sentiment in the church relative to the obligation which rests upon young men who are in our colleges, with regard to the choice of professions. Our colleges, he claimed, should be regarded as religious institutions, and should be held in greater regard and affection by our churches, should be made the more frequent subject of prayer. And now, especially, is such a change needed, when there seems to be such a dearth of theological students.

Rev. Mr. Kirk thought much of the declension complained of was due to the “shady side” feeling. Too much is said about eating and drinking and clothing. But, suppose some churches are disposed to crowd their ministers and are not willing to give them a support, ought it to be held up to keep young men from the ministry? He was not certain but that God intended to sift the ministry, and show who were willing to work for Him, and who looked mainly to temporal affairs.—*Traveller*.

Dedication at Salem, Mass.

THE Lord permitting, the house of worship being erected by the Advent Church at Salem, will be dedicated about the middle of April, proximo. Particulars hereafter. We hope our ministering brethren and friends will favour us with their presence. For the church. L. OSLER.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM S. CHAPMAN.

DEAR BROTHER:—About the time of the date of my last (Ogle county, Nov. 15th,) I visited a brother Watkins and family, on Pine Creek, near Grand De Tour, where the "Freewill" Baptist church was kindly opened to us, and where I preached to good congregations, on the Sabbath, and the following day. Several of the brethren received the word gladly. Judge Ruggles, and others, treated us courteously, and readily subscribed for the *Advent Herald*. I then took a retrograde trip; visited the brethren at Genesee Grove, where I preached to respectable, and very attentive congregations, five times. The brethren were comforted; others were confirmed in the Advent faith, and prejudice was removed from several minds. I then returned to Cordova, on the Mississippi river, where I preached to good congregations four times. Our much respected brother and sister Gilbert, were truly comforted, not only by the word, but also in seeing their neighbors listen thereto, with manifest solemnity, and attention. Several confessed that the doctrine we hold and teach, could not be gainsayed, or disproved. "Mr. R. the tavern keeper," of whom I spoke in my last, called on me soon after I arrived, and after listening to our conversation for an hour, or so, he beckoned to me to step out with him at the door, when he gave me some small change, saying, "There, take that, it is all I have by me, and it may do you some good." This is the man that gave me a dollar bill a few weeks before, saying, with a tender heart, "Take that, and as you go, keep preaching the gospel." Mr. R. had been an irreligious man, and did not even the last time claim to be a Christian, and yet he manifested more sympathy for us, and the doctrine we teach, than thousands who make loud pretensions to piety, and are esteemed by others as the "principal of the flock." The Lord reward him, is my humble prayer.

From "C." I went to Hampton, Rock Island county, where I spent two days only. There being no appointment for worship at the "Protestant house," (where I had formerly preached on the Sabbath,) and it being too late to notify the people, and gather a congregation for that day, brother Edwards and family, accompanied me to the "United Brethren," chapel. Mr. Dow, the minister, who until recently, had been extremely prejudiced against us, and our views, (to whom I alluded in my last,) was in the desk when we entered the sanctuary, and was on the point of commencing his morning service, but discovering us, as we came around the stove to warm, he came directly to me, and said, "Mr. C., you must preach for us to-day." I remarked, it may not be best, as the people have convened to hear you. He replied, "If they have, I know on this occasion they would prefer to hear you." I entered the desk, and Mr. D. kindly took part in the services. Our subject was the resurrection of the dead; we having special reference to a death which had recently occurred in brother Edwards' family. The word was well received by all; and my own heart was specially cheered, in witnessing occasional responses, and frequent tears of apparent joy, flowing from the eyes of him whose place I was then filling in the desk. Brother E. and family considered the return of their brother C. quite providential; for which they not only manifested gratitude to God, but were liberal in their tokens of love, and favor to me. The brethren there are in a peaceful state; all bitter prejudice having been removed from the minds of the gainsayers.

Here I wish to say to brother W. G. Ruggles, Don't fail to visit that people occasionally, and feed them with the "bread of life."

From Rock Island, I returned to Ogle county, and made a short stay, and bade the brethren farewell, expecting then to see them no more in time. Then came to this place where I designed to spend but a short time, and then go east, little thinking that I should date my next letter for publication in Illinois. Entered upon our work with the little Advent church here, Nov. 23d. After preaching

some six or eight times, and witnessing an accession to their number, of three prominent members, I visited the friends at Shabbona Grove Centre, (four miles west,) where I preached a few times, and had a good hearing. Then went to the Foot of the Grove (four miles south of here,) and preached twice to small, but attentive congregations. Here we met with warm opposition; but this being unprovoked on our part, created sympathy for us, and served to stimulate us in our subsequent labors there. Having to leave about that time to meet other engagements, at the request of several prominent individuals, I left an appointment for Dec. 12th, promising them to hold a series of meetings there.

On the 6th of Dec. met a respectable call from the Freewill Baptist church at Cortland station, near the county seat, (some fifteen miles north of here.) Timely notice having been given of our appointment there, the church was nearly full that evening, and the congregation continued to increase until Sunday, when it was crowded to overflowing. I preached six times, and never did I witness better order, or more solemn attention given to the word. After the second discourse, Elder Eaton, the minister, called on me, and spent several hours. Said he had listened to our preaching with much interest, and had not the least objection to raise against it. He also took a friendly part in the services. When our meetings commenced there, the church, like many others, was in a "lukewarm" state, but many of them soon became revived, and readily received the doctrines we teach. Then, of course, they began to feel concerned for those who were not prepared to meet the Lord at his coming, and accordingly commenced a course of individual labor, for their salvation. Sinners soon began to inquire, "Men and brethren, what shall we do?" &c. The brethren there, were exceedingly anxious that I should remain with them another week, and under these circumstances, I really desired to stay; but had to return to meet an appointment on the 12th. I therefore exhorted them all, to search the Scriptures, and treasure up the truths to which they had listened, and make speedy, and sure preparation for the judgment; then pronounced the benediction, and left them. Brother Spencer, (my yoke-fellow,) being present on the Sabbath, left an appointment to preach there in four weeks from that time.

On the 12th of Dec., met our appointment at the "Foot of the Grove," where I preached to attentive congregations, eight times. Dr. P. and R., their wives, and several other prominent citizens, heartily embraced the Advent faith. Sinners were converted to God, and also to the blessed hope, among whom were those denominated, "gospel hardened."

Sunday, Dec. 24th, held a general meeting with the church in this place. After preaching, eight prominent members were added to their number. The Lord's Supper was then administered, in which a large number participated. It was a solemn, and yet refreshing season.

We then entered upon our work at S. Grove Centre, and soon a promising revival commenced there. Preached to crowded assemblies, some three or four times, and witnessed several conversions: then left for a few days to accompany brother Spencer and others to the conference in Ogle county. This conference was held in the Lutheran church at Pain's Point, (the Advent chapel there not being fully completed.) It commenced on Friday, Dec. 29th, and continued over the Sabbath. The first day, our number was small. On Saturday, had a respectable number, when we completed the business of the conference, and had two sermons. On the Sabbath the house was full through the day and evening. Preaching three times, and apparently a solemn impression was produced. The ministering brethren present, were Cummings, Spencer, Chamberlain, Clapp, and Chapman. The brethren there were full of intreaty that I should remain with them awhile; kindly offering to convey me here when I chose to return. But considering my work completed in that section, and being anxious to renew my labor here, I returned with our brother, on Monday, Jan. 1st, and for several days preached alternately in the two sections of the "Grove:" witnessed quite a number of happy conversions, and administered baptism. On the Sabbath, Jan. 7th, held another grand meeting with the brethren here, where several others united with the church.

On the 12th of Jan., brother Spencer and I separated, he having to meet his appointment at the "Cortland station," on the coming Sabbath, and I wishing to visit the church at Sononauk, (eight miles east). The brethren there have been sorely afflicted. Several of their number have moved away. Others have recently died. Some are still

suffering with "chills and fever," and in addition to this, a sweeping hail-storm (confined chiefly to that section,) had almost entirely destroyed their crops. But in the midst of it all, several of the brethren who had been the most severely afflicted, said, with apparent cheerfulness, in the language of the *patient man*, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21. I preached to them four times; the brethren seemed to feast on the word; the Sabbath especially, was a day of much interest. The Lord bless and sustain that infant church, is my earnest prayer. Brother Spencer has preached, and will continue to preach to them occasionally.

I returned to this place on Monday, the 15th, and before night, brother S. also returned. The tidings he brought from "C station," were truly cheering to our hearts. It appears that from the time I left there, those Freewill brethren had continued their meetings, day and evening, to that time, (four weeks,) which had resulted in the conversion of more than fifty precious souls. Brother S. said, that after preaching, some twenty or more, of the converts rose, and testified what good things the Lord had done for them. The church there sent a request by brother S., for me to visit them again, if possible. Another Freewill Baptist church, fifteen miles north of there, (to whom Elder Eaton preaches occasionally,) sent a pressing call for us to visit them also. But my mind (or inclination,) is set on going east. The Lord direct, is my constant prayer.

On Thursday, Jan. 18th, entered upon our work again at Shabbona Centre. The following Sunday (21st,) we were to have had a grand meeting with the brethren here, but a desperate gale, and snow storm prevented. Then, and since that time, it being the day after brother Himes was to have shipped for California, we have suffered considerably on his account, fearing that he might be in some peril, and perhaps suffering at sea. The Lord protect, and sustain him, is the prayer of the brethren here.

Excepting to attend occasional meetings at the "Foot of the Grove," and here, we have continued our labors at the "Centre," until now. During which we have witnessed much of the power of God attending his sacred word. Many precious souls have been converted to Christianity, and to the "blessed hope." Several of them from the Infidel and Universalist ranks. Scores of intelligent men and women, we may safely say, have embraced, and heartily confessed faith in the doctrine we teach, and prejudice is almost entirely removed from the minds of the people in this community. Notwithstanding the extreme coldness of the weather, (said to be the coldest ever known here,) we have cut the ice, and had seven seasons of baptizing, the first five, had five candidates each time, and the last two, seven candidates each. In all, have baptized thirty-nine happy souls. Some eight or ten others are excited to go forward in baptism day after to-morrow. Thirty-seven have been added to the little church here; increasing their number to fifty-nine members. Some twelve to fifteen others are expected to unite therewith on the coming Sabbath. The good work is still increasing, and extending to other neighborhoods. The Lord is with us of a truth, and how long he designs to keep me here, is more than I can tell; but probably, for several weeks to come.

On the 1st instant, I retired by myself and wrote a letter for publication, in which I established my post-office address, Caledonia, Elk county, Pa., care of C. F. Luce. But in consequence of the spread of the work here, I thought proper to withhold it; and will now say to the brethren in Elk county, Pa., I intend to visit you on my return East, but the Lord only knows when. And to brother Clapp, and Gross, of Homer, N. Y., Have noticed your respectful call, in the columns of the *Herald*, and shall not forget you when I visit the Eastern States.

Sincere love to the household of faith, both in this, and in foreign lands, and in return, I confidently hope for a continued interest in their prayers. As ever, yours, my dear brother in the "blessed hope,"

SAMUEL CHAPMAN.

PS. In the postscript of my last, you make me to say, Roger Lee, when it should be, brother Luce. Providence permitting, I now anticipate seeing him "before long." Being shut up here for nearly three months, and my correspondents supposing in the meanwhile, I was on the wing for the Eastern States, I have not received a letter even from the most intimate friends, during the time. Under other circumstances, I should have grieved over it. I will now say to the friends, as I must necessarily remain in this section for several weeks, my post-office address, for the time being, is Shabbona Grove, DeKalb county, Ill., care of Elder N. W. Spencer, and should I be ab-

sent when letters arrive, brother S. will forward them directly to me. I am happy to enclose \$22 from eleven new subscribers for the *Herald*. The friends will have the goodness to write soon. Yours, S. CHAPMAN.
Clinton, Ill., Feb. 15th, 1855.

HONESTY.

NO. VII.

"HONESTY is the best policy."

A few cases illustrating the evil consequences which follow a course where the principle has been disregarded, and the "policy" overlooked, through selfish and impure motives, will now be given.

Case 1. Haman, by dishonesty, clothed himself with brief authority—issued a decree in the name of the King, for the destruction of all the Hebrews—built a "gallows fifty cubits high," on which to hang Mordecai;—but was humbled in the sight of the king and queen—singularly exalted in the sight of all the people, on the "gallows" built for another! His "policy" was wrong—his motives selfish—he reaped the harvest he had sown.

2. King Saul was sent to destroy the Amalekites—all of them, with their cattle, &c., "from under heaven." Selfish motives induce him to disobey God—reject "the word of the Lord"—and the Lord rejects him—takes his Spirit from him—an "evil spirit" troubles him—he dishonestly consults the "witch of Endor"—and commits suicide by falling on his own sword, on the mountains of Gilboa. His "policy" was a bad one. Justice overtook him.

3. King David took a cruel and dishonest course, to hide his sin with the wife of Uriah. The consequences are familiar to all. It cost him the sharp rebuke from Nathan—long nights of bitter repentance and tears—fasting and humiliation before God—and was the cause, probably, of much trouble in his kingdom.

4. Absalom, through selfish motives and an unhallowed ambition, took a dishonest course in connection with Abithophel, to wrest the kingdom from his father—exalt himself as king in Israel—but the counsel of Abithophel was "turned into foolishness"—the "conspiracy" was a failure—Abithophel went home and hanged "himself"—Absalom was hanged by his hair in an oak—was thrust through the heart by Joab—thrown into a pit—and peace was restored in Israel. Let conspirators against God's servants and cause beware!

5. Sheba made a division in Israel, saying, "We have no part in David, neither have we any inheritance in the son of Jesse: every man to his tent, O Israel." Sheba was a "man of Belial." He fled to "Abel of Beth-maachah," where he lost his head. A warning to others not to make divisions in Israel!

6. Achan was guilty of dishonesty, in that he "stole" and "dissembled"—he "saw"—he "coveted" he "took"—he hid "the accursed thing"—was found out and "stoned," and "burned with fire."

7. Balaam, because he "loved the ways of unrighteousness," pursued a selfish and dishonest course, and came near perishing by the hand of the angel. A lesson to those who "run greedily after the error of Balaam."

8. Judas sold his master for thirty pieces of silver—hypocritically and dishonestly betrayed him into the hands of his enemies, by a "kiss"; but he repented bitterly—threw down the money, and "went and hanged himself." Judas was an apostle, but "Satan" was in him! He was dishonest. "Honesty is the best policy."

SIMON.

REPORT OF THE VERMONT CONFERENCE.

According to published notice, the Conference convened Feb. 14th, P.M. Call read by brother Bosworth. Brother O. Dowd, of New Haven, was called to the chair, and L. Osler chosen Secretary. It was voted that the names of the members be registered. After a number of the brethren had given expression of their conviction, touching the propriety and importance of the Conference, the President proposed that the delegates report from their various societies. Brother Bosworth gave a history of the churches at Low Hampton, N. Y., and an account of their present condition. Brother Morgan reported from the churches in Addison, Bristol, and Lincoln. Brother Case of Bristol, spoke of the condition of the society there. Bro. Ashley, and Dowd, of New Haven, gave an account of the origin and present state of the church in their place.

It was voted, that the chair appoint a Committee of three to prepare further business for the Conference; and brethren Bosworth, Morgan, and Case, were appointed.

February 15th, P.M.—The President proposed

that any churches, not before heard from, be reported. Brother Loomis reported the society at Champlain, N. Y.

Brother Hurd, of Middlebury, Vt., gave an account of things in his place.

Brother Castle, from Hinesburg, Vt., stated that there were a few in H., who were interested in searching the Scriptures.

Brother Jewell, from Starksboro', said that himself and family, were all that were interested in Christ's immediate coming, there.

The Committee, through the Chairman, brother Bosworth, presented the following resolutions, which were accepted:

Whereas, in the providence of God, we, as believers in the immediate coming of our Lord Jesus Christ, having been called from various relations and conditions, to maintain and disseminate, (in connection with the entire gospel of the Messiah,) what we believe to be a dispensation of this gospel, to this age. And whereas, we have realized, in the prosecution of our work, the necessity, of a plan of co-operation for the peace, prosperity, and better condition of the Advent ministry and societies, in this state; and whereas, we believe that the New Testament makes plain, the course that should be pursued, and the plan that should be adopted,

Therefore Resolved, 1st, That this Conference recommend to the friends of the Advent cause throughout this state and its contiguous regions, the adoption, and maintenance of the New Testament order, for the government, peace, and prosperity of local churches.

2. Resolved, That this Conference recommend, that at the earliest practicable period, the Advent churches throughout the state, &c., "Adopting the principles laid down by the Mutual Conference of Adventists, held at Albany, A.D. 1855," send regularly, chosen delegates to a Conference, that may be called for the purpose of hearing reports from their churches, learning the condition and wants of the cause, and making provision, as far as circumstances will admit, to meet those wants.

3. Resolved, That we as ministers, and brethren, composing this Conference, will do all that we lawfully and consistently can, to bring this subject before our several societies, in order to acquaint them with the facts in the case, and interest them in carrying out the before-named objects.

These resolutions were unanimously adopted, after remarks by brethren Morgan, Case, Bosworth, Osler, and Ashley.

The Committee that drafted the resolutions were appointed to call the next Conference, and the Conference adjourned to the call of the Committee.

In consequence of several ineffectual attempts to effect the results aimed at by this Conference, in connection with the difficulties attending travel at the time of its session, the representation was not as large as was anticipated; but perfect harmony characterized the deliberations of the meetings; and the hope was inspired, that a brighter day awaits the Advent societies in Vermont and its contiguous regions.

The following communication was received from brother W. H. Eastman, of Cabot, Vt.

"DEAR BRETHREN:—I intended, when the call for your Conference was made, to suffer nothing but sickness to hinder me from meeting with you. But I find myself, now the time has come for me to leave home, so situated as to make it best to remain at home. But in relation to your Conference, I wish to be considered one of its members, as I wish heartily to co-operate with you in your labors to propagate the doctrines of the Bible, which I trust lay near all our hearts. I most heartily concur in the object of the Conference, and fervently pray that God may preside over all your deliberations, that something may be done to help forward the cause of God. Humbly hoping and praying that God will bestow upon us his ministering servants, a double portion of his Spirit, and endow us plentifully with wisdom from on high, that we may be enabled to show ourselves approved of him, in the midst of the perils with which we are surrounded—that he will refresh your hearts while in Conference convened—and the hearts of his children in all the churches within the limits of this Conference, and throughout the world—I subscribe myself your companion in the tribulation and hope of the gospel.

"W. H. EASTMAN."

Cabot, Feb. 13th, 1855.

O. DOWD, Moderator, L. OSLER, Secretary.

Conference Report.

THE Semi-annual Conference of Northern Illinois held its fourth session with the Advent church at Payne's Point, Dec. 30th, 1854.

Conference called by the President at 10 o'clock, A.M. Prayer by Elder Samuel Chapman.

After the names of delegates who were present were given in, a business Committee of five were appointed. Adjourned, to meet at half past five P.M., when a discourse was delivered by Elder N. W. Spencer, from Dan. 12:10, setting forth the trials of the Christian in these last days, and especially the trials peculiar to us as a people.

Conference met again at half past five. Prayer by Elder Spencer.

A resolution was presented by Elder Cummings, to carry out the object of the Conference, which was unanimously adopted.

After which remarks were made by Elders Chapman, Cummings, Spencer, and others, when the friends present subscribed liberally to aid the Conference in its great work—viz.: spreading the light of God's word in this destitute region. Conference then adjourned to meet Friday, the 29th of June next, at Shabbona Grove, DeKalb county. A discourse was delivered Saturday evening, by Elder Cummings, from Rev. 22:14, to an attentive audience. The necessity of keeping his commandments was urged, and the reward of so doing held forth. A good impression was made.

Brother Chapman addressed a large and deeply interested audience, Sunday afternoon, from the three woe trumpets, (Rev. 9,) in connection with the unclean spirits. (Rev. 16.) Also, Sunday evening, upon the inheritance of the saints. Both of these discourses were listened to with great interest. Many of the congregation were his children in the gospel, and heard him probably for the last time, as he is about to leave the West. May God be with him in the East, as he has been in the West. The Conference was a season of union and harmony.

N. W. SPENCER, Secretary.

Clinton, (Ill.), Jan. 18th, 1855.

An Inquiry.

"THEREFORE, the he-goat waxed very great: and when he was strong, the great horn was broken; and from it, came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."—Dan. 8:8, 9.

The four notable horns are understood to represent the four divisions—successors of the Macedonian Empire, after Alexander.

Daniel when speaking of the fourth beast, said, "And it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: &c. . . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them."—Dan. 7:8, 24.

These ten horns represent the barbarian divisions of Pagan Rome, as has been understood. But the little horn rising after them—and at its appearing three of the ten horns fell—what power can it be but the Papacy?

The little horn out of the four, arose "in the latter time of their kingdom," perhaps between B.C. 148—the fall of Macedon, &c.—and B.C. 300, (when the four divisions of the Empire were acknowledged.)

That little horn which came up after the ten, but among them, arose with the fall of the ten divisions of Pagan Rome, and constituted, as is supposed the papacy, perhaps in the sixth century.

Now if these two several little horns arose at different times, and among different horns, varying in number, and carried by different beasts, with a period of more than six hundred years between the first and the last, how are we to understand them as one and the same horn? Will you answer me distinctly, and you will oblige L. INGALLS.

Albion, N. Y.

ANS.—We do not understand the little horn of the nondescript beast in the 7th of Daniel, to be the same as that of the goat in the eighth of Daniel. The former we understand to symbolize the Papacy, and the latter the Eastern Roman Empire, which finally absorbed the four divisions of Alexander's empire.

Letter from Shabbona Grove, Ill.

We are in the midst of a glorious revival. Brother S. Chapman is with us still, laboring day and night, and witnessing the power of God in the conversion of hardened sinners. Seven were baptized last week, and a number more are going forward this week. The church here now number between fifty and sixty, with the prospect of a large increase soon. To God be all the glory.

Who of God's faithful watchmen will come here and break to us the bread of life? Can brother L. E. Bates come?

If any faithful servant of our Lord Jesus Christ will come, we promise them a hearty reception, and also that their temporal wants shall be supplied. If any brother should think of heeding this call, he can correspond with me.

N. W. SPENCER.

Shabbona Grove, Feb. 12th, 1855.

Letter from Garretttsville, O.

As I am writing on business, permit me to say that the Herald is a welcome visitor, as it is the only medium of communication I have with the Advent brethren. My faith in the truths connected with the second advent is unshaken. Whether the event be near or remote, it matters not, for its certainty rests on an immovable basis. The evidence of its nearness thickens with every

day's occurrence, and it behoves the waiting ones to gird up their loins, be sober, and hope to the end.

O happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be with honor crowned.

GEO. E. BAKER.

Garrettsville, (O.), Feb. 23d, 1855.

BRO. D. W. FULLER writes from Macomb, Mich., Feb. 5th, 1855.—"Should some herald of gospel truth, having the approbation of the General Conference of Adventists, call at our little home, we would greet them with the hand of Christian fellowship, and a brother's heart."

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

BRO. HIMES:—It falls to my lot, although with painful sensations, to inform you of the sudden death of our beloved brother, GREEN WATSON, who departed this life at Sterling Mills, Snow Shoe township, Centre county, Pa., Dec. 7th, 1854, in the 31st year of his age, son of Thomas and Ann Watson, of this place. The following, published subsequent to his death, in the *Bellefonte Democrat*, will inform you briefly of the shocking manner in which he terminated his earthly career.

"A dreadful accident occurred on the afternoon of Dec. 7th, at the Lumbering Establishment of Messrs. Smith, Rhoads & Smith, Sterling Mills, resulting in the death of Mr. Green Watson, who was employed in hauling lumber from the mill on a railroad: in going round a corner in the road with a loaded car, the boards slipped off, crushing Mr. Watson against a tree, killing him instantly."

From the fact that a few minutes more labor would have finished his contract, and that had he remained in the position he was in when the boards began to move, or taken one step either way, he would probably have saved his life, together with the consideration of his usefulness in the cause of Christ, there is something singular in his death. But God has permitted it, for some wise purpose, and we would have hearts to exclaim with Job, subsequent to the sudden accidental death of his children, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The subject of this notice was in early life, like many of his companions in these Ridges of the Alleghany mountains, given to wickedness, having but little regard for holy things, yet of a naturally kind disposition toward others. During the early missionary touring of brother Boyer among these hills, his companion embraced religion and was subsequently baptized, at a protracted meeting held by him in this neighborhood. He was quite fearful she would die in the act, (it being cold weather,) as also under conviction, in connection with which he sought to drown his sorrow at the intoxicating cup, for a few days in a contiguous village. But the Spirit and word of Almighty God was operating upon his mind, and affecting his heart, convicting him of sin, righteousness and judgment. On returning, and finding his companion received no injury, also a glorious revival in progress, conviction was deepened, and he humbly submitted himself to the Lord Jesus Christ, finding in him a true antidote for all his sorrows and sins. This was a year ago. Since then, he has endeavored to adorn the doctrine of God his Saviour, in living "soberly, righteously, and godly in the present world, looking for the blessed hope and the glorious appearing of the Saviour." Those who have had the pleasure of his acquaintance, will call to mind the essential aid he has rendered in protracted meetings, by his singing and prayers, and exhortations, but

The loved one is gone and his spirit has fled,
"Dust unto dust turned," mingled now with the dead;

His once active voice hushed in silence for aye,
'Till the voice of the Saviour shall call him away;

and with the redeemed of the Lord in the resurrection, he approaches Mount Zion, with singing, without an alloy of sin or its effects, to mar his felicity or deprive him of eternal life, obtained through the merits of the Redeemer. He has left a companion and four small children, an aged father and mother, together with a large circle of relations and acquaintances, to mourn his loss. Many of his relatives are sustained by the blessed hope of the gospel: may others seek an interest in Christ, and thus secure the needful preparation of heart to meet him in the kingdom of God.

Marsh Creek (Centre, Pa.), Feb. 5th, 1855.

DIED, in Exeter, Me., Oct., 1854, EVA, only child of John J. and Lucy M. CHANDLER, aged 11 months and 19 days.

We had but one, a precious flower,
A being fair and bright,
And o'er our path its presence threw
A flood of golden light.

Dear little Eva! with thee came

A love, unknown before,

And as the fleeting months passed by,
We seemed to love thee more.

But ah! how soon our joy is past,

And we are called to mourn:

For from our fond embrace dy death,
Our loved one has been torn.

And now our hearts are filled with grief,
And lonely is our home;

But this consoling hope is ours—
That Jesus soon will come.

And then, we hope, O cheering thought!
Eva, to meet again,

Where cruel death can never come,
To fill our hearts with pain.

J. J. AND L. M. C.

DIED, in Brooklyn, N. Y., Feb. 12th, after a very painful illness, Mrs. MARY ANN BARKER, widow of the late Elder Wm. BARKER, aged 43 years. Sister Barker, since the death of her husband two years since, has passed through a series of deep afflictions and sufferings. But the widow's God has proved the faithfulness of his promises, and raised up friends where she least expected, to the end of her mortal pilgrimage. She has endured trials, as seeing Him who is invisible; firm in the faith of seeing her Saviour as he is, and having a part in the resurrection of the just. She sleeps in Jesus and is blest.

New York, Feb. 19th, 1855.

J. LITCH.

DIED, at Somanauk, DeKalb county, Ill., Jan. 8th, 1855, CLEMENT L., son of brother Julius and sister Emma BEITEL, aged 10 months and 16 days. Brother and sister B. sorrow not as those who have no hope. A discourse was delivered on the occasion, by the writer, from Job 14:14:

N. W. SPENCER.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME,
Sole Manufacturer.

Providence, June 30th, 1854.

[By 29.1.1



AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF

COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH, CROUP,
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and as ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted that can never be forgotten, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, to May 1, and from Sept. 1, to Jan. 1, '56.

Contents of this No.

MISCELLANEOUS.	ence, Illinois,	78, 79
Nicodemus and his Times,	73 An Inquiry,	79
Rev. Edward Irving,	73, 74	OBITUARY.
Covenanting with God,	74 Green Watson,	79
English Millenarians,	74 C. L. Bette,	79
A Story for the Credulous,	74 M. A. Barker,	79
Grand Coup Contemplated by	Eva Chandler,	79
the Emperor Napoleon,	75	POETRY.
Affliction—what it teaches,	75 The Paradise of G-d,	73
A Vain Vicar Frighted,	75	EDITORIAL.
Classical Anecdote,	75 A Chronological Chart, 76, 77	
Obituaries,	75 Prophecy of Isaiah,	77
A prophecy,	75 Annual Conference of Prayer	
Foreign News,	for Colleges,	77
CORRESPONDENCE.	Boston Advent Association, 77	
Letter from S. Chapman,	78 Sarah E. Hervey,	77
Honesty,	78 An Appeal,	80
Report of Vermont Confer-		

ADVENT HERALD.

BOSTON, MARCH 10, 1855.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith		50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A. Submitter	5.00	"
A. Submitter	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Stillman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholte	5.00	"
Lenos Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. E. W.	5.00	"
A. Clark	5.00	"
James Alexander	5.00	"
A. Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A. Friend	5.00	"
A. Friend	5.00	"
Elizabeth Earnsworth	5.00	"
"A Friend" at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"

AN APPEAL.

To the friends and patrons of the Herald—

DEAR BRETHREN AND FRIENDS:—Permit me to ask your attention for a moment to the statement in the late editions of the *Herald*, stating the amount of money now due from some of you to the office, in small sums, but in the aggregate making some \$3000. Now this money is wanted to maintain the honor and integrity of our common cause. The money has been honestly earned by the untiring labor, and ceaseless diligence of Bro. Himes and his associates, and is mostly needed by him to pay the debts of the *Herald* office.* The truths and cheering encouragements with which that paper abounds have been cheerfully furnished, from week to week, at your request, and to your acknowledged gratification and moral benefit. And now, dear readers, will each of you who may be in arrears respond at once, to the generous and Christian confidence which Bro. Himes has reposed in you, and cheer his heart by forwarding the money now: and thereby enable him to cancel promptly every dollar of indebtedness which he has thus generously incurred in our behalf; that when the forthcoming numbers shall reach him in that distant corner of our happy land, where he seeks repose and relief, for a brief period, from his incessant toil and warfare with the powers of error, his heart shall be gladdened with the consciousness that his efforts have been appreciated, and the honor of his friends and patrons vindicated before the scoffing world, by the payment of their several bills of indebtedness.

I am aware it may be said with propriety, the times are hard, and it may require an effort, and perhaps some sacrifice, in some instances, to obtain and forward now the two or three dollars which constitute the amount of your indebtedness, and if you find an effort necessary to realize so small a sum, can you as Christians, or even men of honor, leave Bro. Himes to the necessity of obtaining two or three *Thousand Dollars* for your benefit, under the same pressure of circumstances? I trust not.

And also suffer me to remind you of the special favor you would hereafter confer on Bro. H. by making payment in advance (according to the terms of the paper) and thereby lessen his cares and anxiety, and leave him more time for pastoral labor. Do not his long and faithful labors entitle him to such indulgences?

To the many friends who have paid in advance, or contributed especially to aid the publisher, I will

take the responsibility to say, you have thereby cheered his heart, and encouraged him to renewed efforts in the cause of our blessed Master and coming King. And now, is there not honor, ambition and manly pride, enough of the love of Christ, the hope of heaven on earth, sympathy for a benighted world of our fellowmen, and love and fellowship for our untiring brother, who has so honorably led us on in this holy warfare, (I speak now more particularly to those who are blessed with a competence) to show him by return of mail, that there are some who acknowledge themselves as the Lord's treasurers.

Yours, in hope of a better land,
S. A. BEERS.

Brooklyn (L. I.), Feb. 18th, 1855.

MONTHLY REPORT OF SUBSCRIBERS.—No. of new subscribers in February, 40
No. of stoppages, 34
Net gain, 6

We expected to record a net loss of 5, but Bro. Chapman's eleven paying ones, referred to in the postscript of his letter, came in on the last day of February, and turned the scales the other way. The receipt of such evidences of interest in the success of the *Herald*, are very cheering, and such efforts are worthy of imitation.

MEN OF AMERICA—MEN OF THE AGE. The greatest man, "take him all in all," of the last hundred years, was George Washington—an American.

The greatest Doctor of Divinity was Jonathan Edwards—an American.

The greatest Philosopher was Benjamin Franklin—an American.

The greatest of living Sculptors is Hiram Powers—an American.

The greatest living Historian is Wm. H. Prescott—an American.

The greatest ornithologist was J. J. Audubon—an American.

The greatest remedies known to the world for popular use,—*Ayers Cherry Pectoral and Cathartic Pills*, were invented by Dr. J. C. Ayer—an American.

The greatest Lexicographer since the time of Johnson was Noah Webster—an American.

The greatest inventors of modern times, were Fulton, Fitch, Whitney and Morse—all Americans.

BRO. N. BILLINGS wishes to say to the brethren abroad, that since returning from his northern tour several weeks ago, he has been obliged to lie still at home, on account of his state of health, and other causes; and now would be happy to supply destitute churches, or those in Massachusetts and vicinity, whose pastors may desire to be absent, on Sabbath days. His post-office address is Roxbury, Mass.

BRO. DANIELS having resigned his charge of the Second Advent church in Seventh Avenue, was invited to take charge of the Second Advent church in Forsyth street, and having accepted of the call, was duly elected pastor on the last Sabbath, 4th of March. Yours, Wm. TRACY.

New York, March 5th, 1855.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. <i>Memoir of William Miller</i>	\$1.00,	.19,
2. " " " " <i>gilt</i>	1.50,	"
3. <i>Bliss on the Apocalypse</i>	.60,	.12,
4. <i>Bliss' Sacred Chronology</i>	.38,	.08,
5. <i>Hill's Inheritance of the Saints, or World to Come</i>	1.00,	.16,
6. " " " " <i>gilt</i>	1.37,	"
7. <i>Fassett's Discourses on the Jews and Millennium</i>	.33,	.05,
8. <i>WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:</i>		
On Romanism	1.00,	.24,
" the Apocalypse (1st Series)	.75,	.21,
" " (2d ")	"	.22,
" " Seven Churches	"	.21,
" Daniel	"	.20,
" Genesis	"	.16,
" Exodus	"	.18,
" Matthew	"	.19,
" Mark	"	.14,
" Miracles	"	.19,
" Parables	"	"
The Daily Life	"	.14,
Benedictions	"	.15,
Church before the Flood	"	.17,
Voices of the Night	"	.13,
" of the Day	"	.15,
" of the Dead	"	"
Tent and the Altar	"	.16,
Minor Works (1st series)	"	.20,
" " (2d ")	"	.19,
Evidences of Christianity	"	.12,
9. <i>WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:</i>		
Night of Weeping	"	.08,
Morning of Joy	.40,	.01,

<i>Eternal Day</i>	.50,	.15,
8. <i>Advent Tracts, bound. Vol. 1</i>	.25,	.05,
" " " " " 2	.33,	.07,
9. <i>Facts on Romanism</i>	.15,	.03,
10. <i>The Protestant's Hope of the World's Conversion fallacious</i>	.10,	.02,
<i>The last two, bound in one vol.</i>	.25,	.06,
11. <i>The Advent Harp</i>	.60,	.09,
12. <i>Hymns of the Harp</i>	.38,	.06,
14. <i>Corning on the Infidelity of the Times, as connected with the Rappings, &c.</i>	.38,	.06,
16. <i>Preble's 200 Stories for Children</i>	.38,	.07,
17. <i>Life of Chrysostom</i>	.75,	.13,
18. <i>Lord's Exposition of the Apocalypse</i>	2.00,	.33,
19. <i>Lord's Laws of Figures</i>	1.00,	.16,
20. <i>Winthrop on Prophetic Symbols</i>	1.00,	.11,
22. <i>Memoir of P. A. Carter</i>	.31,	.05,
25. <i>Messiah's Throne and Millennial Glory—By Josiah Litch.</i>	1.00,	

TRACTS FOR THE TIMES—VIZ:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
THE KELSO TRACTS—VIZ:	
1. <i>Do you go to the Prayer Meeting</i>	.25 per 100.
2. <i>Grace and Glory</i>	.75
3. <i>Night, Day-break, &c.</i>	.50
4. <i>The City of Refuge</i>	.25
5. <i>Sin our Enemy, &c.</i>	.25
6. <i>The Last Time</i>	.50

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. *Glorification.* By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cents single.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single. The postage on the above tracts is one cent each.

Appointments, &c.

BRO. I. C. WELLCOME will preach in Richmond, Me., Read meeting-house, Sunday, March 11th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Gillet—The bill was sent after the money was received. The credit for J. S. in the paper should have been to 742, to correspond with the books—leaving 81 cents to complete his credit to next Jan. We find by our books, that for four years past, the rest of you have been that amount in advance of him.

J. B. Knight, \$10—Sent books the 15 inst
S. Dillabaugh, \$1—We received \$2 last January, and credit you to No. 715, so we now send the tracts, the 3d inst.

F. S. Axe \$11—sent the 3d.

C. A. Thorp—\$5 was received from J. W. B. and the bal. now received balances your book account.

O. Dowd—When the last money was received from Bro. Cowles, it was accompanied with an order to stop when the time expired, which is the cause of its stoppage four weeks since. We have resumed sending it, with the missing numbers.

O. Rockwood—D. Locklin has been credited \$2 in all for the paper from last April to next April—is that correct?

P. G. S.—No money enclosed from you. Have done as you wished.

DELINQUENTS.

David McKee of Payne's Point, Ogle county, Ill., stops his paper owing \$1.00.

The P. M., Centre Harbor, N. H., informs us that the *Herald*, directed to J. W. Smith, of that place is not taken from the office. He owes \$4.40.

Received for the A. S. A. M. S., and credited to A. Pearce, the Treasurer, from S. H. Knight, \$1.00

BOARDING SCHOOL

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses O. and C. C. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.
Middleborough, Mass., January 29th, 1855.
Feb. 10—2m. p.

A NEW WORK.

"THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer: Or, A history of the doctrine of the reign of Christ on earth. By D. T. TAYLOR."

In the above volume, Hermas, Clement, Ignatius, Polycarp, Papias, Justin Martyr, Irenaeus, Methodius, Nepos, Coracion, Origen, Dionysius, Lactantius, Tertullian, Cyril, Chrysostom, Jerome, Augustine, Andreas, Joachim Abbas, the Paulikians, Waldenses, Wickliffe, Tyndal, Luther, Zwingle, Mejanethon, Latimer, Ridley, Knox, Bale, Fox, Mede, the Early Baptists, Vincent, Bunyan, Rutherford, Jurieu, Henry, Burnet, Cressener, Baxter, Fleming, Whitby, the Newtons, Daubug, the Mathers, Gill, Bengel, Doddridge, the Wesleys, Milton, Watts, Whitefield, Fletcher, Toplady, Cowper, Coke, Clark, Scott, Spalding, Lowth, Rudd, Prince, Heber, and a host of others all speak for themselves on the doctrine of the advent, personal reign, first resurrection, millennium, new earth, etc., etc., furnishing an excellent *rade-mecum* for millenarians. An article on The Antichrist is alone worth the price of the book. It also contains the creeds of all churches on the advent and judgment.

One or two hundred subscriptions are obtained, and a thousand are solicited.

To agents ordering five, ten, or twenty copies, a discount of twenty-five or thirty-three per cent. will be made. Price, single copy, \$1. The work will be issued in April. Who will help get it out? Who?

Direct immediately to HORACE L. HASTINGS, Peabody, R. I.—or DANIEL T. TAYLOR Worcester, Mass. feb. 3. 1m

Homeopathy Medicines.

It will be seen by an advertisement in another column, that Dr. J. T. P. SMITH, of Brooklyn, N. Y., supplies these medicines and books, cases, &c. He has sent some books and cases, for sale at this office, at the following prices:

76 phials in Pulte case	\$7.00
72 " " " "	6.00
52 " " " "	4.00
24 xij " " " "	5.00
27 " " " "	3.00
18 " " " "	3.80
12 " " " "	2.25
14 " " " "	1.50
Books.	
Hill's Laurie	1.50
Guernsey's Dom.	1.50
Freeligh	1.50
Pulte	1.50
Hempel	.50
Malon's Guide	.25

Those wishing to purchase will do well to call.

BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscription, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermudway, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 722.

BOSTON, SATURDAY, MARCH 17, 1855.

VOLUME XV. NO. 11.

VERSES.

Suggested by the words in the 14th Psalm of David.
"The fool hath said in his heart, There is no God."

BY MRS. LYDIA H. SIGOURNEY.

"No God! No God!" The simplest flower
That on the wild is found,
Shrinks, as it drinks its cup of dew,
And trembles at the sound:
"No God!"—astonished Echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist-lore.

The solemn forest lifts its head,
The Almighty to proclaim,
The brooklet on its crystal urn,
Doth leap to grave his name.
How swells the deep and vengeful sea,
Along his billowy track,
The red Vesuvius opens his mouth
To hurl the falsehood back.

The palm tree, with its princely crest,
The cocoa's leafy shade,
The bread fruit bending to its lord,
In yon far island-glade;
The winged seeds, that, borne by winds,
The roving sparrows feed,
The melon, on the desert sands,
Confute the scorner's creed.

"No God!" With indignation high
The fervent sun is stirr'd,
And the pale Moon turns paler still,
At such an impious word:
And from their burning thrones, the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal majesty.

Nicodemus and his Times.

(Concluded from our last.)

Of the two other sects, between whom the nation was principally divided, the Sadducees were, in their way, rationalists and philosophers. They were the more literary and polished of the two, and belonged to the more opulent class. They acknowledged the Divine authority of the Pentateuch, but of no other portion of Scripture—and that they received only in a carnal interpretation of it. They denied the doctrine of an overruling Providence, of a resurrection of the dead, and of a future state. Their hopes and fears all terminated in this life, and they were practically cold, selfish, and worldly men, whose morality was measured by its consequences, and who sought to make the most of all present enjoyments.

The Pharisees were the more numerous and powerful of the two. They affected peculiar sanctity; were rigid in the observance of ceremonial laws, and practised many austerities. Proud, arrogant and avaricious; their leaders, nevertheless, acquired an extraordinary influence over the minds of the multitude. In opposition to the Sadducees, they traced everything to an overruling Providence; and besides the belief in a resurrection and future state, they held views similar to the Oriental fancy of the transmigration of souls. This appears in the question they asked, "Who hath sinned, this man or his parents, that he was born blind,"—in other words, was blindness a judgment on the sins of his parents, or his own sin in a previous state of existence. For the most part their religion was a system of consummate hypocrisy. As our Lord denounces them, they were like painted sepulchres, with an outward show of holiness, cherishing all sinful passions, and making their pious pretences a means of gratifying them. Yet there were among them sincere and earnest devotees, who, by the strict observance of their complicated ritual, and ascetic practices, endeavored to win eternal life.

If such were the sentiments of the most enlightened among their religious teachers and guides, it is not surprising to find that the people at large were sunk in superstition, the most profound ignorance of divine things, and the most abject corruption. Among such a people we could expect no correct and pure conception of God's promised and proposed grace; and if

they cherished a hope of deliverance at all, it would naturally be gross and carnal as we have described it. There was a universal expectation of the speedy appearance of the conquering prince of the lineage of David, and they were all indulging thoughts of vengeance which could scarcely be repressed, and of dominion which they were ever ready to attempt by revolution and violence.

In the midst of such a people, and at such a time of expectation, Jesus of Nazareth appeared. Imagine him as he came up to Jerusalem with the multitude who thronged the Temple at their solemn feast. He came from Galilee, whose rough mountaineers were noted among the crowd of strangers, and from Nazareth, whose inhabitants were proverbially rude even among Galileans. He came a meek and lowly man, accompanied by men and women of the humbler ranks, and undistinguished among them in garb and outward circumstances—"he had no form nor comeliness, and there was no beauty that he should be desired." But through this humble exterior there shone the light of a superior nature, and his whole demeanor was invested with the charming, yet awful dignity of holiness. Still there was little about such a presence to answer the prevailing expectations of a Messiah. There was the light of grace and truth, but carnal eyes could not see it. There was the majesty of holiness, but it had no charms for the depraved.

Besides the inherent spiritual power of his character, many remarkable circumstances connected with his birth and appearance, might serve to fix attention upon him. The testimony of John the Baptist must have been a matter of notoriety. His beginning of miracles would soon become a matter of common observation.—During his visit to Jerusalem, the extraordinary awe and authority with which he carried it against those who profaned the temple, and the miracles by which he manifested his glory, must have attracted general interest, and must have proved an occasion of anxious perplexity to the leaders of the nation; to the more depraved, as it threatened their power, to the more candid, as it affected their faith.

It is at this point that we are introduced to Nicodemus, a Pharisee, and a ruler of the Jews, who came to Jesus by night to investigate his character and claims. Of this man we know little beyond what is stated in this brief description. As a Pharisee, it will be understood what were his general religious principles and sentiments. As a ruler, it will be understood that he was a member of the Sanhedrim; and from the remark of the Lord that he was a master or teacher in Israel, it appears that he belonged to the class of Scribes. Bitterly opposed, as the members of this sect and this class usually were to the Lord in every stage of his ministry, Joseph of Arimathea as a Scribe, and Nicodemus as a Pharisee, are proofs that there were among them men of sincere piety, though unenlightened, and honest enquirers, after truth, though hampered by the pride of sect and station.

There is no reason to question that Nicodemus was both sincere and earnest. The fact of his visit—the manner of his address, the Lord's reception of him, and his subsequent course in defending Jesus in the Sanhedrim, and assisting in the last offices of respect to his dead body are all proofs of this. That he was not spiritually alive, and that his mind was darkened by the errors of the Pharisaic system, is evident from the fact that he did not at once arrive at the conclusion of some other enquirers, "We have found him of whom Moses in the law, and the prophets did write." But he was evidently impressed by the Lord's holy and exalted character, by the testimony of John the Baptist, and by the miracles which he wrought. On the other hand, he was probably staggered by the Galilean origin of Jesus, his humble station and his outward impotence. While, therefore, he was apprehensive, lest he should lend his countenance to imposture, he was still more apprehensive lest he might be rejecting the hope of Israel. He had everything dear to man at

stake if he declared in favor of Jesus; but he might be hazarding a place in the kingdom of God, if he rejected its king. It was most natural to such a man to seek an interview in which he might satisfy himself without standing committed with the people—that he should do as he did, "came to Jesus by night." He went under the influence of the prevailing notions regarding the kingdom of God, and of the promised Deliverer. What hopes may have mingled with the anxiety with which he stole along under covert of night to seek an interview! What if this should be the long expected Prince! What joy to welcome him and to be welcomed by him! And if the sons of Zebedee sought a place, one on his right hand, and the other on his left in his kingdom, what ambitious thoughts might warm the fancy of this ruler of the Jews, as he went to be the first of the rulers to pay his homage to the king!—*Waymarks in the Wilderness.*

Introduction

TO WILLIAMSON'S LETTERS.

(See editorial columns.)

THE writer of these letters, when he began this investigation, had no thought of doing more than, by a familiar correspondence with a Millenarian friend, to try to satisfy his own mind as far as he could in relation to the views of Millenarians, and he now presents them to the public, rather as a matter of inquiry, than as an attempt to lead others to adopt the views they contain; for he is aware that they diverge, in one point at least, so far from the common views, even of those who utterly reject the Millenarian views, that he can hardly venture to believe his own conclusions. And yet, after presenting these views to a number of friends, and hearing their remarks, he cannot get away from those conclusions to which he has arrived; and he now, in accordance with the expressed wishes of a few friends, presents them in this way to the public, hoping to draw the attention of some more able student of the prophets to the distinct question—Who are, at present, the recognized seed of Abraham, to whom the promises belong?

In these letters, the covenant promises of God to Abraham and his seed, as explained and expounded by the prophets, are viewed under the character of a will, or testament, as Paul calls it, (Heb. 9:15-19,) in which God by covenant promises to bequeath to Abraham and his seed rich legacies, to be paid over to them in successive generations, as these legacies become due according to the terms of the will, and it is taken for granted, that all the prophetic promises to God's covenant people, were included in the covenant promises to Abraham, in whom all the nations of the earth were to be blessed.

With this view before the mind, the 1st. First inquiry which naturally presents itself, at this distant period from the date of the will, is, who are at present the lawful heirs to this will? And, 2d. What legacies are still due to these heirs?

In attempting to find who are at this day, the heirs to the Abrahamic will, the writer does not take it for granted, that every man calling himself a Jew, a descendant of Abraham, is consequently an heir, or that every uncircumcised person is not.

And here, it may perhaps as well be stated, as any where, that the conclusion to which the writer has been led, right or wrong, is, that the present people scattered over the world, calling themselves Jews, have according to their own law, broken their covenant with God, forfeited their claim to being, in a spiritual sense, the seed of Abraham and heirs to the promises made to him, and are at present no more to be considered the covenant people of God; because descended from Abraham, than the Ishmaelites or the Edomites; and that consequently they are not spoken of as the seed of Abraham by any of the Old Testament prophets, after the

death of Christ; and that there appears, therefore, no promise in the Old or New Testament, that they will ever return as a nation, either as the church, or to the church, or any other way, except as individuals in common with the Gentiles.

This result was as unexpected to the writer, when he commenced this investigation, as it can be to the reader, and yet he seems forced to it.

The following process is adopted: Beginning with Abraham, it is found, that from the first, only a few of the descendants of Abraham were ever counted as heirs, only one of Abraham's eight children, and only one of Isaac's two. After that there were some twenty laws, the penalty of which, was excision from the people of God, as heirs, and that Gentile converts became heirs. See (Ex. 12:48). So that when Paul says, "they are not all Israel which are of Israel," he seems to imply, that even then we must apply the terms of the will and law, as explained by the inspired writers, to determine who were the lawful heirs.

In these short letters, the writer has followed in a very cursory manner the history of the seed of Abraham, and by applying the conditions of the will and the law, has endeavored to determine who in successive ages were the lawful heirs: As stated before, from the first, only a few were. At first they were dropped, so that in the third generation only one sixteenth part were counted, fifteen were dropped out of sixteen. After this they were cut off for the violations of the conditions of the will, as explained by Moses—as was the case with the uncircumcised man-child, and with idolaters. So that the ten tribes, when they as a nation, set up their golden calves, thereby seemed to have incurred the penalty of excision from the heirs of promise, and were in consequence sent captive from Canaan, and that without any promise, that the writer has discovered, connected with the threatened expulsion, that as a nation they would ever be brought back, as was the case repeatedly when afterward Judah was threatened; except so far as they fell to, and became one with Judah. Here again, ten tribes out of twelve were, or appear to be left out of the heirs, and the smaller part, to be heirs.

Then, when we trace the history of Judah, down to the time of Christ, we see them again divide into two parties, the smaller, as always, following, and the larger rejecting Christ, and refusing to hear or obey Him, and finally causing Him to be put to death, and seem thereby to incur the penalty of final excision from all future connection with the people of God according to the law of Moses; (Deut. 18:19), as explained by Peter, (Acts, 3:23,) in further proof of which they have remained separate now for more than 1800 years. The penalty here, as explained by Peter, seems as positive as that of the uncircumcised man-child, and therefore all the heirs that remain after this, are to be found in that party that received Christ as their Saviour, and obeyed Him as their king, and those who fell to him from the other Jews, soon after. To these are afterwards to be added, as always, such Gentile converts as fell to them, however many. So that after this, the line of succession or heirship is to be found, not in the church, as under the old covenant, but only in true believers, as foretold by (Jer. 31:31.) And that therefore the present Jews are as essentially Gentile in their true character, though descended from Abraham, as any of the descendants of Ishmael or Esau, and have no more to expect from the promises made to Abraham; and that the church has no more cause to seek for, and expect their conversion, than that of any other people; and beyond that, it seems more than intimated, that these scattered Jews as a nation will never be converted, nor amalgamated with other nations, except a few of them, but will always, as now, stand out, in every nation where the Bible is read, as beacons of warning to them of the fearful consequence of rejecting Christ, calling him an impostor, and trampling on his blood.

These views seem corroborated by the teach-

ings of Christ and his apostles, and by the fact, that no prophet of the Old Testament, so far as the writer can discover, has ever distinctly taught, that the Jews would ever go into captivity after they were carried to Babylon, but the contrary; and still less, that the Jews, as Jews, would be carried captive by the Romans after the final capture and destruction of Jerusalem: nor has been able to find that they speak of them at all, as the seed of Abraham, when referring to a period beyond the death of Christ.

Christ seems the only prophet, who distinctly speaks of their dispersion after his death, and he certainly does not tell us plainly, (nor do any of the New Testament writers, all of whom were Jews in covenant,) that those whom He denominates children of their father, the devil, will ever be brought back to their own land again, as God's covenant people. So that we are led to the final conclusion, that the only seed of Abraham now remaining, who can claim any legacies bequeathed to Abraham and his seed, are true believers, such as those to whom Paul refers, when he says, (Gal. 4:29,) "If ye be Christ's then are ye Abraham's seed and heirs, according to the promise." Whether these views are substantiated by the following letters, the readers must determine for themselves when they have read them. If they are not, and cannot be, the writer is as anxious as any other to see where he has been led astray.

From the Christian Intelligencer.

Proverbs of the Weather, &c.

1. "A RAINBOW in the morning
Is the shepherd's warning.
A rainbow at night
Is the shepherd's delight."

The Germans have the same proverb,
Regenbogen am morgen
Macht dem schäfer sorgen;
Regenbogen am abend
Ist dem schäfer labend."

Wm. J. Thoms (Notes and Queries 1, 413) says: "In Mr. Ackerman's recently published volume called Spring Tide, a pleasant intermixture of fly-fishing and philology, we have a Wiltshire version of this proverb, curious for its old Saxon language, and its comparatively modern allusion to a 'great coat' in the third and sixth lines, which must be interpolations:

"The rainbow in th' mornin
Gies the shepherd warnin
To ear his girt cwoat on his back.
The rainbow at night
Is the shepherd's delight,
For then no girt cwoat will be lack."

Mr. Thoms adds further: "No one, we believe, has yet remarked the philosophy of this saying; namely, that in the morning the rainbow is seen in the clouds in the west, the quarter from which we get most rain, and of course, in the evening, in the opposite quarter of the heavens."

Forester, in his Researches about Atmospheric Phenomena, says: "The rainbow, which is only an effect of nimbus, has been regarded as a sign of rain, which it may rightly be; for it often appears in the nimbus before that cloud, weeping in his sable shroud, has reached the spot where we stand. 'Bibit ingens arcus,' says the Mantuan Bard." (p.149.)

There is still another version of this proverb.

"If there be a rainbow in the eve,
It will rain and leave,
But if there be a rainbow in the morrow,
It will neither lend nor borrow."

A friend informs me that he has often noticed that soon after the appearance of a rainbow in the evening, there is a slight shower; but when a morning rainbow appears, the rain is poured down far too plentifully to have been the gift of the niggard hand of the lender, and so plentifully as to show that the bestowment comes from no stinted, borrowed store.

2. "As the day lengthens, so the cold strengthens." The shortest day in the year is the 21st of December, the winter solstice, when the sun enters Capricorn; after that the days begin to lengthen, and the intensity of the cold increases. Kelly, however, in his "Scottish Proverbs, explained in English," (p. 52,) remarks, "It is often found that February and March are much more cold and piercing than December or January." and I would add that in this city, our most intensely cold weather is usually during the first twenty days of February. The proverb is nevertheless strictly true, our coldest weather is after Christmas. The Romans also seem to have held a similar opinion, for their name for the winter solstice was "Bruma," i. e. *brevisissima dies*, the shortest day, and the same word was used by them for winter. (See Festus and Varro.)

3. If it rains before seven, it will be clear before eleven.

This was a proverb, to the general truth of which a friend used to attest "after," as he said

"an experience of sixteen years in Lancashire, England, and of thirty-six years in Baltimore, Md."

4. A bushel of March dust is worth a king's ransom.

This proverb is of English origin, and that country consists chiefly of a clay soil, hence at the breaking up of winter, if the natural moistness of such a soil is not counteracted by warm weather and drying winds, the grain in the ground will rot. As to the amount of a king's ransom, I would only say that England has not been often forced to pay such sums, but she did pay to the Emperor of Germany £100,000 for the ransom of Richard I.

5. "Corn and horn go together," i. e. when corn is plentiful and cheap, the cattle, having an abundant supply, will be fat and cheap.

6. A dry summer never made a dear peck.

This is a Scotch proverb, but applies equally well to our own country. Farmers often say, "We shall have light corn crops, there is so little rain," but they find that the plentiful dews after a hot day, sent by a kind Providence, fill their garner with food.

7. Drought never bred dearth in England.

"A just observation," says Fielding, "when applied to our weeping climate, for though in such years the straw be short, the grain is good and hearty."

8. "The poor man's barometer." The chickweed has been so called, because it closes its flowers at the approach of rain. Several other plants are affected in like manner, as the bindweed, the rainy marigold, and others.

In the year 1829 there was published, in the *Sydney Journal*, an account of a musical barometer, which was no less than the organ in St. James Church, which, by the variation of its tone and touch, was a faithful reporter not only of actual, but even of approaching changes in the weather. Mr. Pearson, the organist, said, that when he wished to know whether it was likely to be fair or wet, he had only to ascend the organ loft and pass his fingers over the keys. (*Athenæum*, p. 808.)

9. The *London Journal of Agriculture* gives the following singular mode of predicting the state of the weather:

"Preceding or during wet weather, the back of the common frog will be invariably found of a dirty brown or black color. Preceding or during fine weather, its back will constantly be seen of a pretty bright or gamboge color. Intermediate states of the weather will be indicated by intermediate color on the frog's back."

"In variable weather, this adjunct to observations made with the barometer and the dew-point, will oftentimes be found very valuable—such as a critical hay season; for when the frog's back, barometer, dew-point, &c, simultaneously indicate fair weather, their combination may be relied on as the certain forerunner of clear weather."

"He eats like a rabbit before rain." The *Journal of a Naturalist*, makes the following remarks on this proverb. The effects of atmospheric changes upon vegetation have been noticed in the rudest ages; even the simplest people have remarked their influence on the appetites of their cattle, so that to 'eat like a rabbit before rain has become proverbial, from the common observance of the fact; but the influence of the electric fluid upon the common herbage has not been, perhaps, so generally perceived. My men complain to-day, that they cannot mow, that they 'cannot any how make a hand of it,' as the grass hangs about the blade of the scythe, and is become tough and woolly; heavy rains are falling to the southward, and thunder rolls around us; this indicates the electric state of the air, and points out the influence that atmospheric temperature and condition have upon organized and unorganized bodies, though from their nature, not always manifested, all terrestrial substances being replete with electrical matter. As the thunder cleared away, the impediments became less obvious, and by degrees the difficulties ceased." (*Athenæum*, 1829. p. 148.)

11. "It is a sign of rain to see a pig with a straw in his mouth."

The fact indicated by this proverb is referred to by Virgil, (Geor. 1: 399,) when, telling the tokens of the return of clear weather, he says, "Nor do the filthy swine remember to toss about with their mouth the loosened bundles of straw." I have observed hogs doing so immediately before a storm, and have thought that they seemed under the influence of most painful sensations. Just as some asthmatic persons appear on the point of suffocating in damp weather. Nor will it explain the conduct of the swine to ascribe it to fear of thunder, for a friend assures me that he has again and again observed their agitation, when there was not a cloud to be seen in the sky, and the only evidence of an approaching storm, (which never failed of coming quickly after,) was the agitation of the swine. Indeed, the irrational animals, in general, seem to feel and to indicate changes of weather much more than men. The bee, foreseeing the coming

storm, takes a long flight from its hive; but if you see your bees going far from their homes, you may, without any apprehension of a storm, set forth upon your journey. Of the spider, similar observations have been made. Forry says, "If spiders alter their webs between six and seven in the evening, a fine night is indicated; and if in the morning, a fine day may be expected. If they work during rain, there will soon be fine weather. The activity and industry of the spider would, indeed, seem to be a measure and indication of the fairness of the approaching weather; but should they, for instance, in gardens, break off and destroy their webs, and secrete themselves, look out for a continued rain." (Forry, p. 21.)

"Halcyon days." The halcyon was the ancient name of our kingfisher, which was falsely said to lay its eggs in the sea during the calm weather, about the winter solstice. Hence came the proverbial expression "halcyon days," denoting the seven days before, and as many after the winter solstice, when the weather was calm. Sir Thomas Brown, in his *Vulgar Errors*, makes the following remark: "All creatures know not only the means, but the times of their preservation; and therefore that the halcyon, knowing that at the winter solstice there is such a calm, chooses that time to hatch his young, as the crows did in 1652, when the mildness of January was such that they, supposing the spring was coming on, did build their nests, and, as I was creditably informed, some did hatch their brood." (ii. p. 433.)

"The bigger the ring, the nearer the wet." "On Sunday evening, October 20th, the moon had a very fine ring round it, which was apparently based near the horizon, and spread over a considerable area of the heavens. This was noticed by myself and others as we returned home from church; and upon my mentioning it to my man-servant, who is a countryman, he said he had been noticing it, and that it reminded him of the old saying, 'the bigger the ring, the nearer the wet.' On the next day, however, it was fine and windy, and my faith began to be shaken as to the truth of the saying: but the almost incessant rain of the four or five subsequent days fully proved the correctness."—*Notes and Queries*, ii. p. 434.

ANTIQUARY.

Lines,

SUGGESTED ON THE DEPARTURE OF THE YEAR 1854.

With stealthy speed at length has fled
Another brief momentous year,
And mingled with the shoreless sea,
Where times and seasons disappear.

How few and evil are the days
Allotted to the human race,
And swiftly, with unfaltering step,
Eternity comes on apace.

The shadows of the day decline;
Advancing is the gloom of night;
Whate'er our hand may find to do,
Must be performed with all our might.

As racers we are nearing fast,
The place where all mankind must meet;
That dread and universal goal,
The Saviour's azure judgment seat.

All destinies will then be fixed
To joys above or tears below;
To reign with Jesus and His Saints,
Or sink in floods of endless woe.

'Tis wise to improve the golden hours,
Ere they shall vanish quite away,
The task to finish, which admits
Of no supineness, no delay.

Come then, my soul, make certain work,
For that important, solemn day,
When thou the summons shall receive,
Which call thee from the world away.

Firm, living, realizing faith,
In Christ's atonement exercise;
Then shall the "Sun of Righteousness,"
On thee with "healing beams arise."

So when the storm of life has passed,
And every wave of anguish still,
With Jesus thou in endless peace,
Shalt dwell on Zion's holy hill.

There toil-worn soldiers of the cross,
And foot-sore pilgrims joyful meet;
While angels with approving songs
And plaudits loud the faithful greet.

And Jesus, in enrapturing tones,
Shall say, "Ye blessed children come,
Possess the kingdom long prepared
For your eternal heavenly home."

Nor eye hath seen, nor ear hath heard,
The bliss of that delightful land
Where never-dying joys abound,
And pleasures flow from God's right hand.

JOSEPH CURRY.

Liverpool, Jan. 1st, 1855.

Father Gavazzi on the Inquisition.

THE Luther of our present age, the apostle of truth and freedom, having been questioned by a friend in Canada as to the Inquisition at Rome, and how the valorous Padre found the establishment when he went in in 1849, gives in reply the following interesting answer.

MY DEAR SIR:—In answering your questions concerning the palace of the Inquisition at Rome, I should say that I can only give a few superficial and imperfect notes. So short was the time that it remained open to the public, so great the crowd of persons that pressed to catch a sight of it, and so intense the horror inspired by that accursed place, that I could not obtain a more exact and particular impression.

"I found no instruments of torture;* for they were destroyed at the time of the French invasion, and because such instruments were not used afterwards by the modern Inquisition. I did, however, find, in one of the prisons of the second court, a furnace, and the remains of a woman's dress. I shall never be able to believe that that furnace was used for the living, it not being in such a place, or of such a kind, as to be of service to them. Every thing, on the contrary, combines to persuade me that it was made use of for horrible deaths, and to consume the remains of the victims of Inquisitorial executions. Another object of horror I found between the great hall of judgment, and the luxurious department of the Chief Jailer (Primo Custode), the Dominican Friar who presides over this diabolical establishment. This was a deep trap, a shaft opening into the vaults under the Inquisition. As soon as the so-called criminal had confessed his offence, the second keeper, who is always a Dominican Friar, sent him to the Father Commissary to receive a relaxation† of his punishment. With hope of pardon, the confessed culprit would go towards the apartment of the Holy Inquisitor; but in the act of setting foot at its entrance, the trap opened, and the world of the living heard no more of him. I examined some of the earth found in the pit below this trap: it was a compost of common earth, rottenness, ashes, and human hair, fetid to the smell, and horrible to the sight and to the thought of the beholder.

But where popular fury reached its highest pitch, was in the vaults of Saint Pius V. I am anxious that you should note well that this Pope was canonized by the Roman Church, especially for his zeal against heretics. I will now describe to you the manner how, and the place where those vicars of Jesus Christ handled the living members of Jesus Christ, and show you how they proceeded for their healing. You descend into the vaults by very narrow stairs. A narrow corridor leads you to the several cells, which, for smallness and for stench, are a hundred times more horrible than the dens of lions and tigers in the Colosseum. Wandering in this labyrinth of most fearful prisons, that may be called "graves for the living," I came to a cell full of skeletons without skulls, buried in lime; and the skulls, detached from the bodies, had been collected in a hamper by the first visitors. Whose were those skeletons? and why were they buried in that place, and in that manner?

"I have heard some Popish Ecclesiastics, try to defend the Inquisition from the charge of having condemned its victims to a secret death, say that the palace of the Inquisition was built on a burial-ground belonging, *anciently*, to a hospital for pilgrims, and that the skeletons found were none other than those of pilgrims who had died in that hospital. But everything contradicts this Papistical defence. Suppose that there had been a cemetery there, it could not have had subterranean galleries and cells, laid out with so great regularity; and even if

* The gag, the thumb-screw, and many other instruments of severe tortures, could easily be destroyed, and others as easily procured. There is reason to believe that the most important records were burnt as soon as the Dominicans apprehended that the Roman People would, once more, make a forcible entrance into the palace. The non-appearance of instruments is not enough to sustain the current belief that the use of them is discontinued. So long as there is a secret prison, and while all the existing standards of Inquisitorial practice make torture an ordinary expedient for extorting information, not even a Bull, prohibiting torture, would be sufficient to convince the world that it has been discontinued. The practice of falsehood is enjoined on Inquisitors. How, then, could we believe a Bull, or Decree, if it were put forth to-morrow to release them from suspicion or to screen them from obloquy? It would not be entitled to belief.

† In Spain, *relaxation* is delivery to death. In the established style of the Inquisition it has the same meaning. But in the common language of Rome, it makes a *release*. In the lips of the Inquisitor, therefore, if he used the word, it has one meaning, and another to the ear of the prisoner.

there had been such,—against all probability,—the remains of bodies would have been removed on laying the foundations of the palace, to leave space free for the subterranean part of the Inquisition. Besides it is contrary to the use of common tombs, to bury the dead by carrying them through a door at the side; for the mouth of the sepulchre is always at the top. And, again, it has never been the custom in Italy to bury the dead, singly in quick-lime; but, in time of plague, the dead bodies have usually been laid in a grave until it was sufficiently full, and then quick-lime has been laid over them to prevent pestilential exhalation, by hastening the decomposition of the infected corpses. This custom continued, some years ago, in the cemeteries of Naples, and especially in the daily burial of the poor.

"Therefore, the skeletons found in the Inquisition of Rome, could not belong to persons who had died a natural death in a hospital; nor could any one under such a supposition, explain the mystery of all the body being buried in lime, with the exception of the head. It remains, then, beyond doubt, that that subterranean vault contained the victims of one of the many secret martyrdoms of the butcherly Tribunal. The following is the most probable opinion, if it be not rather the history of a fact.

"The condemned were immersed in a bath of slacked lime, gradually fill up to their necks. The lime by little and little, enclosed the sufferers, or walled them up all alive. The torment was extreme, but slow. As the lime rose higher and higher, the respiration of the victims became more and more painful, because more difficult. So that what with the suffocation of the smoke, and the anguish of a compressed breathing, they died in a manner most horrible and desperate. Some time after their death, the heads would naturally separate from the bodies, and roll away into the hollows left by the shrinking of the lime. Any other explanation of the fact that may be attempted, will be found improbable and unnatural.

You may make any use of these notes of mine, in your publication, that you please, since I can warrant their truth. I wish that writers, speaking of this infamous Tribunal of the Inquisition, would derive their information from pure history, unmingled with romance; for so many and so great are the historical atrocities of the Inquisition, that they would more than suffice to arouse the detestation of a thousand worlds. I know that the Polish impostor-priests go about saying that the Inquisition was never an ecclesiastical Tribunal, but a laic. But you will have shown the contrary in your work, and may also add, in order quite to unmask those lying preachers, that the place of the Inquisition at Rome is under the shadow of the place of the Vatican; that the keepers of the Inquisition at Rome are, to this day, Dominican Friars; and that the Prefect of the Inquisition at Rome is the Pope in person. I have the honor to be your affectionate servant.

ALESSANDRO GAVAZZI.

Instances of Longevity.

Moore's Rural New Yorker, Aug. 12th, 1854, has the following:

"Easter, a negro woman, the property of Mrs Eliza F. Carter, near Hinesville, in Fauquier county, died on the 16th of July, having attained the age of one hundred and forty years. This is one of the most remarkable cases of longevity on record."

In Stuart's Historical Memoirs of the City of Armagh, we may read of some striking cases of longevity, from which I select the following:

"Robert Pooler, Esq. of Tyross, died A. D. 1742, aged 116; and others of the same family lived to extreme old age.

"Thomas Prentice died A. D. 1750, aged 107.

"William Campbell, a native of the city, died A. D. 1770, aged 114.

"Michael Boyle died A. D. 1776, and was found, on reference to the date of his baptism, to have lived 113 years.

"George Boyd, a tailor, died in 1796, aged 101.

"Thomas Connor, a butcher, died in 1799, aged 105.

"Mrs. O'Brien died in 1814, aged 104."

Mention is likewise made of Robert Blakey, Esq. aged 113; Annie Neal, 121; and Robert Cunningham, 117.

"In the latter part of the year 1800 and beginning of 1801," writes Doctor Stuart, whose work (published in 1819) is worthy of being consulted, "the following five persons died at Armagh, viz. James Maculla, Esq. aged 104; Mr. Charles M'Kew, aged 102; Ann Strain, aged 97; Mary Campbell, aged 100; and Bernard Kerr, of Linsdill, aged 104. The joint ages of these five persons amounted to 506 years."

The following instances of longevity, extracted from a waste leaf of an old magazine (date about

1771), may be deemed not unworthy of insertion.

"John Riva, a stockbroker, aged 118 years; he walked every day without a stick, to St. Mark's Square, and retained his hearing and sight till the last. He was born in Morocco in the year 1653; at the age of 70 he married, and had several children, one at the age of 90.

Elizabeth Cordon, Lady Leuchars, in the 100th year of her age.

"Mrs. Sholmine, aged 103, at Salisbury, who retained her senses to her death.

"Paul Carral, a priest at Nice, aged 106 years, who enjoyed a good state of health all his life. He never ate anything but vegetables.

"Owen Tudor, Esq., aged 121, at Llangollen in Denbighshire, a descendant from Henry VII., Duke of Richmond.

"Mr. James Alexander Tompkins, aged 103, at Shadwell, formerly Captain of the ship 'Samuel and Thomas, in the West India trade.

"One Ap-Jones, a shepherd in the Vale of Anglesea, in the 107th year of his age, who had had four wives; the last he married when near 90, and had children by her.

"Mr. Anderson, aged 102, in Westminster."

Dr. Scott and Dr. Cumming.

OUR readers, perhaps, all have heard that Dr. Scott, of New Orleans, published several lectures on Daniel, in which he was charged with an unwarranted plagiarism, from a work on the same subject, by Dr. Cumming, of London.

In a letter to Dr. Hill, of Louisville, Dr. Cumming entirely exonerates Dr. Scott from any censure in the case. He says:

"My humble belief is, that a very unnecessary severity of criticism has fallen on Dr. Scott. He alludes to my lectures, and commends them to the study of his audience, and having thereby evinced his acquaintance with the volume, it was natural that incidental ideas, which had point, should be adopted by him, and that the language in which he first saw them clothed should, without any deliberate appropriation, inevitably adhere.

"The fact is, I have no belief in originality in the year 1855. It is wonderful to notice how very little of it appears in modern literature. I candidly own that in anything I have written I never aspired to be original. I employ such ideas, as memory, and pretty extensive reading called up, and never stopped to inquire whether I was inventor or mere unconscious vehicle; and my impression is that all I have said or written has been better said or written before I was born. Most of my writings were lectures or sermons delivered from notes, taken down in short-hand, corrected and printed. I never heard or read any charge against the originality of my lectures on Daniel; but I have no doubt that toilers who will take the trouble to read Bishop Newton, Sir Isaac Newton, Wintle, and Fisk, may succeed in making out a good case.

"An Independent minister in Hampshire, well known to me, has engaged his full force in this line in reference to my lectures on the Miracles, and he traces an identity between some of them and Trench's. I stated in the preface that I was largely indebted to Olshausen and Trench for valuable interpretations and solutions of difficulties. Trench takes largely from Olshausen. I have taken ideas, though not to my knowledge, a single sentence, from both. But I dare say, a careful analysis might detect more than I am aware of."

The Cross.

THE cross presents the most effectual of all motives to practical godliness. Millions have been, and millions more will be won by it from sin to holiness; from peril to safety; from the borders of woe to the beatitudes of heaven.—"If," said He, "I be lifted up from the earth, I will draw all men unto me." What bosom would not be moved at sight of Messiah's suffering, though he himself were not involved? He was holy. He deserved not to suffer. But when you remember that this was all for you—that your sins were laid upon him, and by his stripes you are healed—with the feeling of admiration and love thus elicited, your thoughts turn to your sins, and you loathe them in your heart. Who can love and practice sin after looking upon the cross of Christ? Who can coldly regard his commands or fail to obey them? "If ye love me," said he, "keep my commandments." "Then are ye my friends, if ye do whatsoever I command you."

What so effectually promotes genuine humility as a correct apprehension of the amazing humiliation of Him who assumed our nature, and "became obedient unto death, even the death of the cross?" What kindles in our bosom a higher flame of love to our race than a right conception of "the love wherewith he loved us?"—What so productive of contentment, under the afflictions of life as a vivid perception of what

he endured for our sakes? What so induces a spirit of forgiveness as a view of the plan of pardon developed by the cross? What so warmly prompts to liberality, as "the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich?" What so effectually counteracts the vicious influence of external things, as looking unto Jesus?

O, how mighty is the cross! mighty in argument; mighty in appeal; mighty in persuasion! What other consideration has such powers over the soul? What else such transforming energy, producing such beneficent changes in human character, human hope, and human destiny! It is the great moral magnet that is to attract hearts, and assimilate them to itself. By the power of the cross* the world is to be recovered from its apostasy, and restored to its place in the moral universe, and to be rendered as subservient to spiritual control as it now is to physical law.—*Christian Chronicle*.

Hebrew Poets.

THE sacred poets never contemplated the glories of creation, but with the lively gratitude of sincere worshippers, delighted to witness and to feel the all pervading mercy of Jehovah. The ecstasy at the views of the scenes before them was the fervent expression of real emotions. They loved a minute enumeration of its beauties, because it was a moving, animating picture of the glory and benevolence of God, because their souls were moulded by its influence, their hearts were touched with human kindness; they sympathized with the happiness of all animated nature, and rejoiced to sing their grateful, involuntary praises to the Giver of good.

There is scarcely an object in nature, which they do not personify. The sun, the moon, the stars, the winds, the clouds, the rain, are the ministers and messengers of Jehovah. The fields and the trees break forth into singing, and even clap their hands for joy. The mountains melt at his presence, or flee from his wrath in terror; and the sun and moon hide themselves from the terrible flashing of his armor. What unutterable sublimity do such bold personifications communicate to that chapter in Habakkuk, commencing—

"God came from Teman—

The Holy One from Mount Paran.

The mountains saw thee and were troubled;

The overflowing of waters passed away;

The deep uttered his voice,

It lifted up his hands on high,

The sun and the moon stood still in their habitation;

In the light of Thine arrows they vanish ed,

In the brightness of the lightning of Thy spear, In indignation Thou didst march through the land,

In wrath Thou didst thresh the heathen."

To the Doors of good of every Name and Place.

DEAR SIR:—Please give the following appeal a few insertions in your columns, and I shall class you among the kind contributors to my needy and struggling cause.

Yours, very Respectfully.

GEO. TRASK.

It is known to some extent, that for several years, I have been employed in shewing the injuries inflicted by Tobacco upon Youth and all classes of men. A beginning has been made, a reform, I trust, is manifestly in progress.

The use of this poison, with millions, who perish as its victims, is purely a sin ignorance. They persist for lack of knowledge. It need not be so any longer; good and able men have written Books and Tracts, well adapted to open blind eyes and stay the march of this destroyer. These books may be had, at reasonable prices, at the Temperance Depository, up stairs, No. 11 Cornhill, Boston, and also at No. 5.

It gives me pleasure, in answer to friendly enquiries, to state that I have made a deposit of my own books at the above name place, together with Medals and a rich variety of Envelopes and Cards, all of an Anti-Tobacco kind.

I request those who love to do good, to step into this Depository, and look at this novel array of missiles, against this nauseous, noxious abomination.

I request those who love Sabbath Schools, and the millions of rising youth to send in orders for Ucie Toby's Stories on Tobacco, addressed to American Youth, together with the beautiful Medals which accompany them and which pledge the little fellows to entire abstinence. In doing this you will nip the evil in the bud, forestall mischief, and aid me in my toilsome efforts

* That was the price paid for its purchase;—which is to be consumed by the resurrection.—Ed.

to do good, I add, these articles may be had at my residence in Fitchburg. GEO. TRASK.
Fitchburg, November, 1854.

He Careth for You.

It is often hard to think so, that, in His almightiness, He should deign to have a thought towards us. Why, the heavens cannot contain Him; and, if amid the immensity of His creation, this little world were blotted from existence, its loss would never be perceived; and here we are, worms upon its surface, poor, helpless and worthless, and yet he careth for us.

"He careth for you." O what a load it takes from these poor weak shoulders. He that has lit up the starry heavens, He that has rolled forth the planets; that guides the sun its course, and hath established the everlasting hills—He it is that careth for us, and upon whom we are to cast all our care—spiritual as well as temporal; anxieties wearing the body as well as corroding the soul; fears gloomy as night; uncertainties, dark and distressful; the whole burden of our sins, of our temptations, of our doubts, trials and vexations—all to be cast upon Him who careth for us. Surely he must care a great deal for us, to be willing to bear them all. And it is well for us poor mortals, that we have one who is able and willing both to care and to bear.—Yet we see some Christians go grovelling along as if such a promise had never found a place in God's word. They prefer to bear their own burdens, instead of casting them upon the Lord. And they do bear them and bear them until they are crushed under them; and not until they are crushed under them are they willing that God should take them to himself.

"He careth for you." Children of affliction, hear ye this. What though the world forsake you, and leave you to mourn alone. What though a base ingratitude has stung you to the quick, and clouds of anxieties are clustering all around you. There is one that careth for you, and though all others should forsake you, he never will. True, the night is dark, and the billows are strong, and the tempest thickens, yet look up; there is one walking on the billows by your side, who is mightier than you; and, it is to just such as you that he loves to extend his care—that precious care, whose watchfulness is never withdrawn; whose love is never dimmed. In the valley He will walk by your side, and along the steep and dreary road will take your burden to Himself. "Cast thy burden upon the Lord, He will sustain thee."

"He careth for you." Child of perplexity, hear ye this. Why then take thought for tomorrow, the morrow is all His own. Can you make it better? If you should make it better and take it out of His hands all to yourself, would you do it? I doubt it, if you knew how much He loved you. Trials perhaps, but then trials producing patience, and experience hope; and all producing what? why a heart fitted to love and serve Him, just such a heart as He wants you to have, just such a heart as He says you must have if you are to dwell forever with Him.—*N. Y. Observer*.

Brownson, the Catholic Expounder.

"Protestantism, whatever its pretensions, is really heathenism, and nothing else."

"Disguise it as you will, all who are not heathens are Catholics. Heresy and infidelity may assume a thousand shapes, but always at the bottom are they heathenism, and nothing else."

"The first duty of every civil government is to protect the Church and maintain the freedom of religion, we say not of heresy and infidelity, which, as far as we could ever hear, have not, and never can have, any rights, being, as they undeniably are, contrary to the law of God.

"We try all princes and secular powers by their relations to the spiritual order, and care not a fig for any of them further than they serve it. Our Lord founded his Church on Peter, and we are submissive to her only as we are submissive to Peter in the Person of his successor. *The Sovereign Pontiff is, under God, the fountain of all the authority we respect on earth.* The Church is all in all to us, and she is to us only through the Sovereign Pontiff.

"And, therefore, we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic doctrine.

"When we ourselves are afraid to assert the supremacy of the Church and the subordination of the State, and to maintain that the secular is for the spiritual, and not the spiritual for the secular; when we are afraid to acknowledge the supremacy of Peter in his successors, and deem it the part of prudence to explain away, or half

deny the Papacy, what have we got to say to the Protestants?

"We must, therefore, if we mean to be Catholics, be truly—we like the word—be Papists, and fearlessly assert the Papal supremacy. We shall get rid of our Protestant heathen, or atheistical politics, and have a Catholic ground on which to oppose Protestantism. This done, we become politically and socially, as we are in faith and worship, a united body.

"The active mass of our (American) people, those who influence public affairs and give tone and character to the country, we believe to be utterly destitute of all sense of religion and morality, and capable of any iniquity demanded by their interests or their passions."



The Advent Herald.

BOSTON, MARCH 17, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER LIX.

BEHOLD, the Lord's hand is not shortened, that it cannot save, Neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, And your sins have hid his face from you, that he will not hear. —vs. 1, 2.

The shortening of the hand, or arm, is put by substitution for loss of power: and by the same figure, making the ear heavy, or dull, is put for an indisposition to hear. The idea of the text then is, that God is still able and willing to save all who come to him aright.

By a metaphor, "separated," interposing as an obstacle in space, as by a curtain or wall, illustrates the want of communion between sinners and God, which exists because of their iniquities. And by a substitution, the hiding of his face—*mar*, "has made him hide"—is put for the loss of the tokens of his favor. Sam. 3:44—"Thou hast covered thyself with a cloud, that our prayer should not pass through."

For your hands are defiled with blood, and your fingers with iniquity: Your lips have spoken lies, your tongue hath uttered perverseness. None calleth for justice, nor any pleadeth for truth: They trust in vanity, and speak lies; They conceive mischief, and bring forth iniquity.—vs. 3, 4.

The defilement of the hands with blood, is a substitution for the crime of murder, of which they had been guilty, in causing the righteous to perish, as in 57:1. Their "fingers," a part of the person, are used by a synecdoche for the whole person; they, were defiled with iniquity; and "lips" and "tongue," the instruments of speech, are put by metonymy for those who speak lies and utter perverse things. Lying and discontent were characteristic of the nation at that epoch.

There are metaphors in v. 4, in the use of the words "conceive" and "bring forth," expressive of their purposing and executing mischievous and iniquitous plans—injuring others by fraud and deceit.

They hatch cockatrice's eggs, and weave the spider's web: He that catcheth of their eggs dieth, And that which is crushed breaketh out into a viper.—v. 5.

The word rendered "cockatrice," is in the margin "adders," and doubtless has reference to some kind of poisonous serpent. The incubation of such, which should be destroyed when found, resulting in venomous reptiles, is put by substitution for the maturing and executing of wicked plans, and the consequences which will follow.

To "weave the spider's web"—a web of a tenuous and gossamer character, is put by the same figure for uniting with or taking part in their councils, and the loss that would follow; and that which is crushed (for the purpose of being eaten), breaking out into a viper, is put for the development of the iniquitous and destructive character of their designs, which will be apparent when they are participated in.

Their webs shall not become garments, Neither shall they cover themselves with their works: Their works are works of iniquity, and violence is in their hands. —v. 6.

Their "webs" are the "spider's webs," which

they weave, referred to in the previous verse. Their not becoming garments, is because of their attenuated and gossamer nature, which unfits them for being made into raiment. The declaration is put by substitution for the failure of the hopes of those who adopt, and trust in such insufficient measures. They effect nothing towards securing the Divine protection. Job 8:13, 14—"The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web."

"Works" is put by a metonymy for that which their works produce; and their not covering themselves with them, is put by substitution for their affording them no protection.

There is a metaphor in the use of the word "in," in the phrase—"the act of violence is in their hands;" and "hands," are put by metonymy for themselves, they being still engaged in acts of violence.

Their feet run to evil, and they make haste to shed innocent blood: Their thoughts are thoughts of iniquity; wasting and destruction are in their paths.—v. 7.

"Their feet," the members of the body with which they run, are put by metonymy for themselves. Their running, is put by substitution for the haste they make in the commission of wrong acts. Rom. 3:15—"Their feet are swift to shed blood." Their "paths" are a substitution for their course of conduct.

The way of peace they know not; and there is no judgment in their goings: They have made crooked paths: whosoever goeth therein shall not know peace.—v. 8.

"Peace" is by a metaphor, denominated a "way," to illustrate the course of conduct which results in peace. "Judgment" is in the margin "right;" and "goings" is put by substitution for their acts, which are destitute of right or justice. Their making "crooked paths," is put by the same figure for their conception of dishonest and fraudulent devices; and "going therein," is put for their carrying them into execution.

Therefore is judgment far from us, neither doth justice overtake us: We wait for light, but behold obscurity; For brightness, but we walk in darkness.—v. 9.

This is the commencement of the confession by the people of their own perplexity. By "judgment" and "justice," in this connection, are evidently to be understood the vindication of their cause; which by a metaphor is said to be "far from" them—distance in space being used to illustrate the absence of any relief from their afflictions. There is also a metaphor in the use of the word "overtake," to illustrate that there is no Divine interposition to save them from their calamities.

Waiting for light, &c., and having only obscurity and darkness, is put by substitution for their anxious desire of returning prosperity, and their constant disappointment. They hoped for better times, but did not realize them.

We grope for the wall like the blind, and we grope as if we had no eyes: We stumble at noon-day as in the night; we are in desolate places as dead men.—v. 10.

Groping for the wall, stumbling at noon-day, and being in desolate places, are put by substitution for their endeavor to find some ground for hope, or principle of action by which they might extricate themselves from their calamities, their continued failure in all their plans for relief, and the despair with which they regarded the disappointment of their hopes. And by similes, the comparison of their groping to that of those who are blind and have no eyes, illustrates the extent of their mental and moral blindness; and their comparison to "dead men" illustrates by the same figure, the hopelessness of their condition. Said Moses to the Jews, (Deut. 28:28, 29), "The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee."

We roar all like bears, and mourn sore like doves: We look for judgment, but there is none; For salvation, but it is far off from us.—v. 11.

The word rendered "roar" is expressive of any confused noise, and by a simile in comparing it to the growls of a bear, which when hungry utters noises expressive of its impatience, it illustrates the complaints of the people. By another simile, their mourning is illustrated by the plaintive cooing of a dove—the intensity of which is expressed by the metaphor "sore."

"Judgment," as in v. 7, is used for their vindication, which they in vain looked for; and their "salvation," or deliverance, is said by a metaphor to be "far off,"—expressive of its absence.

For our transgressions are multiplied before thee, and our sins testify against us: For our transgressions are with us; and as for our iniquities, we

know them: In transgressing and lying against the Lord, And departing away from our God, speaking oppression and revolt, Conceiving and uttering from the heart falsehood.—vs. 12, 13.

Sins, by a metaphor, are said to "testify" against them—illustrative of their feeling of self-condemnation. The same is expressed in its being said that they "know" their transgressions, i.e., they recognize them as their own sins.

The enumeration of their iniquities shows that their sinning was constant and unremitted. They consisted not merely of transgressions, but in transgressing. They lied against God, by teaching contrary to his precepts; and their worship of false gods, is illustrated by a metaphor, in their "departing away from the Lord." "Oppression" and "revolt," are put by metonymy for the words of oppression and revolt which they uttered; and "heart," by the same figure, is put for the mind, as the seat of the affections. They had told lies, because they purposed and had loved so to do.

And judgment is turned away backward, and justice standeth afar off: For truth is fallen in the street, and equity cannot enter. Yea truth falleth; and he that departeth from evil maketh himself a prey: And the Lord saw it, and it displeased him that there was no judgment.—vs. 14, 15.

Judgment is here used in the sense of justice between man and man, which by metaphors, is represented as "turned away backward," and "standing afar off;" as if it would not venture where, by the same figure, truth is said to be "fallen in the street," and equity cannot "enter"—illustrative of the absence of truth and justice.

The word used for faith, in v. 13, expresses that which is lacking: falsehood had taken the place of truth. There is a metaphor in the use of the word "departeth," expressive of the abandonment of evil; and "maketh himself a prey," is put by substitution for becoming a subject of contempt or reproach, which those did, who abandoned their evil practices. They were, as in the margin, "accounted mad."

The Lord "saw it," is put by substitution for his recognizing the prevalence of such iniquity, such groping in the darkness for light, and such inability to find deliverance. And it displeased him; or, as in the margin, "it was evil in his eyes," that there was no judgment, or means of relief from their sad condition.

WILLIAMSON'S LETTERS.

It will be recollected that, at the commencement of the present vol. of the *Herald*, there was in course of publication a series of articles, in review of "Williamson's Letters to a Millenarian," and of Mr. Lord's strictures on the same. Some things in the Letters were widely dissented from, and many things were found in them to approve. Also, some of Mr. Lord's positions were dissented from, and others approved. These articles elicited from the author of the Letters, Rev. Abram Williamson, Pastor of the Presbyterian Church of Chester, N. J., a letter, which was published in the *Herald* of Feb. 17th, ult. In that, he suggested that we "ought, in justice to the Letters, to have given a concise view of the position therein maintained," so that the readers of the *Herald* "might form a more correct opinion, as to whether they were scriptural or not." To this we appended a note, that, "our columns are open to such a statement, should Mr. W. favor us with one." In reply to this, he suggests the publication of the "Introduction" to his Letters; and this the reader will find in another column.

In giving this Introduction, which is a summary of the position maintained in the book, it may be well to state wherein Mr. Williamson, Mr. Lord, and the *Herald* differ.

1. Mr. Williamson's view, if we understand him; is that the promises, to Abraham have been paid over in successive generations to a selected portion of his seed, living in each age of the world, as specified in the introduction, and that the Christian church, composed of Jewish and Gentile believers, are at present enjoying the promises covenanted to Abraham.

2. We understand the view of Mr. Lord to be that the promises to Abraham were made to him and his seed, irrespective of their moral character, so that those Jews who rejected Christ did not thereby forfeit any of their national rights; but that at the second advent the natural descendants of Abraham, who may be alive on the earth, will be restored to the land promised to him, and will then continue forever a nation in the flesh, in fulfillment of the covenant made with the father of the faithful, respecting his seed; and that over these the pious Jews of all ages, who will be resurrected, will reign. Whether he makes any provision for a restoration of the deceased wicked Jews to their forfeited inheritance, seemingly contradictory arguments respecting them leave us in doubt; we suppose however that he does not.

3. The position of the *Herald* is, that the prom-

ises made to Abraham, have never been fulfilled; but that they are still good to him and to all the pious of his natural seed, who have lived in any age, or who may yet embrace Christ; and that they will be made good, by their resurrection from the dead, or change to immortality of the pious living Jews, and their restoration to the land promised to Abraham for an eternal inheritance—renewed and beautified, as it will be in the restitution of all things. And that while none of the pious of other nations are included in the promises made to Israel, those of all ages are the heirs of analogous promises, and will be raised and equally blessed with those of Abraham's posterity—not by being put in possession of Palestine, but by the possession of the remaining portions of the renewed earth,—going up from time to time to Jerusalem, and having free access to the world's metropolis.

There are but two questions at issue between Mr. Williamson and us: 1. Are all Christians included in Israel; or are they only to be blessed with Israel? 2. Are the promises to Abraham and his seed fulfilled by any temporary occupancy of that land; or must it be eternally possessed by the true heirs?

The principal questions at issue between Mr. Lord and us, are: 1. Whether Jews, not of the faith of Abraham, have any claim to the promises? and 2. Whether mortals will have any part in the inheritance with the immortals?

That the promise has not been fulfilled is evident from its nature, and from express declarations: It is expressly said, (Gen. 13:15,) "For all the land which thou seest, to thee will I give it, and to thy seed FOREVER." Paul, in writing to the *Hebrews*, says, (Heb. 6:17-18,) "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." But this oath was made in response to Abraham's inquiry (Gen. 15:8): "And he said, Lord God, whereby shall I know that I shall inherit it?" Said the Lord, (17:8,) "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." To Isaac the Lord said (26:3,) "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father." To Jacob, also, the Lord said, (35:12) "And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." And this was reaffirmed after their death, when God said to Moses (Ex. 6:3-4,) "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

Now it would be impossible to frame declarations more explicit than these; and if the Bible affirms that the patriarchs have never yet possessed the land of promise, and that mere living in it was not inheriting it, then they must be raised from the dead to inherit it. We turn then to the testimony of the martyr Stephen (Acts, 7:2-5) "And he said, Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and he said unto him get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Paul also says, (Heb. 11:8-10,) "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.—By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—v. 13. "But they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—v. 16. "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of

Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Here it is expressly declared that the promises have not been fulfilled, and that those named are the heirs of the land in which they dwell as strangers without possessing.

Now the kingdom of heaven is to come upon the earth; for, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall obey him."—Dan. 7:27. This kingdom is not to be set up till the end of the world; for not till then, will "The Son of man send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:41-43. Farther, "And at the end of the world 'shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"—*ib.* 25:34.

This settles the locality, and the epoch of the kingdom; and it is in *this* kingdom that the patriarchs named will have their portion; for the Saviour said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 8:11-12.

With these testimonies, we would like to have Mr. Williamson explain how any temporary occupancy of the land of Canaan under the law can fulfil them. Although the Jews entered on their inheritance, they were dispossessed, and have not inherited it forever, as the true seed must; for, "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—Gal. 3:17.

Equally certain is it, that this inheritance is not to be possessed forever in the mortal state. As the kingdom is to be under the whole heaven, it will include the land promised to Abraham and his seed, as well as all other lands: but none of these will be accessible to mortals. Says Paul, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."—1 Cor. 15:51-52. And the Saviour said, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:34-36.

With these testimonies, we see no way to escape the conclusion, that the kingdom will fill the whole earth, that the promises will be fulfilled to Abraham and his pious descendants, in the resurrection and new creation, by their possession of the land of Canaan—all the pious of all ages and climes being blessed with them, in the inheritance of their appointed lots; when the Lord Jesus Christ, (2 Tim. 4:1) "shall judge the quick and the dead at his appearing and kingdom."

CLINTON'S CHRONOLOGY.

There has been considerable inquiry of late for the chronology of Mr. Clinton, of England. Last week we gave a chronological table, as we view it. We now give a chronological chart, as held, according to Mr. Cuninghame, by Mr. Clinton, which may be compared with the evidence presented for the several periods in our last, and with a

reference to Clinton's chronology in the *Herald* of March 3d.

	Periods.	Years A.M.
Adam,	130	131
Seth,	105	236
Enos,	90	326
Cainan,	70	396
Mahaleleel,	65	461
Jared,	162	623
Enoch,	65	688
Methuselah,	187	875
Lamech,	182	1057
Noah's age at the flood,	600	1657
Shem,	2	1659
Arphaxad,	35	1694
Salah,	30	1724
Eber,	34	1758
Peleg,	30	1788
Reu,	32	1820
Serug,	30	1850
Nahor,	29	1879
Terah's age, at his death,	205	2084
To the Exode,	430	2514
In the wilderness,	40	2554
To the first servitude,	27	2581
Served Mesopotamia,	8	2589
Othniel,	40	2629
Served Eglon,	18	2647
Rested,	80	2727
Served Jabin,	20	2747
Rested,	40	2787
Served Midian,	7	2794
Gideon,	40	2834
Abimelech,	3	2837
Tola,	23	2860
Jair,	22	2882
Served Ammon,	18	2900
Jephthah,	6	2906
Ibzan,	7	2913
Elon,	10	2923
Abdon,	8	2931
Served Philistines,	40	2971
Eli,	40	3011
Served Philistines again,	20	3031
Samuel,	12	3043
Saul,	40	3083
David,	40	3123
Solomon,	40	3163
Rehoboam,	17	3180
Abijah,	3	3183
Asa,	41	3224
Jehoshaphat,	24	3248
Jehoram,	7	3255
Ahaziah,	1	3256
Athaliah,	6	3262
Jehoash,	40	3302
Amaziah,	29	3331
Azariah,	52	3383
Jotham,	15	3398
Ahaz,	15	3413
Hezekiah,	29	3442
Manasseh,	55	3497
Amon,	2	3499
Josiah,	31	3530
Jehoiakim,	11	3541
To Nebuchadnezzar's death,	37	3578
Evil-Merodach,	2	3580
Neriglissar,	4	3584
Nabonadius,	17	3601
Cyrus, before his conquest of Babylon,	2	3603
after,	7	3610
Cambyes,	8	3618
Darius I. Hystaspes,	36	3654
Xerxes,	21	3675
Artaxerxes I. Longimanus,	41	3716
Darius II. Nothus,	19	3735
Artaxerxes II. Mnemon,	46	3781
Ochus,	21	3802
Arses,	2	3804
Darius III. Codomanus,	4	3808
Alexander, of Macedon,	7	3815
Philip Aridaus,	7	3822
Alexander Egeus,	12	3834
Ptolemy Lagus,	20	3854
" Philadelphus,	38	3892
" Euergetes I.,	25	3917
" Philopater,	17	3934
" Epiphanes,	24	3958
" Philometer,	35	3993
" Euergetes II.,	29	4022
" Soter,	36	4052
Dionysius,	29	4087
Cleopatra, who died B.C. 30,	22	4109
Augustus Cæsar, from death of Cleopatra to the Vulgar Era,	29	4138

This makes an excess of 18 years over the estimate made in the *Herald* last week.

THE BENEFIT OF A FORGIVING SPIRIT.

Many and very great are the advantages of adopting and practising the mild precepts of the gospel.

1st. Thus we secure individual happiness. A revengeful spirit is, in its very nature, a miserable one, and he is essentially unhappy who indulges it. Whether he is the original offender, or whether he returns injury for insult, and retaliates for offences, the result is much the same. No word can better describe the feeling than *wretchedness*. The spirit of hatred engenders misery. The frown upon the face is but the black index of a miserable heart. The sweetest pleasures of gratified revenge are in the end gall and wormwood.

But the exercise of a loving, forgiving temper, is happiness. In the enjoyment of life, temper is everything. He that has no rule over his own spirit, who permits every trifle to vex him, who allows himself to be made wretched because others are wicked, is like a city that is broken down and with-

out walls. He is exposed to constant agitation from every alarm and the slightest attacks. But a spirit of love keeps the soul in peace; and constant benevolence is a constant feast. Exercise love, and conscience will approve. Exercise love, and memory will delight to recall your deeds. Exercise love, and your enemies will be ashamed. Exercise constant benevolence, and God will bless.

2nd. Such a temper disarms strife. Men are ashamed to strive with the peaceable and benevolent. An injury is best magnified by being fiercely resented. "As coals are to burning coals, and wood to fire, so is a contentious man to strife." Leave off contention before it be meddled with.

3rd. A forgiving and forbearing spirit on our part, is but a just regard to the providential government of God.

It is not our place to resent civil, nor do we always understand our own motives. If the disciples would call down fire from heaven, and think they imitated Elijah, their Lord would tell them that they knew not their own spirit. The Lord is our judge; and we know who has said, Vengeance is mine. If our injuries need redress, they will all be well attended to, if we leave them in his hand, who knows and marks them all.

4th. The spirit of love makes us like God himself.

Though men have so universally and grievously rebelled, yet how good and kind is he. No provocations we can ever receive from fellow mortals, are at all comparable, in heinousness and unjustifiable wickedness, to the constant insults men heap upon their Creator. And what would become of ourselves, if God should deal with us after our sins, or reward us after our iniquities. Should we not imitate that very spirit to which we are ourselves so deeply indebted? Can we set before our minds a higher honor and privilege, than the imitation of our loving and forgiving God?

5th. We gain, and in the surest way, by the spirit of forgiveness, every valuable end in our social intercourse.

The spirit of ungodly men can bear fierce and bitter contradiction; but they are melted into an answering love, when every injury is requited by kindness. It is well known the meekness of the early martyrs did more for the spread of the gospel, than the fury of their persecutors did to stop it. It is said of one of Scotland's earliest and noblest sufferers for piety, that the smoke of his burning wasted the truth into regions where his voice had never penetrated. Many a man has been converted by meekness; never one by reviling. So then we are not to be overcome of evil; but to overcome evil with good. It is indeed impossible for any man to imitate so holy a principle as this for mere policy's sake; and yet if men, when injured, would but put away all wrath and anger and clamor, they would be following out the dictates of the soundest policy.

6th. The exercise of a forgiving spirit is a most excellent test of a Christian character. Trials of ourselves are most valuable when most severe. Our Lord tells us expressly, that to love our friends, who flatter us and bestow kindness upon us and return our love, is to do nothing more than the very publicans are willing to do. Love begets love. The most wicked of men may feel kindly toward those that act kindly toward them. It is no great praise, even in the world's esteem, to love our friends; ingratitude to them is indeed shameful. But for a man to love his enemies, to return good for evil, blessing for cursing, and prayers for persecution, is to show a spirit manifestly foreign to man's sinful nature, and the usual temper of the world. The man that exhibits such a spirit, possesses not his own natural and depraved mind. This is a new heart. This is the mind of Jesus, and the direct product of his religion. The world may not understand how the Christian is thus actuated by love; but they feel the influence exerted by such a spirit. And unconverted men can imitate many of the requirements of the gospel, while they cannot copy this forgiving temper. Many are moral and upright, and even externally devout, without any true piety. But this spirit of love is therefore one of the best fruits, and the evidences of the gospel's power. And it is manifestly true that the more gross and unprovoked are the insults which we refuse to resent, the better proof do we show of this Christian temper. If we have provoked injury by our wrongs, or even by our imprudence, it is reasonable for us to submit to rebuke. But our Lord, when reviled, reviled not again; and endured the shameful and unjust treatment, not only with meekness, but with a dying prayer for the Father's forgiveness upon foes. When our injuries are most severe, and our forgiveness of them most thorough, we will but be the imitators of our blessed Master, and give peculiar proof that we are his followers.

PUGILISTIC MORALS.

Our readers are already in the receipt of the intelligence of the death of a notorious pugilist, William Poole, of New York, killed in an affray, by others of his profession, who evidently sought his life. His death has been commented upon by the press, has been telegraphed throughout the country, and has been the theme of exciting remark in many saloons, where the virtues of members of the profession are wont to be discussed. So also were the acts of the individual in question, when he met his antagonist in the ring, made the subject of newspaper remark, telegraphed throughout the land, and commented upon by thousands in the community. Looking upon the death of Poole as a high-handed murder, we cannot shut our eyes to the fact that the public are in some degree guilty in this matter. Why should an account of the training of Poole, Morrissey, Hyer, or Sullivan in the sparring school, and of their bulldog fights in the ring, be heralded to the country, thrust upon the notice of the good and virtuous, or served up in flash language to suit the taste of the pugilistic profession? Does the public demand such food? Are the morals of the community thus depraved? What is the merit attached to the pugilistic profession? Is it a virtue to bruise and maul, in a "scientific" manner, a fellow mortal? are the morals of the public to be advanced by a narration of the fact, with all the attendant circumstances? Yet from the city of New York the telegraph has often flashed the intelligence that a fight had taken place, or was to come off, and the succeeding mail has brought the disgusting accounts of the number of rounds fought, the condition of the parties, how they commenced, how they stood, how the victory was won and the defeat borne—served up in a style which appealed to the sympathies of sporting men, or which aroused the enthusiasm of boys, who, congregating upon the corners of the streets, discussed questions connected with the affair, which to them seemed of vital importance. It requires no extended argument to show the effect of such food upon the morals of the community. Familiarity with crime hardens the heart. Gilded iniquity is the most dangerous of all crime. It is a sugar-coated pill, but deleterious instead of remedial. New York has been, and now is, the great hot-bed of this species of crime, and a portion of the press in that city have directly encouraged it, by the interest which they have manifested in the movements of the pugilist, and by the glowing accounts which they have published to the world, of the encounters between renowned champions of the ring.

The fighting spirit which has been fostered among the lower classes in the community, has become firmly fixed, and it would require no little nerve on the part of the authorities, no short period of time and no inconsiderable labor, to bring about a more healthy state. Indeed, it is a serious question, whether this spirit is not upon the increase. The city press is endeavoring to find a cure by discussing the cause. The *Courier and Enquirer* has a long article upon the subject. It says that the pugilistic profession owes its origin to the practice of procuring bullies to attend at the polls and at mass meetings, and that their skill performed a part in the meetings, and was as important as that of the resolutions and speakers. The picture drawn by the *Courier and Enquirer* is a dark one, and shows a political depravity which we believe exists nowhere else, unless it may be in the halls of Congress, although the pugilists there are a little less bloody than those who murdered Poole.

It has appeared to us that New York would escape many disgraceful fights at the polls, and could dispense with the services of such brutal "regulators" as Poole, and others of the same class, if a check list was used. The system of challenging is unpleasant in its practical operation, and may be abused to a great extent. It is an easy matter to vote illegally under the system, and it is not difficult for a gang of bullies to deter a political opponent from voting. "Adopted citizens," whose brutal conduct, according to the *Courier and Enquirer*, has rendered the employment of bullies at the polls a necessity, would have less opportunity to illegally exercise the right of suffrage in obedience to the dictation of the priest, or by the inducements held out by unprincipled demagogues, if the check list was used. The challenging system admits of a direct interference with the rights of others, and hence the brawls so frequent at the polls in New York.—*Boston Journal*.

Ministers' Conference.

At a meeting of the church held on the 2nd of March, it was voted that the ministers be invited to hold their next Conference at Thomas-st. chapel, Worcester, Mass. Per order of the church, D. T. TAYLOR.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES BY THE WAY.
No. II.

Morrisville, and Yardleyville, Pa.—This being one of my former fields of labor, there was a mutual greeting of former acquaintance. I preached one evening in each place, to large audiences, who listened with attention to the word preached. The pulpits are supplied by Elders Bently and Laning, who, I should judge, are accomplishing good. In Morrisville, the church has recently closed a protracted meeting of some weeks, when a number were converted, and the church revived. At Yardleyville, a series of meetings is under contemplation. Since last in these places, disease in various forms, has been raging, and death has been doing its destructive work. Our devoted sister Rose, of Yardleyville, one of the first members of the church, and an essential pillar, as it relates to sustaining the interest of the cause, by her devotion and discharge of duty, has fallen asleep after an illness of a few hours only. She remarked in her class the Sabbath previous, I am informed, that she enjoyed perfect health, for which undoubtedly, she felt to praise the Lord—was at the wash tub Monday morning, and a corpse in the evening. How true that “we know not what a day may bring forth.” She yielded up the ghost, loving and looking for the Son of God, and will we trust, come forth in the “first resurrection,” at the last trump. May the affliction be sanctified to a surviving husband and friends.

Philadelphia.—Arrived in the city of “brotherly love” on the 20th, and preached three times on Lord’s day, Jan. 21st; twice to the congregation worshipping in 7th street, having the word administered to them by Elder Litch, and once to the people under the charge of brother Lelarge, who hold their meetings near the corner of Washington and 3d street, to which place I was accompanied by Elder Gunner. The day being somewhat unpleasant, the audiences were not so large as sometimes, yet our meetings were interesting to myself, and I trust profitable to others. Bro. Litch was absent to Harrisburg.

Respecting the locality and importance of this city, it is “the principal one of the state, and one of the most regularly laid out and handsomely built in the world.” It “stands between the Delaware and Schuylkill rivers, about five miles above their junction, and three hundred miles from the sea by the course of the former. It yields to none in the union, in the wealth, industry and intelligence of its citizens.”

Maytown.—This place is situated about 25 miles west of Philadelphia, in Lancaster county, in one of the finest farming districts on the globe. Perhaps the county with a few contiguous ones, taking into consideration its advantages, soil, &c., may be considered the garden of the world. In this place the Lutherans, by the request of brother Hervey Engle, (who resides on the left bank of the Susquehanna,) kindly permitted us to occupy their vestry, where a good congregation was assembled to hear the word of life. The next day through the kindness of brother E., I was conveyed to Elizabethtown, where I took the cars for

Shiremanstown.—This village is situated about five miles from Harrisburg, on the Cumberland valley railroad, in another superior farming district. A large congregation was assembled in the evening in the Union chapel, to hear again on those subjects which have interested the people in days gone by, under the labors of brethren Hale, Litch, Osler and others. Brother Wagner, a minister of the “United Brethren,” took part in the services. Here I met with brother Litch, who had preceded me in Maytown, Shiremanstown, and Harrisburg, besides preaching at Middletown and Kingstown, producing, perhaps I may say, his more than usual salutary effect. There appears to be quite an interest awakened in this region (more than for a number of years past,) to hear again the “gospel of the kingdom,” and provided all would do their duty, a suitable minister who desired to itinerate, might be well supported.

Harrisburg.—This place is situated about one hundred miles west of Philadelphia, and is the

capital of the state. Its situation being very romantic, the historian has remarked, that “from the cupola of the State House is one of the finest panoramic views in the United States.” There are the blue mountains on the back ground on the west, a few miles, from a gap of which issues the waters of the broad Susquehanna, which sweeps around the town on the south, spreading out before you like an archipelago, as it moves on majestically toward the main, which together with the adjoining scenery, present a view truly picturesque and admirable. In this place, through the request of the brethren Boyers, the “Church of God” kindly permitted us to occupy their “Bethel,” where a congregation as large as usual on the Sabbath, assembled, who listened attentively to the word preached on the blessed hope of the gospel. Brother Litch had occupied it the Lord’s day previous. We were kindly received by brethren Winebrenner, Calder, and other ministers of the religious societies before mentioned, who attended the services. J. P. F.

THE PEACE OF JESUS.

“PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—John 14:27.

These words were spoken by our blessed Saviour, when he was about to leave his disciples to go into the far country; and though they were addressed to the apostles, yet they were not designed for them alone,—they were left to cheer the heart of every son and daughter of Adam, that should afterwards believe on him. Every Christian has enjoyed peace in believing, as it is written, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”—Rom. 5:1. As a river flows along, sometimes through rich and fertile valleys, without a breeze to disturb its surface, we watch, and again we behold it gliding along through marshy places, or beside ragged mountains; but this does not impede its progress, onward it presses, till it empties into the ocean. So the Christian may enjoy peace in adversity as well as in prosperity, as the Lord said by the prophet, “O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea.”—Isaiah 48:18.

The believer does enjoy uninterested earthly peace, for it is “through much tribulation, we must enter into the kingdom of God.” And, again, the Saviour said, “In the world ye shall have tribulation,” but he did not stop there, (if he had, the Christian’s lot would have been a hard one,) he immediately adds for our comfort and consolation,—“in me, ye have peace; yet not as the world giveth, give I unto you.” The worldling may enjoy the theatre and the ball-room, he may love to mingle in the merry dance with the gay and fashionable, he may have the good things of this world and delight in them, but it is only “for a season.” We do not envy him his situation, for we read in Isaiah 57:21, “There is no peace, saith my God, to the wicked.” And, again, Jude says, verse 13, “they are like raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.” What a dark picture is here presented! O that sinners could be induced to leave the ranks of Satan, and take a stand among the followers of Jesus, and taste of that peace which he alone gives—that peace which passeth understanding, and which is a foretaste of future blessedness.

The Christian is commanded to place implicit confidence in the promises of God.—“Let not your heart be troubled, neither let it be afraid.” He may be in trouble, yet not distressed; perplexed, yet not in despair; persecuted, yet not forsaken; cast down, but not destroyed; for while he bears about in his body, the dying of the Lord Jesus, he is enabled to look from this world of sin and death, to a bright and better land, where sorrow can never enter. But when is this sorrowless state to be introduced? We answer, at the appearing of Christ and the resurrection of the just: “For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;” then shall the “ransomed of the Lord return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. On the renewed earth this state of things will be forever enjoyed. There all will be happiness, and nothing to disturb our perfect peace. There pain and sickness will never enter, for “the inhabitants shall not say, I am sick.” Then the tyrant, death, shall cease to have dominion, for when Jesus comes, he will conquer him who hath the power of death, that is the devil. Then the

sounds of war will be hushed, and the steel-clad warriors will not be seen with garments rolled in blood. The battle-field which is now strewn with the dead, and where the groans of the dying are heard, will wear a different aspect, for peace will wave her sceptre over the redeemed ones, and nations shall learn war no more. O who would not willingly exchange the present evil world for a home on the new earth, and be forever with our blessed Saviour! But in order to meet our Lord in peace, we must give our hearts to him in an everlasting covenant; we must deny ourselves here, and take up our cross daily and follow him.

Dear brethren and sisters, let us be faithful, for the time is at hand, when this peaceful kingdom shall be given to the saints of the Most High, and he whose right it is shall take the throne and reign forever. JOSEPHINE.

THE CURSE OF THE EARTH.

“And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

The first, and perhaps the most common ideas suggested by, and entertained concerning this text, are wrath, vengeance, and retribution.

Although at the first view, it might seem to have been dictated in wrath, the infliction denounced was probably conceived in mercy, matured and arranged in benignity, and executed in charity.

The curse is not pronounced on man, but on the “ground” for “his sake,” a phrase almost universally significant of grace and favor. That severity, sorrow and affliction, are announced and intended, and that henceforth man must be “born to trouble as the sparks fly upward,” are questions concerning which doubts are inadmissible; and that the chief design was merciful in its nature, is scarcely less obvious.

The view usually entertained concerning this state of existence as being one of probation, involves, as a necessary truth, that when man fell from his exalted condition, and lost the approval of his Maker, that Jehovah’s mercy, wisdom and goodness, were at once exercised in devising and executing a scheme to reform, benefit, and ultimately save his fellow-creature. That this truth is confirmed by God’s character, his word, and his providence, as revealed by all the history of the past, and the aspects of the present, requires but little observation and reflection to substantiate. Wrath, as a general statement, is reserved for the day of his wrath.

That the fiat of Jehovah concerning the toil of man, requisite to obtain his bread, was dictated by mercy and wisdom, is demonstrated by the effect on his physical, his mental and moral person, and his positive and conservative influence on the community in which he lives. The history of the world proves that could man in his fallen state have his wants supplied, and his every wish gratified without toil, the effect would be disastrous, deplorable, and ruinous.

The history of Sodom, Gomorrah, Admah and Zeboim, cities of the plain, afford at once a striking example, and a useful lesson. Possessing a well-watered and most fertile soil, and cursed with an abundance in the almost absence of toil, they gave themselves up to pride, idleness, and fulness of bread. And the affluent realizing no want themselves, forgot their obligations, and “strengthened not the hands of the poor and needy;” remembered not their Creator, disregarded the claims of his word, deteriorated in almost every commendable qualification; and in the absence of every virtue, redeeming quality, and all susceptibility to divine and moral impressions God gave them over to the inevitable result of vile affections, and to stay the unavoidable tide of swelling evils, as forbearance had ceased to be a virtue, and could no longer be prompted by mercy—by one heaven-sent, overwhelming stroke of just displeasure, they were utterly consumed from the earth, and their story written for the instruction and benefit of after ages.

The labor requisite to procure man’s sustenance, is conducive to health, strength, energy, and vivacity of body and mind; prompts a consciousness of his dependence, promotes gratitude to the merciful Giver of all our good; and was doubtless designed, as well to promote his present happiness, as his ultimate blessedness. The general tendency of unearned wealth, is to a divergence from the path of righteousness, rectitude and propriety, to the broad road of profligacy,

dissipation and worse than uselessness to the world; and many poor souls will doubtless ultimately realize, that “unsolicited prosperity is a curse in disguise.”

The ruggedness and sterility of the soil, together with its “thorns and briars,” were doubtless designed to teach, and constantly impress on the mind of man, the important lesson, that this is not his home, not his rest, not his abiding city; and that his chief good was not here to be found; to create and foster in his mind an earnest desire for the better country, “wherein dwelleth righteousness.”

“Dust thou art, and unto dust shalt thou return,” implies a brief term of years allotted to man in this thorny maze. And such knowledge to man is calculated to exert a powerful influence on his life for good, and the brief term of years apportioned to this life, is probably as long as would be wisely appropriated as a day of probation. And as without a positive knowledge of futurity, every day we live is an experiment; it is not likely that man would make any improvement in the most important respect, if his term of years was increased in this life, or a second life of probation afforded him.

The storm portends a day that’s clear;
The lightning a pure atmosphere;
Some curses which like mountains rise,
Are untold blessings in disguise.

J. W. DANIELS.

New York, Feb. 9th, 1855.

LETTER FROM C. P. DOW.

DEAR BROTHER:—Who, that reads the Bible carefully, especially those prophecies, which relate to the closing period of this world’s history, under the present economy, can fail to see the exact correspondence, between those prophecies literally interpreted, and the leading features of this wonderful age in which we live. Verily, as Jesus plainly foretold, so we now witness, everywhere iniquity abounds, and the love of the greatest number, (Campbell) waxes cold: and if not absolutely cold, yet almost the whole of professing Christendom are at best but lukewarm, a condition declared to be more abhorrent to God than entire coldness; a condition of Christianity foretold by the revelator, as existing in connection with the end.

“As the days of Noe were, so shall also the coming of the Son of man be.” They followed their accustomed pursuits, and knew not of the imminence of the flood, until it came and took them all away. And why did they not know? because they would not believe. So now, men will not heed this gospel of the kingdom near, they will not discern the signs of this time, so numerous, so convincing. And why will they not? Let Cotton Mather answer, the celebrated New England Divine.

In a work published in 1725 he says: “For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend with his heavenly banners and angels, what else will he find, but almost the whole Church, as it were, a dead carcass, miserably putrefied with the spirit and manners, and endearments of the world.” And further on he says of the last generation, “And that sleep may hold them in still more pleasing fetters, they will make use of as it were, sleeping medicines, a diversity of commentaries on certain prophecies, as not yet fulfilled.”

And so it has come to pass, as he foresaw by the light of prophecy that it would be. *Whitby’s Commentary* on Rev. 20th, which he denominated “a new hypothesis,” has become the popular faith of Christendom.

Macknight’s Commentary, as quoted with approbation by Dr. A. Clark, and adopted by the whole fraternity of Universalists, as also by all the popular sects, showing that “there are other comings of Christ spoken of in Scripture, besides his coming to judgment. Three figurative comings, viz.: to destroy Jerusalem—to destroy the man of sin—and to release his people by death. Also Dr. A. Clark’s Exposition of Matt. 24th, &c. And with how much veneration ate Dr. Clark’s comments read by many religionists, as though he could not be mistaken. I remember holding a conversation with an English lady, from Montreal, upon the 24th of Matt., who could quote Dr. Clark’s Commentary much more readily, than she could the text itself. At length in rather an ironical manner, I reminded her that Dr. Clark was not inspired to write his comments, at which she expressed great surprise. However all who venerate Clark, are not so foolish, yet they need to be reminded of what Clark wrote in his *Christian Theology*, p. 323, where he says: “Bodies of Divinity, I do most heartily dislike: they tend to

supercede the Bible, and, independently of this, they are exceedingly dangerous, they often give false notions, and by their mode of quoting insulated texts of Scripture, greatly pervert the true meaning of the word of God."

Here let me notice for the benefit of the admirers of Clark, this very correct rule of his, and let it be applied in this age and vicinity. *Chris. Theo.* p. 333, he says, "The doctrine and teacher most prized and followed by worldly men, and by the gay, giddy, and garish multitude, are not from God, and by this, false doctrines and false teachers are easily discovered."

Brethren, truly we live in a time of peril—witnessing the signs which tell of Jesus near, we may look up and know our redemption nigh. Let us then lay aside every weight, and the sin that doth so easily beset—the sin of unbelief,—and run the race with patience—war the good warfare—be diligent to the full assurance of hope to the end. In a little time *all is gained*, or *all is lost*. Oh let us be faithful—let us love our brethren, be pitiful, be courteous, be living epistles, read and known of all men.

I preach in Champlain and Odletown, one half of the time, and in Clarenceville and Caldwell's Manor, C. E., one fourth. In Clarenceville, Church Order has been established, and there is manifest there a good degree of religious prosperity—the church is decided and influential. The last meeting I held there, several penitents arose for prayers, and manifested much feeling and determination. In Champlain and Odletown, there is a good degree of interest manifest, and the brethren generally resolved to follow the things which make for peace, and things whereby they may edify one another. May God bless and prosper them in the right, is the prayer of their humble servant, for Jesus' sake,

C. P. Dow.

Chazy, Feb. 7th, 1855.

A COMMON INQUIRY.

"Why do they say so much about the Lord's coming in their preaching," is an inquiry which has often arisen in the minds of individuals, who have listened Sabbath after Sabbath to the discourses of ministers known as Adventists. As the question deserves consideration, and is worthy of a direct answer, I would say by way of reply,

1. *Because the Bible says so much about it.*—Examine the parables which are recorded by the evangelist, as delivered by our Saviour, and you will see that the greater part of them pertain to the kingdom of God, and events connected with its establishment. His plain discourses contain much on this subject. Our beloved brother Paul, also, according to the wisdom given unto him, in all his epistles addressed to churches, speaks in them of these things. (2. Pet. 3:10-16.) In his two short epistles to the church in Thessalonica, he makes direct reference to the Lord's coming, at least a dozen times. James and John, Peter and Jude, speak of it as an event that we should be "looking for and hasting unto." "Behold, he cometh with clouds," is the first prophetic note in the Apocalypse, (chap. 1:7,) and the last one is—"Surely, I come quickly." Three times in Rev. 22d chap., do we hear the Head of the Church say, "I come quickly," (viz., 7, 12, 20.) And while there is so much said in the Bible on this subject, is it a thing to be wondered at, that those who are commanded to "preach the word," (2 Tim. 4:1-3,) should frequently refer to it?

2. *The return of the Saviour will consummate the hope of the Church.*—It may be asked, What are the objects of her hope? I answer, we expect the resurrection of the dead; and Paul assures us that they that are Christ's will be raised "at his coming,"—(1 Cor. 15:19-23); we "rejoice in hope of the glory of God," (Rom. 5:2,) and believe that "when Christ who is our life shall appear, then shall we also appear with him in glory."—Col. 3:4. "There remaineth a rest for the people of God," (Heb. 4:9,) and those who are troubled here by cruel persecution for Christ's sake, shall "rest, when the Lord Jesus shall be revealed from heaven with his mighty angels."—2 Thess. 1:6-10. We look for a crown of glory, and expect that "when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away."—1 Pet. 5:4. We hope for an inheritance in the kingdom of God, and are informed that when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory... and he shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34. Thus the resurrection of the just, the manifestation of God's glory, the saint's everlasting rest, the unfading crown, and the endless kingdom, are in the Scrip-

tures inseparably connected with our Master's return; so that if Jesus never comes again, these blessings which are of inestimable value, can never be received. If therefore, we are dependent upon our Lord's return for the realization of our brightest and best hopes, why blame us for making the subject prominent in our teachings? But

3. We say much on the subject *because there is so little said about it in the ministrations of modern teachers.*—The great motive which is presented in many of the pulpits of these days, to lead men to repentance and a holy life, is our mortality, and continual exposure to death. Again and again, are men exhorted to speedy repentance, because they must die, and thus a doctrine which is scarcely ever mentioned in Scripture as an inducement for men to turn to God, is brought forward in almost every sermon and exhortation, while the true, scriptural motive is thrown into the back ground. Nor is this the worst feature of modern teaching, for we find that beside neglecting to present the true motive—the one urged by Paul on Mar's Hill, (Acts 17:30, 31)—many take texts which obviously refer to a future, personal revelation of Christ, and so wrest them from their real import as to make them refer to a spiritual, or providential coming. Death, which in 1 Cor. 15:26 is denominated an "enemy," is by the same process, changed to "a messenger of everlasting love," "the voice of Jesus," or "an angel of mercy." Such conduct is certainly reprehensible. The remarks of Dr. A. Clarke, in his notes on 1 Cor. 15th, are quite appropriate. He says:

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than now! How is this? The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness, through it; and their successors in the present day seldom mention it! So apostles preached; and so primitive Christians believed. So we preach; and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

4. We say considerable about the Lord's coming *because we love the doctrine.* "Out of the abundance of the heart, the mouth speaketh," said the Saviour, and observation confirms the statement. The Lord at hand, is a precious doctrine to our weary souls. We realize that the present is a "world of shadows," and we have set our hearts on a world of substance. Here we have no continuing city, but we seek one to come. "I had fainted, unless I had believed to see the Lord in the land of the living." Our eyes are fixed on a deathless city, and a sorrowless state. The jasper walls of the new Jerusalem will soon heave in sight, and the metropolis of the kingdom of God appear. With what intense interest do the crowds on the wharf watch a vessel, which has been on a voyage to a distant land, as they see her coming into port. The friends in the ship long to meet those on the shore. And as the passengers step on the beach, what warm greetings are heard! What welcomes are given! So with the saints of the Most High. They have been for a long time like the weary mariner on the tempest-tossed ocean, but are now rapidly approaching the Continent of glory. Soon we expect to receive a hearty welcome from the King of kings, and listen to the friendly greetings of the angelic hosts that line the shore. We are homeward bound, and almost there. A few more storms at most to pass through, and then we shall cast anchor in the haven of everlasting repose. These tidings cheer our hearts. With such a hope as this, can we be silent? "I have believed, therefore have I spoken." J. M. ORROCK.

EXPOSITION OF 2 PETER 3d.

In the *Herald* of Feb. 24th, is an explanation of 2 Pet. 1:19. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." I have no fault to find with the explanation given, as far as it explains; but it does not meet the wishes of some who are asking (for whose sake I wrote,) what may we understand by "day dawn," and "day star arising in your hearts?"

I understand Peter, commencing the 16th verse, to refer to what he, with James and John, witnessed upon the mount of transfiguration—in fulfillment of Matt. 16:24; which was a representation of Christ's coming in glory. They saw Moses and Elias in glory talking with him—Moses representing the resurrected saints, and Elias representing the righteous living that shall be changed. 1 Cor. 15:51, 52. This was sure evidence,

but we have something more sure—the sure word of prophecy: to that ye do well to take heed. David said, "Thy word is a lamp unto my feet, and a light unto my path."

"Day star" and "day dawn" are precursors of sunrise. This world is a night, the world to come is day—as in Rev. 21:23-25; 22:5.

God has given, in his word, signs, whereby his children may know where in the history of this night they are. They seeing the signs &c., fulfilled, and loving his appearing, it is to them what the day star and day dawn is to the watchmen in the fourth watch of the night: it is an assurance to them that the Son of righteousness is about to arise, with healing in his wings. (Mal. 4:2.) Oh what manner of persons ought we to be; for that day is now nigh, even at the door. On the part of the wicked, there is a fearful looking for; and the nations are angry. I believe that we have already entered the time of trouble, at which time God's people shall be delivered, every one that shall be found written in the book. (Dan. 12:1)

"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God,
Their awful charge receive.

May they that Jesus whom they preach,
Their own Redeemer see;
And watch thou daily for their souls,
That they may watch for thee."

O. ROCKWELL.

Letter from Abijah Hurd.

BRO. HIMES:—I would be glad to occupy a small space in the *Herald*, to let you know in regard to our Conference, held at this place. Brother Osler came to this place, in company with brother Bosworth, and commenced a course of lectures on the interesting subject of our hope. There appeared to be many things to discourage us from getting much of a hearing, as there were two meetings in progress at the time, and so many dear creeds, and our peculiar institution, and a world of prejudice, all appeared to militate against us; but the Lord moved on the hearts of the people to come out and hear, and we had a good congregation from the commencement to the close of our meetings. Brother Osler gave us eight or nine lectures, and showed himself a workman that needeth not to be ashamed, neither were we ashamed of him. He held them in one discourse, almost in breathless silence, two and a half hours. He has done honor to himself, and we believe to the great cause in which he is engaged. He showed himself a gentleman, and a thorough Bible student. Our meeting at Middlebury had a salutary effect, and, we hope will prove the salvation of many. A number have embraced the belief of the soon coming of our Lord; and we feel that it has proved all that we could expect. We would not encompass sea and land to make a proselyte, but we would make all proper sacrifice to bring men to a knowledge of the truth as it is in Jesus, and have them enjoy that hope which to us is so glorious and cheering.

I wish to say a word to those scattered abroad. We all have our trials, but by the grace of God we shall be enabled to endure the great conflict that is before us, looking to Christ, who is the author and finisher of our faith. Be of good cheer: Christ has overcome the world, and he will lead us to victory. Let us beware of decoy lights. Look out for breakers ahead. There are many "lo heres" and "lo theres," in the world; and if possible would deceive the elect. Let us take heed to the sure word of prophecy. Let us be found having on the holy armor. Let us keep our garments unspotted from the world; and may the Lord preserve us all blameless unto his coming and kingdom. Yours waiting for the adoption, to wit, the redemption of my body. A. HURD.
Middlebury, Feb. 26th, 1855.

BRO. BULLOCK writes from Gaddy, Mo., Jan. 10th, 1855:—"Why does not some Advent preacher reach this portion of Missouri! We have but few of the African race among us, and what if we had! we are, at least, half civilized, and somewhat inclined to hospitality, and have souls that ought to be saved; there is no compulsion for a preacher to preach abolitionism here.

"We have northern preachers amongst us, and have not stoned them to death, no sir, not we. Neither are they beaten with sticks, but that little 'unruly member' sometimes lets off. We want a man here that is able to preach the gospel of the kingdom, a true-hearted Adventist, and no danger of his being turned out of doors to starve, though we are poor, such as would win souls. If he will call on me, he will find a friend."

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP and SAFE. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.
Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29.]



AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853.
"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore.

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,
Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true.
ANDREW J. MESERVE,
Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 29th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854.
"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your Cherry Pectoral, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia, and costiveness, which has grown upon me for some years.—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken.

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful for it.
Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854.
"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills.
Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

SOLD BY
J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

Jan. 1, '55, to May 1, and from Sept. 1, to Jan. 1, '56.

Contents of this No.

MISCELLANEOUS.	Letter from C. P. Dow, . . .	87
Nicodemus and his Times, . . .	81 A Common Inquiry, . . .	8
Introduction to Williamson's	Exposition, . . .	87
Letters, . . .	82 Letter from Abijah Hurd, . . .	87
Proverbs of the weather, &c., . . .	82	87
Father Gavazzi on the Inqui-	verses, . . .	81
sition, . . .	82, 83 Lines, . . .	82
The Cross, . . .	83	82
Dr. Scott and Dr. Cumming, . . .	83 Prophecy of Isaiah, . . .	84
To the Doors of Good, . . .	83 Williamson's Letters, . . .	84, 85
Instances of Longevity, . . .	83 Clinton's Chronology, . . .	85
Hebrew Poets, . . .	83 The Benefit of a Forgiving	85
He Careth for You, . . .	83 Spirit, . . .	85
Brownson, the Catholic Ex-	83 Pungent Morals, . . .	85
pounder, . . .	83 Ministers' Conference, . . .	85
CORRESPONDENCE	New Work, . . .	85
Notes by the way, . . .	86 Dedication at Salem, Mass., . . .	88
The Peace of Jesus, . . .	86 New Postage Act, . . .	88
The Curse of the Earth, . . .	86, 87	

ADVENT HERALD.

BOSTON, MARCH 17, 1855.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith	Paid	50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A Subscriber	5.00	"
A Subscriber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Silliman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholte	5.00	"
Lenos Robbins	5.00	"
A. P. O. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	5.00	"
James Alexander	5.00	"
A Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A Friend	5.00	"
A Friend	5.00	"
Elizabeth Farnsworth	5.00	"
"A Friend," at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"
A Friend, in Erie Co., N. Y.	5.00	"
D. Whitney	5.00	"
C. P. of Hartford, Ct.	5.00	"

The New Postage Act.

It has been a matter of controversy as to when the new postage law comes into operation, as the language of the act is, that it shall "take effect and be in force from and after the commencement of the next fiscal quarter after its passage," some supposing that the next fiscal quarter begins on the 1st of July, and others on the 1st of April. There could hardly seem to be a question that the act was intended to take effect on the 1st of April, and the Postmaster General has so decided, as will be seen by the following official notification:

Notice is hereby given, that, agreeably to an act of Congress approved March 2d, 1855, the following rates of postage are to be charged, on and after the first day of April next, in lieu of those now established, to wit:

On every single letter conveyed in the mail between places in the United States, for any distance not exceeding three thousand miles, three cents; and for any distance exceeding three thousand miles, ten cents.

From and after said first day of April prepayment on letters is required, excepting upon such as are to or from a foreign country or to officers of the Government on official business. The franking privilege remains unchanged.

From and after the first of January, eighteen hundred and fifty six, postmasters are required to place postage stamps upon all prepaid letters on which such stamps may not have been placed by the writers.

By the third section of the act the Postmaster General is authorized to establish a uniform system for the registration of valuable letters. This provision of the law will be carried into effect, and special instructions therefore will be issued to postmasters as soon as the necessary blanks can be prepared and distributed.

JAMES CAMPBELL, Postmaster Gen.

Post Office Department, March 9th.

New Work.

I propose to publish, in a few days, a Scriptural expose of spiritualism, alias Rochester knockings,—showing its nature, tendency, and the error of its doctrines more thoroughly than any thing of the kind ever yet published.

When spirits can be seen by the natural eyes to come to a table, sit down and write, and leave their writings for the investigation of any and all parties,—when they stand before individuals, and converse freely,—when they can produce music, by the use of musical instruments, superior to the best living musicians,—when they produce scores of letters, written in the most beautiful style, apparently with the use of several kinds of ink—

when men are carried about the room by them as a common thing—when ten thousand letters are received, within a few days, for admission into one circle, which cannot find a room large enough to accommodate it, and admit all that wish to attend as is said to be true in this city,—and when thousands on thousands are being led astray, and preparing for perdition by its teachings,—the call for such a work as I propose must be obvious and imperative. It will be illustrated by one or more engravings.

To any person sending one dollar, I will send five copies, free of cost, to the person's order, to any part of the United States. For a less number than five copies, persons can send postage stamps, and I will send the work at the rate of 25 cents each. Orders can be sent to J. W. Daniels, No. 220 West 35th street, New York. Those wishing the work will send as soon as practicable.

New York, March 9th, 1855.

Wickedness of the German Newspapers.

The German Reformed Messenger denounces severely the character of most of the German newspapers in the United States. It remarks:

The smallest number of mere English readers can have any conception of the godless and infidel character of some of the German papers in this country. We allude not now to those papers in the interior of Pennsylvania, many of which are entirely free from objectionable matter; but mainly to those issued in our larger cities, both East and West. Their editors are in every instance foreigners—disappointed revolutionists, ultra-socialists, and frequently Jews, although the latter are unworthy of the name. Were we to pass a judgment upon Germany from the spirit which breathes in these weekly sheets, we should conclude, that the whole nation were one entire mass of corruption. And yet such a judgment would be far from the truth. Nine out of every ten of these miserable creatures, who are at the head of the papers referred to, are the scum and offscouring of their fatherland—involuntary exiles—in many instances expelled students, who "left their country, for their country's good."

Dedication at Salem, Mass.

The Lord permitting, the house of worship being erected by the Advent Church in Salem, will be dedicated on the 18th of April; commencing at 2 o'clock P.M.

We hope our ministering brethren and friends will favor us with their presence.

The meeting house is situated on Endicot street, near the Eastern Rail Road Station. My residence is 23 Buffum street, North Salem. A series of meetings will follow the opening of our new house.

For the Church, L. OSLER.

BRO. HIMES:—Permit me to say through the Herald, that, having received a unanimous invitation from the Forsyth street Church in this city, to assume its charge as pastor, I entered upon the duties of such relation with an earnest desire that the cause of our common Lord may be thereby promoted; and to this end that the Church and myself may share in the sympathies and prayers of all who love our Lord Jesus Christ.

Yours, in Christian fraternity,

New York, March 3d, 1855. J. W. DANIELS.

BRO. N. BILLINGS wishes to say to the brethren abroad, that since returning from his northern tour several weeks ago, he has been obliged to lie still at home, on account of his state of health, and other causes; and now would be happy to supply destitute churches, or those in Massachusetts and vicinity, whose pastors may desire to be absent, on Sabbath days. His post-office address is Roxbury, Mass.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	\$1.00.	.19.
" " " " " " " " " " " "	1.50.	"
Bliss on the Apocalypse	.60.	.12.
Bliss' Sacred Chronology	.38.	.08.
Hill's Inheritance of the Saints, or World to Come	1.00.	.16.
" " " " " " " " " " " "	1.37.	"
Fassett's Discourses on the Jews and Millennium	.33.	.05.
WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1.00.	.24.
" the Apocalypse (1st Series)	.75.	.21.
" " " " (2d ")	"	.22.

" " Seven Churches	"	.21.
" Daniel	"	.20.
" Genesis	"	.16.
" Exodus	"	.18.
" Matthew	"	.19.
" Mark	"	.14.
" Miracles	"	.19.
" Parables	"	"
The Daily Life	"	.14.
Benedictions	"	.15.
Church before the Flood	"	.17.
Voices of the Night	"	.13.
" of the Day	"	.15.
" of the Dead	"	"
Tent and the Altar	"	.16.
Minor Works (1st series)	"	.20.
" " (2d ")	"	.19.
Evidences of Christianity	"	.12.
WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:		
Morning of Joy	.40.	.8.
Eternal Day	.50.	.15.
Advent Tracts, bound. Vol. 1	.25.	.05.
" " " " " 2	.35.	.07.
Facts on Romanism	.15.	.03.
The Protestant's Hope of the World's Conversion fallacious	.10.	.02.
The last two, bound in one vol.	.25.	.06.
The Advent Harp	.60.	.09.
Hymns of the Harp	.38.	.06.
Coming on the Infidelity of the Times, as connected with the Rappings, &c.	.38.	.06.
Preble's 200 Stories for Children	.38.	.07.
Life of Chrysostom	.75.	.13.
Lord's Exposition of the Apocalypse	2.00.	.33.
Lord's Laws of Figures	1.00.	.16.
Winthrop on Prophetic Symbols	1.00.	.11.
Memoir of P. A. Carter	.31.	.05.
Messiah's Throne and Millennial Glory—By Josiah Litch.	1.00.	
Miss Johnson's Poems	.50.	.08.
Army of the Great King	.40.	.07.

TRACTS FOR THE TIMES—VIZ:

1. The Hope of the Church \$1.50 per 100.
2. The Kingdom of God " "
3. The Glory of God filling the Earth " "
4. The Return of the Jews 2.00 "
5. The World's Conversion 1.50 "

THE KELSO TRACTS—VIZ:

1. Do you go to the Prayer Meeting .25 per 100.
2. Grace and Glory .75 "
3. Night, Day-break, &c. .50 "
4. The City of Refuge .25 "
5. Sin our Enemy, &c. .25 "
6. The Last Time .50 "

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single. Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.5 per hundred; 4 cents single.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. P. Dow.—We have rec'd one letter from you before, and credited the money in the Herald to Messrs. Spear & Allen \$2, to 755, and H. Laflin \$1 to 780, and G. Phillips \$1, to 741. To ascertain whether another letter has been rec'd, we need to know the names and P. O. address of those for whom the money was sent.

P. B. Morgan, \$1 on acct.—due, \$2.13.—The error consisted in the 3 being printed 5. The amt. purchased since the date named is \$7.47, and the money rec'd, \$9.

H. H. Gross—Sent you tracts, by Thompson & Co.' Express, 10th inst.

Earl Hathaway—You were credited two dollars about the 1st of February.

Received for the A. S. A. M. S., and credited to A. Pearce, the Treasurer, from A Friend, in Erie Co., N. Y. \$3.00

BOARDING SCHOOL

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses C. and

C. C. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.

Middleborough, Mass., January 29th, 1855.

feb. 10—2m pd.

A NEW WORK.

"THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer: Or, A history of the doctrine of the reign of Christ on earth. By D. T. TAYLOR."

In the above volume, Hermas, Clement, Ignatius, Polycarp, Papias, Justin Martyr, Irenaeus, Methodius, Nepos, Corcoran, Origen, Eusebius, Lactantius, Tertullian, Cyrill, Chrysostom, Jerome, Augustine, Andreas, Joachim Albans, the Paulikians, Waldenses, Wickliffe, Tyndal, Luther, Zwingle, Melancthon, Lathier, Ridley, Knox, Bale, Fox, Mele, the Early Baptists, Vincent, Bunyan, Rutherford, Jurein, Henry, Barret, Cressener, Baxter, Fleming, Whitby, the Newtons, Daubig, the Mathers, Gill, Bengel, Doddridge, the Wesleys, Milton, Watts, Whitefield, Fletcher, Toplady, Cowper, Coke, Clark, Scott, Spalding, Lowth, Rudd, Prince, Heber, and a host of others all speak for themselves on the doctrine of the advent, personal reign, first resurrection, millennium, new earth, etc., etc., furnishing an excellent view of the doctrine of the advent and judgment. The Antichrist is alone worth the price of the book. It also contains the creeds of all churches on the advent and judgment.

One or two hundred subscriptions are obtained, and a thousand are solicited.

To agents ordering five, ten, or twenty copies, a discount of twenty-five or thirty-three per cent. will be made. Price, single copy, \$1. The work will be issued in April. Who will help get it out? Who?

Direct immediately, to HORACE L. HASTINGS, Peacemaker, R. I.—or DANIEL T. TAYLOR Worcester, Mass. feb. 3. 1m

Homeopathy Medicines.

It will be seen by an advertisement in another column, that Dr. J. T. P. SMITH, of Brooklyn, N. Y., supplies these medicines and books, cases, &c. He has sent us some books and cases, for sale at this office, at the following prices:

76 phials in Pulte case	\$7.00
72 " " " "	6.00
52 " " " "	5.00
24 zij " " " "	5.00
27 " " " " " "	3.00
18 " " " " " "	3.80
12 " " " " " "	2.25
12 " " " " " "	1.50

Books.

Hull's Laurie	1.50
Guernsey's Dom.	1.50
Freeligh	1.50
Pulte	1.50
Hempel	.50
Malon's Guide	.25

Those wishing to purchase will do well to call.

BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 28

The above medicines and books are for sale also at this office

Agents.

ALBANY, N. Y.	W. Nicholls, 185 Lydian-street.
BALTIMORE, Md.	Wm. Moore.
BUFFALO, N. Y.	John Powell.
CABOT, (Lower Branch), Va.	D. M. P. Wallace.
CINCINNATI, O.	Joseph Wilson.
DANVILLE, O. E.	G. Bangs.
DUNHAM, C. E.	D. W. Sonberger.
DURHAM, C. E.	J. M. Orrock.
DERBY LINE, Vt.	S. Foster.
DETROIT, Mich.	Luzerne Armstrong.
EDDINGTON, Me.	Thomas Smith.
HALLOWELL, Me.	I. C. Wellcome.
HARTFORD, Ct.	Aaron Clapp.
HOMER, N. Y.	J. L. Clapp.
LOCKPORT, N. Y.	R. W. Beck.
LOWELL, Mass.	J. C. Downing.
LOW HAMPTON, N. Y.	D. Bosworth.
MOLINE, Island county, Ill.	Elder John Cummings, Jr.
NEWBURYPORT, Mass.	Dea. J. Pearson, sr., Water-street.
NEW YORK CITY.	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.	Alex. Edmunds.
PROVIDENCE, R. I.	A. Pierce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALEM, Mass.	Leuel Osler.
SHABONAS GROVE, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONIAK, De Kalb county, Ill.	Wells A. Fay.
SHEBOYGAN FALLS, Wis.	William Trowbridge.
TAYLORVILLE, Christian county, Ill.	Thomas B. Chapman.
TORONTO, C. W.	D. Campbell.
WATERLOO, Sheffield, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 3s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out



J. V. HIMES, Proprietor.

WHOLE NO. 723.

BOSTON, SATURDAY, MARCH 24, 1855.

OFFICE, No. 46 1-2 Kneeland-street

VOLUME XV. NO. 12.

DYING MOANS AND ANGEL ANTHEMS.

"We stand on the margin of two ages; we hear the dying moan of one, and catch from afar the wakening anthem of the other."—*Dr. Cumming.*

There comes a sound from a distant land,
A voice from the dark wide sea:
'Tis the sound of the Past,
That is borne on the blast,
And the Present that is speaking to me.

I surely hear on this lonely shore,
The moans of the dying age;
And the wails of the lost,
Who are tempest-toss'd,
My feelings do sadly engage.

I now on an isthmus seem to stand,
That is washed by the waves of Time,
And the waves of this sea,
That are sweeping by me
Most mournfully, tenderly chime.

If I wander away to the other side,
There Eternity's waters flow,
And are washing the land,
Where I pilgrim-like stand,
And bid me be ready to go.

I listen again, and hear from afar
The songs of the age to come;
And the sweet notes of praise,
That the ransomed ones raise,
Cause anxious desires for my home.

Yea, fain would I leave this stormy coast
For realms which the ransomed tread;
Where the dark, washing wave,
And the deep, silent grave,
No winding-sheet form for the dead.

Those realms, where the birds of the snowy wing
Shall warble in Eden bowers;
And the tree of life there
Shall forever look fair;
No blight shall descend on the flowers.

There comes a sound from that distant land,—
A voice o'er the dark blue sea,
'Tis the Future that cries,
"O sinner be wise,
And thy home with the ransomed will be."

J. M. ORRICK.

"I am their Music."

SOMETIMES it is an honor to have one's name heard in melody. Thus, the women of Israel sang with joy and with instruments of music; "Saul hath slain his thousands, and David his ten thousands." But at a later period the same David complained that he was "the song of the drunkards." And the sad, timid, gentle, loving Jeremiah, speaking of his enemies, said: "I am their music." They made free with his name. They made merry over his miseries. They poured upon him the utmost cruelty of their scorn.

Nor was his case solitary. Job said: "My friends scorn me." Asaph said: "We are become a reproach to our neighbors; a scorn and derision to them that are around about us." Other Psalmists sang the same dirge. His enemies called Paul a babbling. Of Christ it was said: "He hath a devil, and is mad." This is an old weapon of the adversary. To be acute is well, but to be malevolent is devilish. To see faults requires penetration; but to deride men requires malignity. Scorners often invent an evil report, and imagine a mischievous thing. Though we may ridicule that which has been proven to be evil or foolish, yet scorn itself can never prove any one wrong, or unwise, or unprofitable.

True, derision is hard to bear. Few have courage to endure it. Under its stroke thousands quail. The natural temper of most men quite unfits them for this kind of suffering. They are of a shrinking spirit. They dread the finger of scorn more than they do the warrior's steel. It ought to be, though often it is not, a part of education to teach the young to bear scorn without being moved from their settled convictions. To make ridicule of any degree the test of truth, of right, and of honor, is to sap the foundations of all stability of character. The principles of those who thus believe

will bend before every wind of temptation. So potent is scorn in unsettling men's minds, that Divine grace is the only infallible guaranty against the surrender of a good conscience to the demands of the witty wicked.

Yet by the grace of God, the contempt of the wicked can be borne. Many have endured it without wavering. When the people of God have been compelled to sing: "Our soul is exceedingly filled with the scorn of those that are at ease, and with the contempt of the proud," they have been able with the same breath, and with strong confidence, to plead for mercy, and cast their care upon the Lord. Thus David meekly bore the cursing of Shimei. Thus the martyrs bore the cruel mockings and scourgings. For the joy set before him, Jesus endured the cross, despising the shame. To give as good as is sent, to return railing for railing, and scorn for scorn, may express fierceness, but not constancy. When Cato was vilely insulted, he calmly said: "A contest between us is very unequal, for thou canst bear ill language with ease, and return it with pleasure; and to me it is unusual to hear and disagreeable to speak it." When Stephen was insulted, gnashed upon and stoned, he said: "Lord, lay not this sin to their charge." A good conscience is the best support in such seasons of trial.

If, by God's grace, we can quietly bear scorn and contempt, we shall find them quite harmless. All praise and all censure of man is but the breath of worms. The applause of the world cannot save, and the denunciations of the world cannot damn a single soul. Up to this time men have commonly lauded the wicked, and condemned the just. Of him who made all things, who spake as man never spake, who dealt great blessings all around him, they said: "Away with this fellow. Crucify him—crucify him. Not this man, but Barabbas." When men are dead, the world often builds the sepulchres of its victims, and consigns to infamy those whom it has flattered while living. And even in this life—

"Applause
Waits on success; the fickle multitude,
Like the light straw that floats along the stream,
Glide with the current still, and follow fortune."

The very man who one moment pronounced Paul a murderer, the next moment said he was a god. He was neither the one or the other, in their sense of the matter.

Scorners are among the most hopeless offenders. They are fearfully hardened. Their doom is commonly among the incorrigible. This is so true that good men often cease to attempt their conversion by any words of solemn warning. In this they are borne out by Scripture: "He that reproveth a scorner getteth to himself shame. Reprove not a scorner, lest he hate thee." "A scorner loveth not one that reproveth him; neither will he go unto the wise." The only good that usually comes of reproving scorners is that others less hardened may be deterred from following their pernicious ways. "Smite a scorner, and the simple will beware."

Fierce, terrible and triumphant as scorners may for a long time be, their day of doom will come at last. The triumphing of the wicked is short. Jehovah scorneth the scorner. Judgments are prepared for him. For a while they delight in their scorning, but the day is coming when they will sore vex themselves that they ever shot out the lip. Were they at all wise, they would now weep and howl for their miseries that shall come upon them. There is but little hope for the conversion of such. There is, of course, but little hope of their salvation. It was to such Jesus said: "How can ye escape the damnation of hell?" See also Lamentations—iii, 64—66—where the verbs are all future, not imperative . . . a prophecy, and not an imprecation; so that we may read those verses: "Thou wilt render them a recompense, O Lord, according to the work of their hands. Thou wilt give them sorrow of heart—thy curse upon them. Thou wilt persecute and destroy them in anger from the heavens of the Lord."

Let all the servants of the Lord remember

that it is but a little while they have to bear the taunts, and gibes, and contempt of the malignant. Soon the wicked shall cease from troubling, and the weary shall be at rest. How sweet will that rest be! And it shall be uninterrupted forever. Nothing that defileth shall ever enter the portals of the sanctuary. The Lamb is the light thereof.—WM. S. PLEMER, D.D.—*New York Observer.*

The Hindoo Widow.

Christianity seems a strange religion to the Hindoo, on many accounts. An intelligent man takes up the New Testament; he reads the parable of the prodigal son; his attention is fixed; he is perhaps delighted, till he comes to the part of the story where it is said, "Bring hither the fatted calf and kill it, and let us eat and be merry." At this point he will lay down the book; he looks as if he were shocked; then he beats his lips with his hand and says, "Aba! aba! Dreadful! dreadful!" But why so? you will enquire. I will tell you. It is because he has been taught in his Shasters that "the mind of him who feasts with pleasure on the body of another creature, has no care for goodness;" again, that "if a man eats flesh, hell will not open its mouth" to let him escape out, after he has fallen in.

It is still more strange to the Hindoo, and to all his former views, to read of God that "he doth execute the judgment of the widow," that he pleads for the widow; that "a judge of the fatherless and of widows is God." The Hindoo has no care nor pity for a widow. In his mind it is a name of reproach only. It is one which he has used himself, and which all the people around him have used, as a term of abuse. A friend of the writer's was one day examining a class of boys upon the seventh chapter of Luke, where it is said that the Saviour was at meat in a Pharisee's house, and that a woman who was a sinner anointed his feet. He asked the heathen boys, "How was she a sinner?" One boy replied, "Perhaps she was a widow." This answer, strange as it may seem to us, was not at all unnatural from the boy. The Hindoo widow is often degraded, and becomes very wicked, because everybody despises her; and this makes her so miserable, that she often destroys herself, though sometimes she dies from want.

There are very many widows in India. They form comparatively a large class of the population. Nearly every man marries, and some of them have many wives. Every bride is a child, whilst the husband may be an old man. Again, a woman once a widow, can never, according to the custom of Hindoos, marry again. Even if she be left a widow, as many are, when not more than five or six years old, she can never marry. And perhaps there is scarcely any human being more to be pitied than a poor Indian widow. While yet a child, or a merry girl, the man to whom she is married, and who perhaps is quite a stranger to her, though called her husband, dies; immediately she is stripped of her jewels and her tabli, or marriage ornament; her dress is exchanged for a widow's robe; her hair, her chief ornament, is shaved off; she begins a life of shame and sorrow; her own family now dislike and avoid her; they believe that the gods thought her unworthy of the dignity of being a wife. Her husband's death is laid to her charge. It is the punishment of sins which she is supposed to have committed, when her spirit was in a different body in a former state of existence; for you know they believe in what is called the transmigration of souls. If any calamity befalls the family, it is her evil genius that brings it. "The house is cursed for her sake." She must labor and suffer, do all the hard work, and get nothing in return but scorn and abuse. All who ought to love and pity her, become her enemies. She is cast out and despised; she becomes wicked and miserable, and too often early death ends her short and sad history.

But she may come to her end in another way.

Her religion teaches her that the best and most worthy path open to her is to destroy herself; that she ought to burn with the dead body of her husband. It is certain that in the year 1818 alone, in one part of India, no less than eight hundred widows were burnt on the funeral pile of their dead husbands; but in the whole country there were at least *three thousand* destroyed at that time. What a dreadful effect of Heathenism in our land! Through the blessed influence of the Gospel, this crime is now no longer allowed; yet still the marriage of the poor Hindoo widow is contrary to law, and she grows up to a life of shame and sorrow; for there is hardly to be found a single Hindoo of caste who dares to marry a young person, who had lost her husband, however noble her birth, or beautiful her person, or excellent her character.

These notices of the condition of millions in one heathen land, may serve to show us what a dreadful thing Heathenism is.—*London Juvenile Missionary Magazine.*

The Final Issue.

THE Scriptures speak with one voice regarding the purpose which God is working out in the history of this world; the intimation, that the seed of the woman shall bruise Satan's head, furnishes a key to the whole of it. Those who are content to walk by the light of revelation, need be in no doubt as to whither all things tend—as to what is the final destiny of the earth; what shall be the issue of the last great struggle; and what is the glory and blessedness which is to succeed the present sin and sorrow. The Son of Abraham, the Son of David, Jesus the Christ, has appeared in this world, and has been manifested to Israel. Israel has rejected him; and as man's guilt and failure has ever been the occasion by which God has promoted his great design, in this case also their guilt has been overruled as the instrumentality by which a propitiation for sin is set forth. They killed the Prince of life; but, as God made the crime of their fathers against Joseph the means of their temporal salvation, "for they thought evil against him, but God meant it unto good, to bring to pass to save much people alive," so in Jesus, whom they crucified, God found a sacrifice for sin, and raised him from the dead for our justification. "Those things which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled." "Thus it is written, and thus it behooved Christ to suffer and to rise again from the dead on the third day, and that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem." This purpose is now in course of accomplishment. His messengers, rejected by their country, turned to the Gentiles whom God hath visited, to take out of them a people for His name. The preaching of the gospel is maintained, and will be continued until the fulness of the Gentiles be come in. He, meanwhile, sits at the right hand of God, the advocate and intercessor of his people, whence also he hath sent the Comforter, until his enemies be made his footstool.

Whatever the details of the intermediate conflict, and over whatever period its sorrows may extend, *this* we certainly know lies beyond it: "God will set His king upon His holy hill of Zion." The word of God also teaches us to anticipate still abounding crime and ungodliness, until that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; and still deepening sorrow, till the long woe of earth swells into the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be—a tribulation, which shall close in the breaking of the enemies of our Immanuel with a rod of iron; as the vessels of a potter shall they be broken in shivers. The last remains of earthly empire, the iron, the clay, the silver and the gold, shall be broken to pieces, and become like the chaff of the summer

threshing-floor, and the wind shall carry them away, and no place shall be found for them; and then shall the God of heaven set up a kingdom which shall never be destroyed. — *Way-marks in the Wilderness.*

The Power of Music.

AGAIN that strain!
Oh! sing once more that heavenly strain!
'Tis sweet to feel its mournful measure
Through all the soul's recesses stealing,
Awaking there new chords of pleasure
As yet untouched, and thence revealing
An unexhausted treasure,
A yet untasted feeling,—
Rising, thrilling, pausing, dying,
Now to heaven in triumph swelling,
'Mid the crowned in transport flying:
Now to earth as if bewailing
The transient bloom
And sudden doom
Of all the lovely forms that spring
Beneath the skies,
To bless our eyes
With one short glimpse of Heaven below,
Then mount upon the wing,
And leave us wrapt in woe!
Again that strain!
Oh! sing once more that heavenly strain!
When clouds the sky o'erspread,
And mournful breezes sigh,
When worldly thoughts are fled,
And fancy mounts on high;
When memory with the dead
Holds converse sweet,
And longs to meet
Their spirits in the sky;
Oh! then that strain,
So high and holy,
So sweetly wild and melancholy,
Can waft my soul above,
Or bring those seraphs down
To let me, though a mortal, share
In more than mortal love,
And for a season wear
Their own immortal crown!
Again that strain!
Oh! sing once more that heavenly strain!
And when the hour shall come
To call my spirit hence,
And death my powers benumb
And creep o'er every sense,
Oh! sing again
That heavenly strain,
Bearing my soul aloft,
Till those seraphic forms descend
To take me on their pinions soft,
Ere dies away that earthly strain,
And let their sweeter, more exalted lay
With its last echoes blend,
And ope the gates of endless day,
In the Messiah's peaceful reign,
Where love with joy is crowned,
And ceaseless strains of rapture breathe around!
"The Experiment," Warren Lycom.

Webster's Dictionaries.

EDITORS OF THE TRAVELLER:—In your paper of the 7th inst. appears a communication from the publishers of Worcester's Dictionaries, made up very much of extracts disparaging to Dr. Webster's works. It were easy, perhaps, to indicate the motives which prompted the strictures originally, most of which have no relevancy of Dr. Webster's Dictionaries in their present form; but we deem it sufficient to say, that pointing to another's defects instead of being able to suggest one's own excellence, would seem to indicate conscious weakness of a perverted state, and a desire to divert attention from facts and the true points at issue.

Dr. Webster devoted thirty years in the vigor of his life to severe and unrelenting toil, in the preparation of the *American Dictionary of the English Language*. During that long period he derived not one cent of income from his yet uncompleted work, but supported his family by a copyright of five mills on each copy of his Spelling Book. His large work was of little or no pecuniary advantage to him, we believe, to the end of his life. He left as his inheritance to his children such reputation as his literary labors might fairly have earned, the pecuniary advantage (to some of them their sole support) to be derived from their sale; and, lastly, and more than all, a character unsullied by stain or reproach as a man and a Christian.

It would not seem to us in accordance with right feeling to seek to deprive them unjustly of these legacies, from those greatly indebted, as is every modern English lexicographer, to Dr. Webster's protracted labors.

Professor Stowe, well known through this country and in Europe, as a ripe scholar, and by a residence at the East and at the West, and extensive travel at home and abroad, having unusual qualifications to judge in the case, in a letter addressed, not to ourselves, but to a Boston publishing house, to whom he was writing, a

few months since, took occasion to remark as follows:

"I am decidedly in favor of Webster for the following reasons, to wit:

"1. Webster is the most uniformly analogical and self-consistent.

"2. His system falls in most completely with the tendencies of the language; and it in any thing he goes beyond present usages, it is in the right direction, and the usage will soon overtake him.

"3. He has present possession of the ground more than any other one. In the United States he is the authority every where, except Boston; and even there, more than any other one. In England he has more authority than any other one, and is continually gaining.

"4. He is the great American philologist, the most learned and devoted scholar in his special department, that the English language knows; and for this reason, other things being equal, he deserves the preference.

"If we would have uniformity, we must adopt Webster, for he cannot be displaced; but others may be."

Professor Stowe, it will be remarked, institutes no invidious comparison with any other work, alludes to no other lexicographer, as Johnson, Walker, Worcester, or others; but expresses his approval of Webster, and his opinion that he is to be generally recognized as a standard. For this expression he is violently denounced and assailed, as untruthful, &c., in the communication in your columns. Can it be hoped by such assaults to deter gentlemen from expressing their opinions on a literary question? Do they not, rather, subject the party making them to the suspicion of interested motives, and so lose any power?

In regard to the opinion of Professor S., (3, as above) as to the authority of Webster in Boston, which is strenuously denied, we take pleasure in presenting the following from the Boston Mercantile Library Reporter of the present month, the organ of the Boston Mercantile Library Association. It was entirely unsolicited by us—with the editor we have no acquaintance—and so is an unbiased statement of facts, and the unprejudiced expression of the views of an intelligent gentleman, of liberal education, a resident of Boston, and from his connection with the Mercantile Library Association fully competent to judge.

The public may be assured that no pains or expense will be spared to continue to Dr. Webster's Dictionaries that pre-eminent superiority which they now hold, by the employment of thoroughly competent literary ability, already secured, in this country and in Europe.

G. C. MERRIAM.

Springfield, March 12th, 1855.

THE BATTLE OF THE DICTIONARIES.

From the Mercantile Reporter for March, 1855.

In the contest which is being waged between the Springfield and Boston publishing houses, as to the merits and popularity of their respective dictionaries, it seems to be claimed by the Boston publishers and their allies in the editorial ranks, that in this city and vicinity Worcester has almost the entire field to himself, and has carried the pickets on several outposts of the enemy's camp in other sections of the country. If Worcester is the standard authority in Boston, it is a singular fact, that while the best editions of both these dictionaries are in the Mercantile Library, both side by side upon the catalogue, and both accessible to our members, Worcester has not been called for once, that the librarian or his assistants can recollect, for the past three years. This copy was placed in the library in May, 1843, it has still on its edges the original polish of the binder's knife, and were it not for the official stamps of the Association, it would pass for a new copy in any bookstore. Webster's unabridged, which has been in the library since October, 1849, is in constant use, it being no unusual circumstance for it to be inquired after twenty times a day. We invite those who believe that Worcester is the standard authority in Boston, to a personal examination of the two copies in this library, and the other facts we have stated. The condition also of the copies of the two dictionaries in the Boston Athenæum, indicate the same fact, though not in so marked a manner, that, whichever is the standard authority in Boston, Webster is the one that is used.

We are well aware that the editors of several of the daily journals in this city take great satisfaction in lauding the virtues of Worcester, and in depreciating the merits of Webster; and from this circumstance, probably, the claim we have alluded to has obtained its chief support. Editors, however, are persons of strong local attachments, of like passions and prejudices with other men, and often in less favorable positions for observation; frequently they are surrounded by influences of which the public little dream, and on literary topics we must rely more on facts and our own judgments than on their opinions. From the respect we entertain for so great and admirable a work as the American

Dictionary, we have deemed it our duty to give it the benefit of the facts we have stated.

Great as is the credit due to Dr. Webster for his thirty-five years of labor upon it, he is not its sole author; no one man could have accomplished such a work. To his son-in-law, Professor Goodrich, who, with an able corps of assistants, spent three years, after the death of Dr. Webster in 1843, in revising the work, and bringing out the unabridged edition,—to Dr. Percival, the poet, Professors Silliman, Olmstead, Murdock, Gibbs, Tully, Stanly, Dana, and Thacher, of Yale College, who, by a division of labor, supplied and defined scientific words and technical terms, each in his own department, is due in a good measure the popularity of the present quarto edition. If you step into a bookstore in London, and ask for the best dictionary of the English language, the American Dictionary in quarto is handed to you. At Paris, Leipsic, and Hamburg, it has no rival. The success of Dr. Webster in reforming many of the absurd philological anomalies of our language—which so excites the ire of foggy critics in this vicinity—is its highest recommendation in foreign countries.

Little more than a year ago, Mr. H. G. Bohn, the noted London publisher, when he reprinted Worcester, had the audacity to state on the title-page that it was "completely from the materials of Noah Webster, L. L. D., by Joseph E. Worcester," a most mendacious assertion, for which he was severely censured by the friends of both the American lexicographers. The fact, however, is significant of Webster's popularity in England. The wily publisher, with a hand on the pulse of public opinion, and with an eye on business, would never have stolen the name of Dr. Webster for such a purpose, unless it was one that inspired confidence with a British public. The great "Imperial Dictionary," edited by Dr. Ogilvie, and published by Blackie & Son, Glasgow, the price of which is twenty dollars, states in prominent capitals upon its title page, that it is based on Webster, and in fact copies it almost entire. While such is the reputation of the great American lexicographer abroad, the publishers of the rival dictionary in Boston are showing him up as a quack and an ignoramus. In a statement of two columns in the Transcript of February 22d, which must excite the pity as well as contempt of those who are conversant with the facts of the controversy, making use of a letter written by an Edward S. Gould, they speak of him in this manner: "Webster's career was a mistake, because based on false assumptions. He assumed that the language needed reformation, and that he was able to reform it; the latter blunder being the far greater of the two."

In the battle of the Dictionaries, the publishers of Worcester, and its critical supporters, carefully exclude from the discussion the most essential features of lexicography, those on which Webster far excels all others, and those on which the American Dictionary has acquired its present popularity. They can see nothing between the covers of the huge quarto of 1456 pages, but a spelling book. They are continually harping orthography—orthography! and all their published recommendations reiterate the beauties of Worcester's orthography, omitting to speak of the weightier matters of the law. We shall consider this matter of orthography presently.

We are not speaking of school-boys, or the abridged school dictionaries, when we state, that where one person consults a dictionary for the spelling of a word, fifty go to it for a definition, or for an etymological inquiry. And what is wanted is not a general definition—that the person is possessed of already—or a conglomerate batch of definitions, after reading which, the most natural inference is, that the word can mean anything and everything. What the student needs is a methodical, classified and scientific arrangement, in which the derivation of the word is stated, its original meaning, then its secondary and derived meanings, in regular order, with all its niceties of signification clearly set forth, and with examples under each division. The dictionary that best conforms to this standard, this universal demand of the student, will be the dictionary of the English language, let a few equivocal words be spelt as they may be.

Let us test the merits of Worcester and Webster in these particulars by citing an example from each, the substantive *suit*, for instance. Worcester has the following:

SUIT, (sut) *n.* [suite, Fr.] A set of the same kind; a set of things correspondent to each other; as a *suit* of clothes;—a prayer; petition; request; courtship; pursuit;—consecration; series; retinue; suite. [See *SUITE*.] (*Law*.) A prosecution of right before any tribunal; as, a civil *suit*; a criminal *suit*; an action.—*Suit-covenant*, a covenant to sue at a certain court.—*Suit-court*, the court to which attendance is owed.—*Suit-service*, duty of feudatories to attend the court of their lord.

Webster for the same word gives the following:

SUIT, (suite), *n.* [Norm. *suit* or *sust*; Fr. *suite*, from *suivre*, to follow, from L. *sequor*. See (SEEK.) In Law Latin, *secia* is from the same source.]

Literally, a following; and so used in the old English statutes.

1. Consecration; succession; regular order: as, the same kind and *suit* of weather. [Not now so applied.]—Bacon.

2. A set; a number of things used together, and in a degree necessary to be united, in order to answer the purpose; as, a *suit* of curtains; a *suit* of armor; sometimes with less dependence of the particular parts on each other, but still united in use; as, a *suit* of clothes; a *suit* of apartments.

3. A set of the same kind or stamp; as, a *suit* of cards.

4. Retinue; a company or number of attendants or followers; attendants; train; as, a nobleman and his *suit*. [This is sometimes pronounced as a French word, *sweet*; but in all its senses, this is the same word, and the affectation of making it French in one use and English in another, is improper, not to say ridiculous. The French orthography *SUITE* is rejected very properly by Jameson.]

5. A petition; a seeking for something by petition or application.

Many shall make suit to thee.—Job. xi.

6. Solicitation of a woman in marriage; courtship. Shak.

7. In law, an action or process for the recovery of a right or claim; legal application to a court for justice; prosecution of right before any tribunal; as, a civil *suit*; a criminal *suit*; a *suit* in chancery.

In England, the several *suits*, or remedial instruments of justice, are distinguished into three kinds, actions personal, real and mixed.—Blackstone.

8. Pursuit; prosecution; chase.

Spenser Cyc.

Suit and service; in feudal law, the duty of feudatories to attend the courts of their lords or superiors in time of peace, and in war to follow them and perform military service.—Blackstone.

To bring *suit*; a phrase in law, denoting literally to bring *secta*, followers or witnesses to prove the plaintiff's demand. The phrase is antiquated, or rather it has changed its signification; for to bring a *suit*, now, is to institute an action.

Cut of suits; having no correspondence. Shak.

Suit-covenant; in law, is a covenant to sue at a certain court. Bailey.

Suit-court; in law, the court in which tenants owe attendance to their lord. Bailey.

Here is a fair illustration of the respective value of the two works in fulfilling the essential requisition of a dictionary; hence we see why the unbiased student will never go to Worcester for a definition, or a philological investigation, when Webster is at hand; here, also, we have the explanation of the fact that Worcester is not used in our library.

Now let us look at this matter of orthography. From its earliest history to the present day, the English language has been undergoing continual changes in its orthography. Our Saxon forefathers were valiant men, but they were not philologists; and having no guide but the ear, each writer followed his own judgment or fancy in spelling. A great portion of Saxon words were written by different authors, two or three different ways, and some of them fifteen or twenty. For hundreds of years, this chaos of orthography continued; and although there was a gradual improvement, even down to so recent a period as the latter part of the 17th century, the orthography of the language was so unsettled, that the better class of writers frequently spelt the same word in two or three different ways on the same page. Such instances are frequent on the Massachusetts Colonial Records. Here is a specimen of the spelling in those days. It is from a deposition of Ann Smith, in 1672, on the matter of witchcraft, and is from Mass. Archives, Vol. 135, Folio 6.

"* * * and further the Deponant Saith, thatt if She Came again she would kill Her, att another time Since thatt, She Sitting in the Corner, that there Came a thing like a Grey Catt, and Spake to Her, & Said to her, that if She would Com to Her on the Vgly Day, She would Give Her fine things, & further this Deponant Saith nott. Ann Smith Affirmed to this Above writen ye 12th 8th m. 1672, before mee Saml Dalton."

The reader will perceive that some progress has been made in orthography within the last hundred and eighty-three years; and the greater portion of it has occurred within the last fifty years. Few of us are so young as not to remember great changes that have taken place in our own times; and they have invariably been for the better. The vocabulary of our language has wonderfully increased by the influ-

sion of words and derivations from other languages; and these changes were never going on more rapidly than at the present. It is impossible to stop the enlargement, or the reformation of the absurd inconsistencies of our language, so long as it is spoken by such an active and enterprising race. Conservative criticism, and a pertinacious clinging to effete anomalies, will waste their strength and temper in vain. Individuals may remain behind; but the language is progressive. Horace lived in the golden age of Roman literature; but he did not shudder, as some of our critics do, at changes in that beautiful language, in the use of which he was so skilful. He states a philological fact with regard to every language, as well as his own, when in "Ars Poetica," he says:

"Multa renascentur, quæ jam cecidere, cadentque Quæ nunc sunt in honore vocabula, si volet usus, Quem penes arbitrium est et jus et norma loquendi."

What our friends, the critical supporters of Worcester, would delight in, would be an absolute and complete petrification of the orthography of our language in its present form, that is, as Mr. Worcester gives it; but which edition would best suit them, we are not informed; as Mr. Worcester embraces the privilege in every edition of making his orthography conform more and more to Dr. Webster's standard. This stereotype process applied to our orthography, could have been more consistently accomplished at any other period, in 1672, for instance, than at present. Never in any year was so much attention and learning bestowed upon philology, and never were so many important changes coming into general use as in the year 1855; and it is an important fact in this discussion, that these changes are universally in the direction of Webster's improvement. Dr. Webster might have won more temporary applause by perpetuating the absurdities then in vogue; but like a true lexicographer, he chose to lead the van of reform, and to commit his reputation to prosperity.

We consider that the comparative merits of the two dictionaries rest chiefly upon other grounds, than simply of orthography, which is the only topic brought into discussion by the friends of Worcester, and those grounds we have before alluded to. The fact that the orthography of a dictionary conforms to venerable usage, such usage as we have considered, is a very small recommendation; and such a work requires very little labor or originality of investigation in its preparation. In the present unsettled mode of spelling a few words and classes of words, it becomes every one to adopt such a standard as best conforms to the analogies of the language,—to spell like a gentleman and scholar, and not like an automaton. In our own case, we usually make our spelling conform to the standard of Webster; but not invariably. We generally spell *Traveller* with two *l's*, because, having been accustomed to see that spelling, it looks better to our eye: although we confess that Webster's method of spelling the word is preferable, for the reason that words of two syllables, accented on the first, do not double the final consonant in their derivatives; and custom, which Horace says is the arbitration of language, must in the case of this word eventually settle upon Webster's orthography.

We confess to a partiality for old forms and venerable customs. We never lay aside an old hat for a new one, or don a long-skirted coat in the place of our rusty, short-skirted companion, without a feeling of regret. A wise man, however, yields to the discreet suggestions of his hatter and tailor; for sooner or later, fashion is sure to be revenged on us, if we undertake to thwart her decrees.

We see no need of a conservative gentleman's falling into a passion and losing his appetite, because Webster spells *defense* with an *s*, when he himself has been accustomed to spell it with a *c*, from his youth up. If he will consider the reasons for the change, his better judgment must approve of it. The word comes from the Latin *defensio*, in French it is *défense*, and in some of its English derivations, as *defensive*, we are obliged to use the original *s*. Is it not better and more philosophical to restore the primitive method of spelling the word; thus making the orthography of the word itself and its derivatives uniform?

The English receive such changes in orthography in much better humor than our friends, the conservative critics before mentioned. These latter are the same gentlemen who conducted the memorable crusade against the New York publishers of Macaulay's History, for having the audacity to make its orthography conform to Webster's standard. The achievements of this campaign find no counterpart in history, unless it be in the exploits of the Spanish Don against the wind-mill. Having expressed their pious horror of such sacrilege, in every form by which the newspaper press, reviews, and magazines could convey it; having caused another edition to be published in which Mr. Macaulay's spelling was strictly observed—but which did not,

by the way, in many instances correspond with that of their ideal standard, Worcester,—Mr. Macaulay himself was finally appealed to for sympathy. Mr. Macaulay replied, in substance, that it was a matter of supreme indifference to him how they spelt his writings, provided they made him state just what he intended. He hoped they would make the orthography of his History correspond to the best usage in America; and he complimented the appearance of the New York edition. Such is the liberal tone of a large portion of the educated men of England; and when the heat of the present contest shall have passed, such will be the liberality of the educated men of America.

P. S. We will send two copies of Webster's University Dictionary, of 546 pp. 8 vo., free of expense, to any editor who will copy the above article, and forward his paper.

Foreign News.

The ministerial crisis occurred on the 21st, Lord Palmerston announcing on that day the retirement of Sir James Graham, Mr. Gladstone, and Sidney Herbert, the three principal Peelite members of the Cabinet, who have retired, on account of the determination of the House of Commons to prosecute the inquiry into the mismanagement of the war.

The *London Times*, referring to the ministerial resignations, says:

"On the first wind of this (Roebuck's inquiry) Lord John Russell decamped, and the Duke of Newcastle soon afterwards retired; but Mr. Sidney Herbert and Sir James Graham took, or retained, office under Lord Palmerston, without having made up their minds to stand by him during the very first difficulty which awaited him. Of all imaginable courses, this appears to us to be the least defensible, and the most absurd."

In some of the large cities of England there is much distress among the poor, who are famishing for want of food. Serious riots have occurred, especially at Liverpool. The causes which have produced the destitution are the stagnation of trade, the uncommon severity of the winter, and the high price of provisions. The distress at Liverpool appears to be greater than in other places, on account of the non-arrival of shipping, which has been delayed by easterly winds. This alone has deprived at least five thousand men of the means of subsistence. The severe cold has stopped all building operations, and as a consequence, all the masons, hod-carriers, and the teamsters of building materials, are thrown out of employment.

The amount of suffering can hardly be imagined. Relief stores have been opened by the authorities of the city, and fifteen thousand dollars has been subscribed by citizens in charity, but the relief thus afforded has not sufficed to prevent violence on the part of the poor. The first outbreak in Liverpool was on the 20th of February, in that part of the city occupied by the most destitute. A gang of an hundred or more, men, women and boys, attacked a bread shop, but where so belabored by the police that they decamped. Later in the day a few daring ringleaders organized a band of eight hundred or a thousand, and at a preconcerted signal rushed down three streets. They first attacked the shop of Mr. Huntington, an account of which is thus given by the *Liverpool Mercury*:

"Mr. Huntington had heard of their approach, and he was prepared with five or six of his men ready to throw out all his bread, expecting to keep the mob outside. Although the men threw the loaves of bread out as fast as they could, this did not pacify the rioters, or appease their fury. Marching up in military order, they raised a loud cry of 'Make way for the Russians,' and after breaking the bars, shutters, and sashes of the window, they forcibly entered the shop, which was then instantly ransacked of everything it contained. Some of the women took three two shilling loaves in their aprons, and were so loaded with the bread that they could not stir away; others turned up their dresses and filled them all round with flour, and so marched off. The meal and flour were recklessly thrown upon the shop floor, and the rabble waded seven or eight inches deep in them. In the confusion which prevailed, they overlooked the shopman's watch, which was hanging up in a very conspicuous place; but they took the men's aprons, breakfast cans, &c. They also forced their way into the kitchen and parlor, whence they carried off a number of sample loaves and various articles of furniture; but they missed two watches on the parlor mantle piece. Fortunately, they did not go into the bakehouse, and thus they missed four hundred loaves which Mr. Huntington had been baking for the relief committee."

Shop after shop was visited by the mob, broken open and ransacked, though in some instances the fastenings were too strong for them. Some bakers prevented the destruction of their property by pelting the mob with loaves of bread,

which kept them in good humor. One wily shop keeper took the following way to save his property, as related by the *Mercury*:

"One woman, who seemed to be the leader of the petticoat portion of the mob, was most clamorous in her demands for 'male.' The shopman, with great presence of mind, quietly told her that if she would come again after the mob had gone, he would give her as much meal as she could carry, and then, perhaps, fearing that if any of the other women got any, her share would be diminished, she turned upon her companions, and exclaimed, 'Get out of this wilyer, now; what do yer want wid the male? Be satisfied now.' She exerted herself in this way for some time, and with considerable effect upon her comrades; but whether she returned again for the promised meal, we are unable to state, as the shop was closed after the mob had dispersed."

The riots continued for two days, but at last were quelled by the police. There seems to have been but little wish to commit crime on the part of the rioters, and there were no instances of extreme violence.

Similar disturbances have taken place in London, but they were immediately suppressed by the police. The distress among the poor is on the increase, especially in the manufacturing towns, and much suffering apprehended through the spring.

THE NEGOTIATIONS.—Prussia and Austria are still interchanging notes, but the negotiations present no new feature of importance. The Paris correspondent of the *Times* communicates the following, which is very important, if it can be relied upon:

"Colonel de Olberg, aid-de-camp to General Baron de Wedell, who had been sent to Berlin to take the king's orders, returned to Paris yesterday, and there is now but little doubt that the result of the negotiations will be satisfactory to all parties. I mentioned in my letter of Friday the assurance, given me on the authority of persons generally well informed, that the treaty of France with Prussia was to be signed last night. I cannot at this moment state positively whether it was so signed, but I have reason to believe that matters are so far advanced that it may be considered as quite arranged, and that if the signatures have not as yet been affixed, they will shortly be so."

FROM THE CRIMEA.—Intelligence from the Crimea is of the same general character as previous advices. The latest advices are to Feb. 18, at which time the siege works continued to progress slowly. We give the following extracts from camp correspondence, to show the situation of affairs.

English Camp, Heights of Sebastopol, Feb. 5th. That the enemy have received reinforcements is now beyond a doubt; but whether they intend to abide our attack inside Sebastopol, or make an attempt upon our lines, none can tell. Our preparations for the final attack are progressing, but very slowly. Each day we make some advance, but so small that each day only serves to show the truth of the assertion I made some time since, that it would be months before Sebastopol was captured. Now we have about 50 new guns placed, which leaves 53 still to be got into position. This work, in the way it goes forward, might be completed in a fortnight, or ten days; but it has lately been determined to erect an additional mortar battery on the Inkermann heights which, it is expected, will command the careening bay, and every part of the harbor.

Until this battery is completed, the allies will certainly not attempt to open fire, and at least three weeks must elapse before all its ordnance is placed. It is intended to mount five 13-inch and six 10-inch mortars, which will be worked and manned entirely by the French. The English lines alone will fire away 420 tons of shot in twelve hours, and the French lines nearly 800 tons; so your readers will easily be able to calculate the amount required for an incessant bombardment of 50 or 60 hours, and then to judge of the obstacles to be overcome before such a mass of iron can be moved from Balacava to the trenches. The English have already about 1400 tons of shot and shell at camp, and when about 600 tons more are added to that, we shall commence firing. Judging from these facts, I should say that it will at least be well towards the end of this month before we shall be in a condition to answer the Russian guns effectively.

All this time the Russians continue daily to strengthen their defences by all the arts known to modern warfare, and are all protected in front with wide and deep ditches. What their resources are inside their lines we can only guess; but if they at all resemble the exterior, in any manner, the storming of the place will, beyond all doubt, prove one of the bloodiest on record. On the afternoon of the 3d, a considerable force of Russians appeared again in the old position, at the Turkish redoubts, on the Balacava road. They remained on the hill some time, evidently reconnoitering the strength of our defences at that place. Towards noon on Saturday, the

wind went round to the north, and an intense frost set in. At no time since we have been here, has the cold ever been more severe, than during the night of the 3d. Two of our sentries at camp, though warmly clad, were frozen to death, while sitting down or sleeping at their posts. All that night, the Russian reconnoitering force, probably about 8000 strong, bivouacked off the Woronzoff road, which overlooks the plains of Balacava. Their sufferings must have been most severe, for on the morning of the 4th, as the frost still continued, the enemy fell back, and recrossed the Tchernaya, at Tchorougoum, leaving only a few Cossacks to watch our movements.

The navvies are hard at work filling up some of the most unsightly holes about the town, and levelling and laying down the sleepers for the railroad. This latter work is progressing with the most praiseworthy rapidity, and I expect before another week is over to inform you that the part most wanted along the wharves has been laid down, and is in actual use. A considerable number of the huts have also been erected at the head of the harbor, for the use of the sick, who still, I regret to say, are sent in daily, in large numbers. These wooden huts are fitted up with comfortable beds, and form, altogether, most convenient and airy places for the treatment of the sick.

To remedy the great and much-felt want of beasts of draught, our commissariat sent to Baltschik and Varna for a supply of buffaloes, those quiet, slow, and hideous beasts, which do more work in a day than a horse in a week. They arrived here a few days since, to the number of about 200, and as warm stables were necessary to shelter them from the intense severity of a Crimean winter, a long row of comfortable wooden sheds was erected for their special accommodation, between Balacava and Kadikoi. This place has now received the name of "Buffalo Town," and both from the extent and variety of its edifices, it bids fair to completely eclipse the remnant of a village of which it is an offshoot. To this spot, after being ejected from Balacava, have migrated all the various tribes of all countries, who, under the general name of sutlers, have swindled both men and officers, and amassed small fortunes by trading on our necessities.

I went down yesterday to see the rising town, of which every one now begins to talk, and certainly was struck with the celerity with which the wooden metropolis and centre of our Crimean trade had been run up. Not that all the houses are of wood; far from it. Buffalo town boasts every kind of structure, from the common stone stand of a Jew or Tartar, who has staked his all in a venture of clay pipes and cheese, to the handsome eight-windowed residence of our Rothschild of the provision market, Mr. Oppenheim. Tents, mud-huts, stalls, wooden house, canvas screens, and, in short, every possible kind of shelter from which any possible kind of article can be sold, abound here.

The general opinion of all our army surgeons seems to be, that the comforts and warm clothing for the men have come too late to be of any real service to the great majority of our troops now out here. To men who must succeed our present army, they will undoubtedly be of great benefit, but the constitutions of those who were exposed to the awful privations of November, December, and January have sustained too severe a shock to be rallied by anything less than quiet, comfort, and nursing, which, of course, are all out of the question. Now our men are dying, from the effects of what they underwent two months ago.

Feb. 5, 11 o'clock P. M. The French fired a few of their mortars to-day, by way of trying their range, and the result is that a furious sortie has been made this evening on their lines. It is impossible to ascertain particulars now, but that it has been a smart affair, the heavy firing that was maintained for nearly half an hour amply showed. Since then the Russian batteries have been firing heavily, so from that we conjecture that their repulse has been unusually severe. The Simla arrived to night at Balacava, with horses and mules for the use of the commissariat.

It is stated, that although the "navvies" only landed at Balacava on the 29th ult., by the 5th inst. they had made no less than three miles of the temporary road. The entire railway to the camp was expected to be completed in six weeks.

Marseilles, Feb. 24.—Advices from the Crimea, dated the 14th inst., brought to Malta by the Arabia in 63 hours from Constantinople, announce that some thousand Russians, who accompanied the Grand Duke Michael to Sebastopol, had been frozen to death.

A despatch from Admiral Bruat, dated Kamiesch, Feb. 13, states that "the siege works go on slowly, in the consequence of the bad weather. The enemy is fortifying his right, and getting new guns into position on the Quarantine side."

While the French were continually gaining

strength, the English were growing weaker, and occupied an entirely secondary position relative to the siege. From their reduced numbers and the totally disproportionate extent of their works, they had been obliged to withdraw and leave the greater part of them to the French, except the manning of the guns. The place of a larger proportion of the infantry has been supplied by French soldiers, the number of English actually before Sebastopol having been reduced to 11,000 men. At the same time, the total force of the allies, including the numbers at Balaclava and Kamiesch, is stated to reach 115,000.

The Paris correspondent of the *London Morning Chronicle*, writing on the 25th, says:

"General Niel, whom the Emperor sent to the Crimea to report on the state of the siege operations, only returned to Paris on Friday. The result of his visit has been a change of tactics. Sebastopol is to be invested; another point of attack has been chosen. Four batteries are to be erected at a distance of 600 metres from Fort Malakoff, which will unite the French and English works, and enable them to concentrate an overwhelming force against the place, and render it untenable. Their works will be completed between the 10th and 20th of March. The allies will then open fire with 400 guns. It is calculated that if the Emperor leaves Paris on the 7th, he could reach the Crimea by the 18th of March."

The particulars of the engagement between the Turks and Russians, at Eupatoria, have not been received. Despatches received in Paris, state the loss of the Russians to have amounted to 500, and the Turks to 15 killed and 35 wounded. Selim Pacha, commanding the Egyptian brigade, was among the killed.

France.—The Emperor's probable visit to the Crimea is still discussed by the papers. It is evidently looked upon coldly by England and Austria. Lord John Russell is said to have been the bearer of a letter from Queen Victoria, recommending him not to visit the East—at all events not until it may be seen what may result from the approaching conferences. Rumor also states that the Emperor Napoleon, instead of going to the East, will almost immediately proceed to Vienna, where there will be a conference with the three sovereigns of Austria, France and Prussia, and Queen Victoria, represented by Lord John Russell.



The Advent Herald.

BOSTON, MARCH 24, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE PROPHECY OF ISAIAH.

CHAPTER LIX.

And he saw that there was no man,
And wondered that there was no intercessor:
Therefore his arm brought salvation unto him;
And his righteousness, it sustained him.—v. 16.

By the hyperbole of "there was no man," is expressed the absence of any person competent to undertake their cause, or disposed to intercede in their behalf. Thus in Ezek. 22:30, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the Lord, that I should not destroy it; but I found none." At this, God, by a metaphor, is said to have "wondered," to illustrate the amazing fact that the whole world was helplessly and hopelessly sunk in wickedness, and that all must have perished without the Divine interposition. "Therefore," because of human inability, God interposed for our deliverance—"his arm" being put by a metonymy for his own power, which he exerted for the salvation of his saints, and for the infliction of fury on his enemies.

By "righteousness," here, is to be understood the rectitude of the Divine government, which was not at all impaired by the scheme of redemption for the salvation of men. Rom. 3:25, 26—Jesus Christ "was set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." The righteousness of this plan of redemption, made it

compatible with infinite justice, for God with his own arm to effect our deliverance.

For he put on righteousness as a breastplate,
And a helmet of salvation upon his head;
And he put on the garments of vengeance for clothing,
And was clad with zeal as a cloak.—v. 17.

"He," evidently refers to God the Saviour, who is described as a warrior, clad in appropriate armor. The head and breast are the parts of the body through which the life is more easily assailed, and therefore are described as securely guarded. Thus "righteousness," is affirmed by a metaphor to be "put on;" and by a simile it is compared to a "breastplate," by which to ward off the weapons of the enemy. By metaphors, salvation is denominated "an helmet on the head;" and vengeance, "garments for clothing;" and by the same figure, they are said to be "put on," and he to be "clad" in zeal,—as, by a simile, a man is clad with a cloak. Thus panoplied, he was fitted to overcome all the wiles of the adversary. In a similar manner the apostle describes the Christian armor: (Eph. 6:14-17.) "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." 1 Thess. 1:8—"Let us who are of the day be sober, putting on the breastplate of love, and for an helmet, the hope of salvation."

According to their deeds, accordingly he will repay,
Fury to his adversaries, recompense to his enemies;
To the islands he will repay recompense.—v. 18.

"Their deeds," reads in the margin, "recompenses." The idea here brought to view is that of recompensing, according to their deserts, all the enemies of Jehovah's government. Thus in 69:6, he says, "I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The same event is more graphically symbolized in Rev. 19:11-21, which read.

"Islands," are put by a metonymy for the inhabitants of the countries which are thus denominated.

So shall they fear the name of the Lord from the west,
And his glory from the rising sun.
When the enemy shall come in like a flood,
The Spirit of the Lord shall lift up a standard against him.—v. 19.

The "name of the Lord" is put by a metonymy for the Lord; and his glory, by the same figure, for the power by which it is manifested. By synecdoche "the west," and "the rising of the sun," or the east, are put for the earth as a whole. Then may it be said, (Psa. 113:3,) "From the rising of the sun to the going down of the same the Lord's name is to be praised." Mal. 1:11—"For, from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

The simile, of the enemy coming in like a flood, illustrates the great and abounding wickedness of that epoch, and the boldness of sinners. So the serpent (Rev. 12:15,) "cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

"Lift up a standard against him," is put by substitution for the agency which the Spirit of the Lord will use for the discomfiture of the enemy, or as it is expressed in the margin, to "put him to flight."

The epoch brought to view is one which is to be followed by the glory of the Lord filling the whole earth; and therefore the event here predicted, is that which is symbolized as the battle of Armageddon, in Rev. 19:9, when "the beast and the kings of the earth and their armies gathered together to make war against Him that sat on the horse and against his army;" by whom they are slaughtered with a great slaughter.

And the Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob, saith the Lord.—v. 20.

The "Redeemer," here is the Messiah, according to the understanding of the Jews and Christians generally. His enemies being overcome, he re-establishes his kingdom in Zion. For when, (Matt. 13:41, 43,) "the son of man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them which do iniquity;" "then shall the righteous shine forth as the sun in the kingdom of their Father." Thus Daniel saw in a vision of that epoch, (Dan. 7:13, 14,) "one like the Son of man came with the clouds of heaven . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his

dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

There is a metaphor in the use of the words "turn away," to illustrate that this coming of the Saviour is to be to those who have abandoned and repented of their sins. Heb. 9:28—"Unto them that look for him shall he appear the second time, without sin unto salvation." Said the Psalmist, (14:7,) "O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

In the epistle of Paul to the Romans, he affirms, (9:6-8,) that, "They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Or, as in Gal. 3:29, "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." The apostle then, in the 11th of Romans, proceeds to show how the Israel of promise is constituted—that it is by breaking off from the olive-tree some of the branches, and grafting in among the remaining ones, other branches from a wild olive-tree.—The similitude teaching that the Jews who believed not, were entitled to none of the blessings promised to Israel; that these promises were made equally free to believing Jews and believing Gentiles; that the Jews who continued not in unbelief might be re-united again; that believing Gentiles, to maintain their new relation, must continue in God's goodness; and that the full number of believing Gentiles, added to the full number of believing Jews, would constitute the whole Israel of God. Having established this position, Paul adds, in the words of the Septuagint version: (11:26,) "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," i. e., from the Israel as thus constituted,—whose sins will be blotted out at the second Advent, according to the admonition of Peter to the Jews: (Acts 3:18-21,) "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

Paul says of this salvation of "all Israel," (Rom. 11:27,) "For this is my covenant with them, when I shall take away their sins,"—referring to the text following:

As for me, this is my covenant with them, saith the Lord;
My spirit that is upon thee, and my words which I have put in thy mouth,
Shall not depart out of thy mouth, nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.—v. 21.

This "Covenant," is the promise made to Abraham, (Rom. 4:13-16,) "that he should be heir of the world;" which was "not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham." This covenant, (Gal. 3:17,) being "confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—See Note on 42:6. The consummation of this covenant, is to be at the return of the Redeemer to Zion, when he shall, (John 11:52,) "gather together in one the children of God that were scattered abroad." Then (54:13,) "All thy children [O Zion] shall be taught of the Lord, and great shall be the peace of thy children." 60:21—"The people also shall be all righteous: they shall inherit the land forever."

In the phrase, "My Spirit that is upon thee," the apostrophe is evidently to the pious of the Jewish nation, whom Isaiah addressed. There is a metaphor in the use of the word "upon," to illustrate that they were actuated by the Spirit of God. And its not "departing from them, nor from their seed," shows by the same figure that at the epoch referred to, they would be saved by an everlasting salvation. By metaphors also, the words of penitence and praise which they uttered are said to be "put in" their mouth—making God the author of their faith; and "shall not depart out," showing they will ever utter sentiments in accordance with God's will. And by elliptical metaphors, the pious descendants of those believing Jews, down to the time of the restitution, are denominated their "seed" and their "seed's seed." Heb. 8:10-12—"For this is the covenant that I

will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their heart: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

THE PREPARATION OF THE CHURCH.

A correspondent, the pastor of a Congregational Church in Connecticut, writes:

DEAR SIR:—I have thought of sending you an article or two, but am doubtful whether my view would sufficiently coincide with your own. I will state in a few words, the points on which I would like to touch, and then you can judge. And for clearness, I will state them as propositions. Taking for granted that the Lord's coming is the hope of the Church, and is promised, I say, 1st, there must be a preparation of the Church for Christ, of a part at least, if not of all. As his people prepared for his first advent, (Mark 1:3; Luke 1:17,) so for his second, (Matt. 24:44: "Be ye ready," 25:10; Luke 12:40; Rev. 19:7.) So all passages that speak of watchfulness, as Luke 21:34, &c. The same thing is evident from the very nature of the translation, that only those who are as was Enoch, (Heb. 12:5, &c.) can attain unto it. To overcome death, required the highest measure of faith and holiness.

2. The time of the advent is determined by this preparation. Christ will come, when this preparation is made, and not before. The marriage takes place when the bride hath made herself ready. (Rev. 19:7.) The delay of the Lord is that all may not be found unprepared. (2 Pet. 3:9, &c.) So by a holy conversation and godliness, we hasten the day of God. (2 Pet. 3:11, &c.) I do not enter into any question of the decrees of God in regard to times, but only this, that the preparation must be made before he comes.

3. The nature of this preparation, and this is the great practical question. It must be two-fold. 1. For the perfecting of individuals, and 2, for the perfecting of the Church; and these two points cannot be separated, for our Lord unites them. John 17:23, "They may be perfected in one." (See also 1 Cor. 12:13, &c.) Essential to this perfection, are the existence and efficacy of all the ordinances given of God. The operation of the Holy Spirit upon men is the certain, Divinely-appointed channel, and if the channel be closed, the grace cannot be given. He who rejects baptism, cannot receive the grace of baptism, whatever it be. So he that rejects the Lord's supper. Whatever then that hinders the full and free working of the Spirit, must be taken away, and all divine institutions be filled with life and power. Thus, and thus only, can the saints be perfected.

I might write largely under this head, but I wish only to show the position I hold. It is to this preparation and perfecting of the saints that I wish the attention of all who love the appearing of the Lord could be directed, for it appears to me to be the question most important for us to consider. Whether this preparation has actually begun in any part of the Church, is a question of fact, and cannot be denied on any theoretical ground. As you know, I believe the work has begun, and every year's examination of it, as it progresses, but strengthens my belief. But this is a point on one side. What is it to be ready for the Lord? this is the point which I wish to see considered.

We suppose that our esteemed correspondent may differ widely from us, respecting the points he proposes to discuss; but, as we say to all, a difference of opinion merely, is no bar to the discussion in our columns, of any question connected with the appearing of Christ. We believe the Church will and must be prepared; for the bride will have made herself ready; but that preparation we suppose to be of the same nature, on the part of those who may be alive and changed at Christ's appearing, as on the part of those who shall have fallen asleep before that event; and that all who love the Lord Jesus Christ in sincerity, and long for his appearing, trusting only in his righteousness for salvation, are thus prepared; for such have been washed in his blood, and regenerated by the Holy Spirit. Therefore we look for no outward manifestations to indicate that preparation. Should our brother favor us with his views, we shall be pleased to discuss the matter with him.

DEATH OF THE EMPEROR NICHOLAS.

The very unexpected intelligence of the death of the Emperor of Russia has been announced in the British Parliament, under circumstances that seem to leave no doubt of its truthfulness.

This is a momentous event, at the present crisis of the war, and intelligence respecting its effect on the peace negotiations, will be looked for with great interest.

Should not peace result from it, the war will be urged with more energy than ever; for preparations on a gigantic scale are being made for its prosecution. It is not, however, at all improbable, that the present moment will be seized on to

bring hostilities to a close, but should it not be, their termination will be more distant than ever. The following is from the *Boston Journal*.

LONDON, Friday night, 2d.—This evening, in the House of Lords, Lord Clarendon rose, and said—"I think it my duty to communicate to your Lordships the contents of a telegraphic despatch, which I received half an hour ago, from Her Majesty's Minister at the Hague, that the Emperor Nicholas of Russia died this morning at one o'clock, of pulmonary apoplexy, after an attack of influenza. I have also received a despatch from Her Majesty's Minister at Berlin, stating that the Emperor died about midnight. An hour before this despatch arrived, I received accounts from Lord John Russell, at Berlin, stating that the Emperor was at the point of death, and had taken leave of his family. Although this event occurred as short time ago as between 12 and 1 o'clock this morning, there can be no doubt, under these circumstances, of the authenticity of it." In the House of Commons, Lord Palmerston made a similar statement.

Events of the most momentous character, affecting the welfare nations, oftentimes hang upon the life of a single man. The single hair which sustained the naked sword over the head of the courier who envied the power and wealth of the Sicilian king was typical not alone of the precariousness of the life of a ruler, but of the serious events often depending upon the snapping of that brittle thread. For this reason alone, if for no other, the death of Nicholas I., Emperor of Russia, would create a profound sensation, but when we add to this the fact that Nicholas has been closely identified with the existing European war, his ministers being but a mere cypher, and himself the master spirit of the elements of discord, his departure may well be regarded as an event of inconceivable importance in its ultimate results upon the policy and destiny of nations.

Nicholas Pawlowitch, the late Emperor of Russia, was the third son of the Emperor Alexander and his second wife, Mary of Wirtemberg. He was born on the 6th of July, in the year 1796, and was, consequently, at the time of his death, in the 59th year of his age. Nicholas was at an early age placed under the care of competent instructors, and received an excellent education in all those departments of learning, which would be most useful to him in after life. He evinced a great fondness for the military sciences, and was an apt scholar in everything relating to the art of fortification and war, though his genius was not competent to the direction of a campaign, as was proved in the war with Turkey, in 1829. When still a youth, he took advantage of the establishment of a general peace, after the conclusion of the wars of Napoleon, and visited a number of the countries of Northern Europe, even extending his journey as far as England. In the year 1817 he espoused Charlotte, the eldest daughter of Frederick William III., of Prussia. This lady, who was two years younger than himself, at once embraced the Greek religion, and took the name of Alexandra Feodorowna.

The death of the Emperor Alexander, on the 1st of December, 1825, was the signal for an insurrection. The outbreak occurred in the great square before the winter palace, in St. Petersburg, and was led by some of the officers of the army; but through the cowardice or treachery of some of the conspirators, it proved unsuccessful, and Nicholas, after defeating it, delivered five of the chief rebels to the axe of the executioner, and banished the remainder to the wilds of Siberia. His elder brother, Constantine, was at Warsaw at the time, and by hereditary right was, after the death of Paul, Emperor of the vast territory of Russia. Nicholas was one of the first to swear allegiance to him, and obliged his troops to do the same. But it was decreed that Constantine should never be seated on the throne.

The Emperor Alexander had left in the charge of several senators a sealed packet, which, upon being opened, was found to contain the abdication of Constantine, and the peremptory order of Alexander, that Nicholas should be Emperor. Upon being informed of the contents of this packet, Nicholas at first refused to receive the crown and sceptre, alleging that his brother's abdication was not valid, as it was made during the life of his father; but upon receiving letters from Constantine, renewing his renunciation of the sovereign dignity, and acknowledging Nicholas to be Emperor, he obeyed the call, and having proclaimed the circumstances of his accession to the world, in a manifesto, published on the 24th of December, 1825, on the next day he received the oaths of fidelity.

The life of Nicholas the Emperor is too well known to require a detailed description. Suffice it to say that he has shown himself in every respect a powerful and talented ruler. He has de-

voted his energies to strengthen and glorify his country. He has encouraged art, science, and literature, and has done much to promote the social welfare of his people. He has constructed railroads, telegraphs, canals, and ships, and the great nations of Western Europe know to their cost that he has spared no pains to render his vast territory invulnerable by sea or by land. Although stern and unyielding in his judgment and decisions, and oftentimes harsh in his treatment of those who were subject to him, he was, nevertheless, upon the whole, a good sovereign, and will be remembered with gratitude and pride, by those whom he has ruled over. During his reign of thirty years, the agricultural and manufacturing resources of his country have been much expanded, as its territorial limits have also been increased. He has largely contributed, to build up Russian power and influence, to enlarge the military resources of the country, and to increase its wealth. It is to his ambition to extend his dominion, and to achieve the hereditary policy of his house, that the present war in Europe must be attributed.

The heir apparent to the throne is Alexander Cesarewitsch, born April 28th, 1818. The second son, the Grand Duke Constantine, was born in 1827, and it has been said claims the succession as the eldest son of the reigning sovereign, his brother having been born before his father's accession. If there is any truth in this report, there may be a disputed accession.

What effect will the death of the Emperor Nicholas have upon the future of Russia, and upon the existing war? This is a question more easily asked than answered. The death of the reigning sovereign of Russia has generally been the signal for internal dissensions, strife and bloodshed. The revolution which followed the death of the Emperor Alexander was the feeble struggle of a strong party, which desired to limit the power of the Czar, and to establish a constitutional monarchy. The spark of liberalism was apparently quenched, but may yet only smoulder. The nobles are unquestionably disaffected. A well-informed writer has said, that "uneasiness, dissatisfaction with the existing state of things, and fear of the future, whatever it may be, are the predominant feelings, in the breasts of the greater number of the nobility." Taking into consideration this chronic disaffection, together with the aspirations of those whom despotism has not prevented from dreaming and thinking of a better order of things, and remembering that even the imperial family itself is not free from dissensions, it would not be strange if the death of Nicholas should be the signal for the re-enactment of the scenes, which were witnessed at his accession.

We have not time or space in our columns to speculate upon the probable effect of the death of the Emperor Nicholas upon the war. It is safe to assume, however, that the event decidedly increases the prospects of a pacification. If Russia has been as great a sufferer by the war as has been represented, the new Emperor will be disposed to peaceful counsels, and will be in a position to make larger concessions than Nicholas could have done with honor.

Ecclesiastical Decision.

THE *Hartford Herald* says, that one of the most important ecclesiastical decisions ever rendered among the New England churches, was given last month, at Enfield, by the North Consociation of Hartford County.

It appears that an unhappy dissension has existed for two or three years in the Congregational Church, of Enfield, Ct., occasioned by the peculiar doctrinal views of the Rev. C. A. G. Brigham, the pastor, who was originally a Methodist, but had become an Antinomian.

It seems that, on renouncing his Arminianism, he supposed that he had become a Calvinist—having embraced what the Methodist usually define Calvinism to be. Accordingly, he went to preaching Antinomianism, to the great dissatisfaction of his Calvinistic friends. Those dissatisfied with his preaching alleged that he held and taught, 1. That Christ died only for the elect. 2. That the Holy Spirit strives only with the elect. 3. That Christians should pray only for the elect; and 4. That sinners have absolutely no power to repent, though commanded to do so on pain of eternal death. As the pastor's sentiments were more frequently inculcated, and became more generally understood, the dissatisfaction increased, until it embraced nearly or quite half the church, and a large majority of the ecclesiastical society. Finally matters culminated, and the Consociation took the case in hand; and after a protracted hearing, the following decision was unanimously rendered, by the Calvinistic Consociation of Hartford North.

"Regarding, then, the case as properly and in

all its parts before the body, the Consociation judge, after a full hearing of the facts and arguments, that it is expedient that the relation subsisting between the Rev. C. A. G. Brigham, and the Congregational church and society of Enfield, should be dissolved, and they do hereby dissolve it."

The Dictionary War.

It may not be generally known to our distant readers, that in this city a war has been waging for the last five years, between the publishers of Webster's and Worcester's Dictionaries, in discussion of their respective merits. We are often enquired of for the best dictionary in the language; and for the information of such, and for another consideration, hinted at in the end, we have given, on another page, an article, that presents, very fairly, as we think, the respective merits of the two books. We have not a word to say in disparagement of Worcester's dictionary, but Webster's stands so immeasurably in advance of any other dictionary of the English language ever published, that it is the only one we ever think of consulting. We consider that we are doing a great favor to those unacquainted with its merits, by thus calling their attention to it. The *Boston Journal* says:—

"In copying and laying this article before our readers, we should do violence to our own convictions of right and justice, did we hesitate to acknowledge the transcendent merits of Webster's Dictionary, in that most essential feature of a lexicon, the defining of words. Not only are words traced, in this dictionary, to their roots and defined in all their significations, but the definitions are full, clear and simple. We have somewhere seen a story of a Frenchman, who was greatly puzzled in taking up an English dictionary, to find that 'supernatural' meant miraculous, and turning to 'miraculous,' finding it defined as supernatural. This definition by synonyms, Webster avoids as far as possible, and it is one of the points in a dictionary, the importance of which can hardly be over-estimated. Those who consult his dictionary, are sure to obtain the exact meaning of a word in all its generally received acceptations, and the definition is generally reduced to its simplest form of expression."

The murder of two aged sisters, of the name of Kneeland, in Gardner, Mass., was committed about a week since. They were the only occupants of the house they lived in, and were found beaten to death. One George Stacy has been arrested on suspicion.

The *Worcester Spy* thus relates some of the facts which were elicited, tending to implicate him in the affair:

"At the time of his arrest, Stacy had on two complete suits of clothing. His under-shirt was bloody, and there was blood upon his undermost suit of clothing; a bloody shirt was also found in his valise, and also a mitten, which mated exactly with one found in the room where the murder was committed. It appeared in evidence, that on the day previous to the murder, the prisoner had tried to borrow twenty-five cents, but at the time of his arrest he had in his possession some three or four dollars, and that he had paid for his ticket to Burlington. At the time he purchased the ticket, the attention of the station master was attracted to the singular appearance of the prisoner, and although he had not heard of the murder, he marked the money which he received from him for the ticket, and laid it by itself. The object of the murderer was plunder, undoubtedly, but it is not probable that a larger sum than ten or fifteen dollars was obtained, as the murdered women were in destitute circumstances, and sometimes required assistance from the town.

"The accused is apparently about twenty-one years of age, although he calls himself but nineteen. He is rather under middle size, and there is nothing in his appearance indicative of that ferocity of disposition that would lead to the perpetration of such a crime. On Sunday, he was brought into church, where the funeral services of the murdered women were being held, and placed near the coffin which contained their remains, but he manifested no other emotions than stolid indifference. It is said that Stacy is a French Canadian. He has resided in Gardner for about four years, and during the last winter he has attended school part of the time."

Serious Accident.

On the 13th Inst, at Meredith, N. H., on the occasion of the annual election of State officers for that State, about eight hundred citizens were assembled in the town hall at the time, for the purpose of voting, and were proceeding with the ballot for a moderator, when a portion of the floor gave way, and about one hundred persons were more or less injured—six or more fatally—two of whom survived but a few hours.

The hall was so constructed that the front part was even with the street, while the eastern end

was raised upon brick and wood supports, about eighteen feet above the level of the soil below. The part of the floor which fell, was at the eastern end of the hall, and comprised a space extending from within three feet of the moderator's desk, back about fourteen feet towards the centre of the hall, and upwards of thirty feet in width. The centre joist, or beam, fell in first, and thus all who went through the gap fell towards the centre, and were piled up on top of each other, in one living mass. Several persons, who stood immediately in front of the desk escaped from injury. One gentleman balanced himself upon his heel for several seconds, and finally saved himself from falling into the chasm.

The immediate cause of the disaster was the fact that the joist which gave way was rotten in the centre, and that the tenons of the cross-joists had not been inserted in their mortises more than one inch on either side. The election was hastily adjourned to the 29th, and the task of caring for the wounded was substituted.

Severe Storm.

THE last week was memorable for a snow storm on Cape Cod and vicinity, which was one of the most severe ever experienced in that neighborhood. The roads were made impassable for several days; and some shipwrecks were caused by it, resulting in loss of life. It was remarkable that a short distance from the scene of its utmost severity, there was no indication that such a storm was raging so near. The railroad train from Boston, passed, in a fraction of an hour, from a serene sky, and ground free from snow, into the storm, encountering huge drifts, that were impassable.

The *Barnstable Patriot* says, that from Friday evening to Tuesday night, no mail was received in Barnstable, and more than two hundred men were busily employed, with two powerful engines, in removing the snow from the railroad track. Of all the snow storms experienced on Cape Cod for forty years, this was the most severe. The roads were obstructed to an unparalleled extent, and many of the doors and windows of the houses were blocked up with heavy drifts.

BRO. HIMES:—At an Advent Conference held on the 3d inst., in Southwold, the following resolutions were passed:

Firstly, That we should strive to be punctual in attendance at our quarterly meetings, and encourage a mutual visitation of the brethren and sisters to the quarterly meetings, in the different sections in this region, for the purpose of promoting Christian fellowship, and exhorting one another, and so much the more as we see the day approaching.

Secondly, That the faithful officers of the church, for the performance of their arduous duties, are entitled to our sincere thanks; and that where more deacons are needed, select those, who, after being proved and found faithful, shall be ordained.

Thirdly, That brethren John Pearce, and Joseph Simpson be chosen Stewards, to aid the deacons in the performance of their duties.

Fourthly, That an annual Conference of the ministers and delegates of the church, be held in some suitable place.

Fifthly, That brother Daniel Campbell be chosen a delegate (if needed,) to the American Advent Missionary Board.

ALEXANDER WELDON, Secretary,
DANIEL CAMPBELL, Chairman.

Ministers' Conference.

Of the four different places voluntarily offered for the convening of this Conference, it has been thought advisable to decide in favor of Salem, Mass. That Church earnestly requested that the Minister's Association should assemble there at the time of the dedication of their new Chapel, and certainly the interesting occasion is a valid reason for such an appointment. It will therefore be held at Salem, April 18th, prox.

HENRY PLUMMER, Pres't. JOHN PEARSON, Sec.

BRO. DANIELS wishes us to say, that, for the more thorough elucidation of spiritualism, the publication of his work on that subject will be deferred for a time; that it will also be enlarged, and illustrated by several fine engravings, making an interesting work, and that due notice will be given of its publication, price, &c.

Elder Himes's Journal.

As we are going to press, we have received a continuation of Eld. Himes's Journal, which announces his safe arrival at San Francisco.—See next paper.

BRO. C. P. DOW, of East Chazy, N. Y., kindly offers to act as an agent for the *Herald* in that vicinity, and he is hereby acknowledged as such.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES BY THE WAY.
No. III.

On the 27th of January, very early in the morning, I left Harrisburg, and after a few hours ride over the Pennsylvania Central railroad, for sixty miles, arrived at Lewistown, a place situated on the Juniata river, and nearly surrounded by mountains. In an hour or two we were on our way in the slow stage line, to Bellefonte, a distance of thirty miles. In crossing the "Seven mountains," a striking illustration of the fact that

"By nature we are slaves
To passion, lust and sin,"

presented itself in the case of a young man, with whom I had the privilege of a conversation. I remarked to him that he had the appearance of being a vivacious fellow, provided he would lay aside some of his habits. I found him addicted to the use of profane language, drinking, and adultery, on which subjects I conversed with him freely, advising him to change his associations, giving him to understand that it was best for him to be a free man, pointing him in connection to the grace of God, as a source of help. O how many young men like the above, commit sin, fall into difficulty, become depressed in mind and circumstances, and to overwhelm their sorrow, drink the contents of the intoxicating cup. But this only enhances their grief, as this individual acknowledged. "Who hath sorrow? They who tarry long at the wine." Bellefonte is the county seat of Centre county. The name is compounded of two French words, *Belle-fonte*, signifying *Beautiful Fountain*. The place very appropriately derives its name from a delightful spring whose transparent waters issue from the bowels of the earth upon the surface, producing one of the many natural sources of this blessing, so abundant in this mountainous region. Toward evening I arrived at

Milesburg.—In this place and vicinity, having formerly labored about ten months, I was greeted, as in other parts of the state, by warm-hearted acquaintances. I gave two discourses on Lord's day, the 28th, to good audiences, considering that the Methodists were holding a protracted meeting, as also the unpleasantness of the weather in the evening. Two requested an interest in our prayers, saying, they were resolved to serve the Lord. May God grant them repentance unto life.

Bush's Neighborhood.—Here a new interest had sprung up, since last in the county. Last winter about thirty professed to find peace in believing. At this time a protracted prayer meeting was in progress, and I gave them three discourses. Two professed to find the Lord precious. Was much pleased with the devotional spirit manifested by the church.

Mash Creek.—In this place, I gave four discourses. Our meetings were interesting, and congregations quite large, notwithstanding the extreme cold weather (thermometer about twenty degrees below zero,) which probably retarded our progress in accomplishing that good we could desire. On Lord's day evening, Feb. 4th, the Lord's supper was celebrated—two were received into the church by the right hand of fellowship, and subsequently, two presented themselves for prayers. In this county we still have a good influence, notwithstanding the churches have had no regular preaching since brother Laning left. They much need a pastor among them, and are now making some effort to obtain one. May God send them one after his own heart. The last camp-meeting is still remembered by them as an oasis in their history.

The chapel of the Mash Creek church is located about three miles from Milesburg, on a beautiful rural elevation of land, near what is generally known as the "Divide." Connected is a burying ground, in which repose the ashes of some choice spirits, which will ere long we trust be quickened to immortality in the resurrection morn. Although here, as also in cemeteries of more artificial adornment, beauty had faded through the pinching frosts and chilly atmosphere of winter; yet

such places are not at this season of the year without their practical instruction. A few months from this, and all nature, if nothing arrests its common course, will, through the gentle showers, and sun's warming influence, appear lovely in its verdure garments: so also in a little from this, as the Sun of Righteousness shall beam forth from his hiding-place, and the congenial rays penetrate into the gloom, will the sleepers in Jesus come forth with Christ-like beauty, to enjoy the spring time of eternal life.

"Thou passeth on! Time hath not seen
Delay upon thy hurried path,
And prayers, and tears alike have been
In vain, to stay thy course of wrath,
Oh death!"

But soon thy conqueror shall stay thy course—the chains which thou hast cast around thy victims shall fall, and thine oppressed shall sing the psalm of triumph over thee:

"O grave, where is thy victory?
O death, where is thy sting?"

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:50-57. May God hasten the eventful period in his own time.

J. P. F.

CONFORMITY TO THE WORLD.

My heart is comforted by reading a piece in the *Herald*, entitled, "*Conformity to the World*," from the pen of brother D. E. Atwood. I have had my eye fixed on the world to come for some time past; and with my eye there, I have seen the importance of striving to be unlike this world, and to be "not conformed" to this, but transformed by the renewing of my mind. Knowing that the Bible reads the same in all places, and from one year's end to another, I often am grieved at the course pursued by the majority of those who profess to be looking for the Lord from heaven; and I am astonished to see, first, this prevalent sin, "conformity to the world," manifest itself among those professing to be ensamples to the flock—that is, the ministry, and their wives. The world presents its fashion, they follow on. How grievous, to see those that should cry out against those sins, lead their flock (if they will follow them) right into a conformity to the world, and decorate themselves with all the follies of the world; and if God has a faithful servant to cry out against those sins, "Oh I do not feel condemned," when God's word has forbidden the course they pursue, or they say, "Oh I have to go into places to preach where the people are popular, or proud, and will not listen to a man unless he is popular." I ask, how can such a man exhort men to repent, and come out from the world and be separate? or how can they tell the world they are looking for the Son of God from heaven? I know many plead for custom. Well, if Christianity has become so debased, or custom become Christianity, no wonder it has become so popular to profess Christianity; but if we leave the ministry, and turn our eyes to the membership, alas, "like people, like priest." Every folly and fashion is eagerly pursued, and if not to the very extent, they cannot be satisfied without being in the wake; and if you have grace enough, and love enough for souls, to raise your voice against this sin, what do you meet with from those who talk well in meeting, sing and pray well? "Oh," say they, "your oddities, whims, superstitions; why do not other preachers better than you are, talk as you do? There is brother O., or T., or M., or B.; they never preach of such things." Well, what if they do not? does that change the word of the Lord? "Be not conformed to this world;" or, "all the proud, and they that do wickedly, shall burn" in the day of the Lord. Paul says, the "Lord will take vengeance on them that obey not the gospel." When we look back a few years, and see a people coming up to the day of the Lord, we see everything they saw prohibited in the Bible at once dispensed with, and the world receded from their view; but alas, like ancient Israel, they strive to be like the nations around them. Females, instead of adorning themselves with modest apparel, "shamefacedness," &c., seem to try to see how masculine and boldfaced they can appear. If ever there was a time when we were in perils, it is now, from many causes. If these sins were not prevalent among those who profess to love the Lord and his appearing, I should withhold my pen and raise my voice to try to turn sinners, and those professing to be such, to God; but these sins prevail among another class, who profess to be imitators of Christ; and, in many instances, things are indulged in, by those who once lifted their voices against the same. But say some, "I do not think God cares what I wear; he looks at the heart." True, and God doth know if the heart is right, all will be right. So, if you extract the root of a tree, the top dies.

Remove the cause, and the effect will cease. Get the roots of pride from the heart, and conformity to the precepts of the gospel will be the result. Then it is argued again, they are well informed, they have a good understanding of the Scriptures, as far at least as our position is concerned, all may be true, and as far from enjoying a preparation of heart to meet God as was Simon Magus, who had neither part nor lot in this matter. It seems sometimes that many think if they admit the doctrine of the pre-millennial Advent, all is right, without being willing to live by every word that proceedeth out of the mouth of God.

I hear the cry often, we want to have preaching, but are not able to support it, and would be glad to do something for the Advent cause, but it is hard times, when at the same time perhaps, twenty-five dollars per year will not pay for needless things to gratify the lust of the eye and flesh, the pride of life, in dress, tobacco and tea, snuff, &c. What is to be done? let the word of the Lord answer. Temperance in all things; not temperance in needless things; but total abstinence and temperance in things necessary. The true scriptural position, is not live to eat, but eat to live; not live to drink, but drink to live; not live to wear, but wear to live.—temperance in all things, brethren and sisters. Let us see to it that our lives correspond with the gospel of Christ. The chariots of the Lord will soon be here, and the pure in heart will ride in chariots of fire, drawn by horses of fire, up to the chambers of safety, until all the proud, and all the enemies of God are destroyed, and the earth brought back from under the curse, and then the meek inherit it; and then see that despised company ranging the groves of Paradise, singing the song of the redeemed, waving a victor's palm, wearing a conqueror's crown; having overcome, they now inherit all things. That this may be our lot, brethren and sisters, let us heed the admonition of the apostle: "Let him that thinketh he standeth, take heed lest he fall."

D. W. SORNERBERGER.

Stanstead, Feb. 23th, 1855.

THE PRINCIPLES OF THINGS REMAIN.
Or, amid all the changes of time, there is nothing new under the sun.

BREVITY and continuance are comparative terms. That is, these terms are expressive of ideas, which are derived from a comparison of the duration of one thing, with that of another.

The duration of the same thing viewed in one relation, is said to be brief, which, when viewed in another, is said to be continuous. An hour is said to be a brief space for the accomplishment of that which usually occupies many in its performance; but, by one at a station, anxiously awaiting the arrival of an express for an hour after its time, its absence would be said to be continuous. A lamp that burns beyond the period of its usual expiration, is said "to continue burning;" but that which unexpectedly goeth out immediately on being ignited, is said to have "gone out." That is, not to have answered expectation in regard to time—of brief service.

Brevity and continuance, each in its respective sphere, characteristically mark all things pertaining to this terraqueous globe, with an apparent strange contrariety. Some things, indeed, there are, whose evanescence astonish things that seemed to be marked with no other saddening or interesting feature, except brevity. Comparatively, how short are the successive states, yea, whole existence, of the ephemeron-worm, and ephemera-insect. There are races of organized and animated beings which are brought forth, nourished, arrive at maturity, discharge all the purposes of insect life, and die, in one day. Many are the things in nature that seem to wither before they grow up. On the other hand, some things in nature give but few or no indications of change. The peculiarity of their being is undisturbed. These are noted for their continuance.

It is upon this class, Solomon makes the following observations. One generation passeth away, and another generation cometh, but the earth abideth forever. The sun also, ariseth, and the sun goeth down and hasteth to his place where he arose. The wind goeth toward the south, and turneth to the north, it whirleth about continually; and the wind returneth again according to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place from whence they came, thither shall they return again.

There are also, other things beside the earth, sun, air, water, and their ceaseless motion, that are continuous. For instance, the dissatisfaction of the curious "eye," and the emptiness of the unsatisfied ear. The former has not been "satisfied with seeing," or the latter "filled with hearing."

But as intimated, there is (a kind of paradoxa-

cal) continuance and brevity, in the animated natures of creation. The first man has long since done with time and sense, yet in his species, the nature of Adam thinks, feels and moves. Adam once created, continues in his propagated character, when the original individual lies lifeless and decayed. Nor is this so only with the human, but with the lower order of animal and vegetable life.

The fish that's found "in the mossy well, where the trout delights to dwell," or springs and darts, and cleaves the American meandering brook, once played in the fountains of Paradise, and has come down to us in the continued stream of time and through the waters of the deluge; or, these are a continuation of those that there played, which has therefore, continued through successive generations.

Thus the ruminant animal, luxuriating in the pastures of the new world, once regaled on the herbage of Eden. And the bird whose voice is heard in this land, once sung in the branches of the tree of life, and of the knowledge of good and evil. There is no living substance which was not there: "For there is nothing new under the sun."

But as in the animal, so in the vegetable life. The oak cut down a thousand years since, still lives in the stately maturity of that young shoot which sprung from its acorn. Thus, like the eagles, has it been renewing its youth age after age. Thus is the ancient and the venerable found in the "heart of the young oak."

In these instances, brevity is rendered subservient to continuance; and thus, by the principle of dissemination, transitory life becomes lasting existence.

From brevity results succession, from succession, continuance; so that these extremes meet and are dependent upon each other in animate nature. If there was brevity only, then there could be no continuance. If continuance only, then there could be no succession. Thus, there can be no harvest without the precious seed-time, and no seed-time if things remained in an incipient state—the pea in the blow, or the tree in the bud. This is the generation of the past, as well as of the present, brevity, succession, continuance; and in the mode of perpetuity—there is nothing new under the sun.

The principles of things remain. Man is man, in all ages. What of flower and fruit-tree now grows, grew from the beginning. Doubtless in the modern variety is found the tree from which Eve plucked the interdicted fruit and fell, which Adam ate, and died. The grass they trod, is trodden yet, and herbs which first grew up, are growing still.

"And God said, Let the earth bring forth grass and herb, yielding seed, and the fruit-tree yielding fruit, whose seed is in itself, and it was so." In this form they communicated their own life. By the germ is its own existence continued in new forms. Thus the badge of nature is not "E pluribus unum," but from one many.

When we consider the blending of brevity in one respect, and continuance in another, in the existence of animated being, they seem to be made for succession, but not for progress. Thus the oak in whose shade the patriarch Abraham and the angels were seated, is identically the tree now, growing in Mamre yet, though it has by succession many times changed its form, the utmost bud and acorn in its turn become root and branch, it still remains unadvanced in its nature. Thorns, by no culture shall yield figs, or briars, grapes. Vegetable has not advanced in the scale of existence, to animal faculties, and functions, and features. Neither has animal progressed to human life. So, while man is passing his sixth millennium, he still remains as in his best estate, a "little lower than the angels." And when, hereafter, the children of the resurrection shall be as the angels, nevertheless, they will not be of them. Jesus said, "a spirit hath not flesh and bones, as ye see me have."

So whatever may be man's progression in other respects, his continuance arising in succession, will remain while the distinctions of nature remain. And doubtless these distinctions will continue forever, even when succession, resulting from brevity and change, shall terminate, if it ever does in all respects, contrary to the supposition of those who maintain that there will be endless brevities and succession of states, by reason of endless stages of improvement in his intellectual nature. R. G.

(To be continued.)

LETTER FROM P. LIVINGSTON.

BRO. HINES:—It may not be uninteresting to your readers, to hear a word from this section of country. I came here last October for the double

purpose of enjoying a more congenial climate than that of Canada, (where I resided last spring and summer,) and to use my feeble means of promoting the cause of God; hoped that I might find access to the slave population in Kentucky, and indulged the fond hope of making some impression on the minds of the slaveholders and their abettors. With these views, I called on a minister in Louisville, with whom I had been acquainted in New York, and stated to him my desire to make myself useful in the cause of God during my stay in that city. His reply was that he was glad to see me, and that he would find work for me to do; and invited me to that evening's prayer meeting in his church. Having arrived there early, I entered into conversation with a lady who seemed inquisitive to know who I was, &c. Hence I unhesitatingly told her where I was from, and that I had been a slaveholder in the West Indies, and that I had emancipated my slaves. The lady communicated what I had said to others of the church. Next day I called on the minister, who told me with considerable concern, that my conversation with said lady the evening previous, had made quite a sensation on the members of his church, who would suppose that I considered it unchristian to hold slaves; and therefore advised me to cross over into the free state of Indiana, where I could labor unfettered; and gave me a letter to a minister here. I have been visiting from house to house and distributing tracts, and occasionally introducing the Advent doctrine, and preaching to the colored population. I find the whites here are as sensitive and tenacious on the slave question, as the slaveholder, if not more so, and far less excusable, and their prejudices as absurd. As a proof of this, the colored people hired a white man to teach their children some time ago, when the whites told them they must dismiss him; and because they would not comply, they, the whites, burned down their church; and lately they told them they must have nothing to do with me, as I was from Canada, and not of the right politics. Thus I am shut out from doing them good. Hitherto those who obtained their freedom came to this state; but a law has passed prohibiting those settling coming here, and those that are here are looked upon as aliens, and treated with indignity. Thus they have no refuge or resting place in the land of their birth; and, not content with these indignities towards them, they are characterized as lazy, worthless, and said to be better off in a state of slavery than they are now, which is a base libel on their character. I can testify to their industry, in the West Indies, Canada, and the States, for I have known many of them who have acquired wealth; and it may be said, with truth, that whatever bad habits they may possess, have been acquired from the whites.

The advocates of slavery harp on the old trite assertion, viz., many would not accept of their freedom, if it was offered to them. This is a subterfuge; for I know to the contrary. My slaves often told me that they were better off as slaves to me, than they would be if made free; but when I offered them their freedom, they did not refuse, but said, thank you massa, thank you massa, God bless you massa.

Modesty forbids me to mention the many brutal and revolting barbarities exercised towards the females in the West Indies, when in a state of slavery, and I presume in some parts of the South. I have told ladies in the South, if they knew what slavery was, or what I knew in regard to the immoral and indelicate deportment of the male whites toward the colored females, they would hide their faces with shame and abhorrence of their advocacy of slavery. A minister writing to me here, said that slavery was an evil, but a very convenient one; for he had either purchased two, or hired them, rather think the former.

I have been endeavoring to present the truth of our Lord's coming and kingdom, but the prejudice against this truth is so great that I have not made much impression on the minds of but few. I was allowed to preach in the Baptist church here one night on the subject, but the minister was afraid his congregation would not like to have the subject again introduced. I leave here in a few days for Oberlin, Ohio.

P. LIVINGSTON.

New Albany, Ind., March 1st, 1855.

A Short Tour to Vermont.

On one of the coldest days of the present season, Feb. 7th, I took the cars from this place for Vermont, through Boston. By the use of a great amount of fuel, the passengers succeeded in keeping comfortable through the day, though the frost on the car windows remained unaffected by the internal heat of the cars. In consequence of the extreme cold, travelling on the railroad was rendered somewhat perilous; yet through the gracious over-

ruling of Him who controls the elements at his will, we were preserved from any injury or accident.

At Rutland, Vt., I had the pleasure of meeting Elder Bosworth, of Low Hampton, who accompanied me to Middlebury, where was our first appointment. We were met at the depot by brother Durant, who took us to his house, where we were kindly received and entertained. We were also welcomed by brother and sister Case, of Bristol, Vt., and by brother Hurd, under whose hospitable roof we remained most of the time during our stay at Middlebury. When the time of meeting arrived, we found an encouraging number convened, who gave their undivided attention to the word. Elder Bosworth gave an interesting and timely discourse on the third evening of our meetings, and on the following day returned home, to fulfil his appointment. From the commencement to the close, the meetings increased in attendance and interest. I gave nine lectures, which were listened to with apparent candor, and we hope with profit.

On the 12th, brother Dowd, of New Haven, conveyed me to his home, where consistent gospel ministers always find a place of repose and refreshment. In the evening I lectured at the New Haven school house, and had a good time. The Lord aided me, especially in preaching, and the people appeared to appreciate what was said. A consistent, steady course, has kept a healthful interest in New Haven. The Lord will bless them.

On the 13th, brother Dowd accompanied me to brother Case's in Bristol, where the servants of the Lord are always made to feel that they are at home. In the evening I preached at the Congregational house in the village; quite a number were present. I preached every afternoon and evening, from the 14th, up to the Sabbath, when I delivered three discourses, one by request, in the Methodist house.

On Monday evening, Feb. 19th, I gave a discourse on order, which I thought was very much needed. There are a sufficient number of good and reliable brethren and sisters in Bristol, to constitute a flourishing church; and from what was said on Monday evening, I conclude that things will soon be put in order in B.

Brother Bosworth has moved to Bristol, and that has greatly encouraged the friends there, and throughout that region. I was much pleased with my visit to Vermont, and I am fully persuaded, that with proper care, the cause of God in Vermont will prosper.

L. OSLER.

Salem, March 9th, 1855.

Letter from John Sanders.

VERY DEAR SIR:—A copy of the *Advent Herald* was handed me the other day, containing the letter I wrote you last December, with a request for me to correct some things in that letter. As I did not take a copy of that letter, the contents of it had escaped my memory. I found, however, that it required some correction.

I stated that they baptized here four young persons. I should have stated, four young persons who reside here, were baptized, by those who call themselves Adventists. As I did not attend any of their meetings except the first, I did not get so correct information as I should, had I attended, respecting some things. Only two were baptized in this place, by two administrators, who were not ordained, as they themselves stated, if good people tell the truth—this I believe, because it was stated to me by friends, who heard them make the above statement. With regard to their not being baptized, I did not understand that they were not. I suppose the idea was inferred by some, that they were not baptized, because it was stated that there is no command for baptism, that John was neither baptized nor ordained. I have heard it said here, that there is no command to baptize. I now think it probable they were baptized, but not ordained. The other two converts were not baptized in this place, but were baptized at other meetings (soon after the meetings closed here), in other towns, by one of their preachers, who they say was a legal administrator.

J. SANDERS.

Woodstock, March 10th.

Letter from Moline, Ill.

BRO. HIMES:—Had I not felt incompetent to do justice to the subject, I would have attempted ere this, to write you concerning the state of the cause, its wants, &c., as far as I am conversant with it. There not being much prospect that I shall be better qualified soon, I shall attempt to give you a few "hasty sketches."

At Northford, the cause finds faithful and consistent supporters in brother and sister Achans. While brother Litch was there last summer, things looked encouraging. Many seemed interested, and desirous of knowing the truth; but the cares of

this life, and the deceitfulness of riches, have to all appearance choked the word; so that there does not yet appear to be much fruit.

I had appointments there once a month, for some time after brother Litch left, but found that I could improve the time to better advantage elsewhere.

Popularity seems to be the prevailing sentiment in R., and you know that the truths relating to our Lord's soon coming, do not often keep such company, yet sometimes.

"Many virtues weighed by excess, sink among the vices, and many vices amicably weighed, float among the virtues."

J. C., JR.

Moline, Ill., Jan. 1855.

A CORRESPONDENT writes: "I wanted to whisper in brother Crowell's ear, when I read his article, in which he places the prophecy of Jacob, in regard to the sceptre in Judah, as an effectual bar against any interregnum in the line of her kings, 'Where was the sceptre while they were gone to Babylon!'"

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Boston, Mass., March 6th, 1855, Mrs. JULIA H. MARDEN, wife of brother Eben W. Marden, in the 36th year of her age. She was born in Rye, N. H., Sept. 13th, 1819. She experienced religion in her youthful days, and for several years was a member of the Congregational church. About the year 1840, she saw it to be her duty to be buried with Christ in baptism, and was baptized by Elder Philbrick, thus uniting with the Christian Church. When the glad tidings of the kingdom of God at hand reached her ears, she received the truth in the love of it, and became a decided believer in the speedy appearing of Christ to establish his kingdom on the renewed earth. This hope she ever afterwards retained, and it was like an anchor to her soul during a protracted and painful illness, which she bore with Christian patience and resignation. I visited her for the first time, about six weeks before she died; she was then able to converse with considerable freedom, and dwelt with much interest on the text, "By grace ye are saved, through faith." Feeling herself to be a sinner, she rested the weight of her salvation on the merits of her Redeemer, and longed to depart and be with Christ. She viewed death with composure, and made preparation for her departure, selecting hymns to be sung at her funeral, &c. I was with her in the evening of the day preceding her death; after reading and prayer, I remarked, the Lord is with you still; with much animation she replied, "Yes, he is my portion forever and ever, and evermore." These were about the last words I heard her say; next morning she slept in calmness her death-sleep. She did not claim angelic perfection, and it does not become us to claim it for her, yet in her end we have an exhibition of God's grace, and how faith can triumph over the fear of death. Her body was carried to Rye, N. H., for burial, and a sermon was preached on the occasion by the writer, from Isa. 25: 8. She was followed to the grave by her husband and only surviving son, her father and grandfather, (a gentleman in the 89th year of his age,) and a numerous concourse of friends. While her bereaved husband is called to mourn, yet he does not sorrow as others without hope. Another living stone has been prepared for the holy temple soon to be erected on the new earth. The morning of the resurrection is at hand, when we expect to see her again, in the vigor of immortality.

We laid her away in the silent grave,

While tears of affection fell,

And sad was the parting look we gave

At a friend whom we loved so well.

Her grandfather gazed on her pallid brow,

And her father was mourning there;

With sorrowing heart did her husband bow,

With the son now left to her care.

We laid her to rest in her lone retreat,

Where nought can disturb her repose

Till the trumpet sound, and the ransomed meet

With Jesus, who conquers their foes.

The cold piercing blast may sweep o'er the plain,

And loudly the thunder may roar;

But Death as a king will sit on the slain,

And smile till the tempest is o'er.

Then hasten thine advent, thou King of kings,

And rescue each suffering saint;

For thy coming alone redemption brings

To the weary and worn and faint.

We wait: Faith bids us look up to the crown,

While Hope forms an arch from the tomb,

And Love, that dwells in our bosom, brings down

The light that disperses the gloom.

J. M. ORROCK.

DIED, in Sutton, Canada East, Feb. 3d, SIMON LYON, aged 72 years 5 months. Brother Lyon was born in Amherst, N. H. In early life he professed faith in the Saviour, and united with the Congregational Church. At the age of 25 he emigrated to the North, and for a great share of the time resided in Canada. Like many others, he laid down his armor, and neglected the duties of religion,

until about twelve years ago; then his mind was awakened anew. Being in a very weak state of health, he was deprived of the privilege that others enjoy of the means of grace. For some years past, Advent meetings were held at his house, which led him to look for the glorious second advent of our Lord to give him life eternal, at the resurrection of the just. He was truly a sufferer, but his last moments were peaceful, and he was in full assurance of hope of a blessed immortality. The writer had an opportunity of presenting the Christian's hope, from Rev. 14th, at the funeral, to a solemn audience.

P. V. W.

Sutton, Feb. 10th, 1855.

DIED, in Sutton, C. E., MARIETTE ESTHER, daughter of brother Orrin and Diana OLMEAD, aged 2 years. Our beloved brother and sister feel keenly at this stroke of providence; as their child was sick only a short time, it was altogether unexpected, yet they do not sorrow as those without hope. This bud was nipped and withered by the frost of death on the 16th of December, to bloom in the Paradise of God. The funeral was improved by the writer, from Rev. 21:4, to a crowded concourse.

P. V. W.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.



AYER'S

CHERRY PECTORAL

FOR THE RAPID CURE OF

COUGHS, COLDS, HOARSENESS,

BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted that can never be forgotten, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, to May 1, and from Sept. 1, to Jan. 1, '56.

Contents of this No.

MISCELLANEOUS.	A Short Tour to Vermont, ... 95
"I am their Music," ... 89	Letter from J. Sanders, ... 95
The Final Issue, ... 89, 90	Letter from Moline, Ill., ... 95
The Hindoo Widow, ... 89	OBITUARY.
Webster's Dictionary, ... 90, 91	Julia H. Marden, ... 95
Foreign News, ... 91, 92, 93	Simon Lyon, ... 95
POETRY.	M. E. Olmstead, ... 95
"Dying Moans and Angel Anthems," ... 89	Prophecy of Isaiah, ... 92
The Power of Music, ... 90	The Preparation of the Church, ... 92
CORRESPONDENCE	Severe Storm, ... 93
Notes by the way, ... 94	Death of the Emperor, ... 93
Conformity to the World, ... 94	Nicholas, ... 92, 93
The Principles of Things Re-	The Dictionary War, ... 93
main, ... 94	Eccelesiastical Decision, ... 93
Letter from P. Livingston, ... 94, 95	Serious Accident, ... 93

ADVENT HERALD.

BOSTON, MARCH 24, 1855.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith	Paid	50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A. Submitter	5.00	"
A. Submitter	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Stillman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Schotte	5.00	"
Lenos Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	8.00	"
James Alexander	5.00	"
A. Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A. Friend	5.00	"
A. Friend	3.00	"
Elizabeth Farnsworth	5.00	"
"A Friend," at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"
A. Friend, in Erie Co., N. Y.	5.00	"
D. Whitney	5.00	"
C. P. of Hartford, Ct.	5.00	"

FOREIGN NEWS.

THERE is nothing of importance from the Crimea, which has not been communicated by the telegraph, except a report that information had been received by General Bosquet, of an intended attack on Balaclava. Preparations had been accordingly made to receive the enemy. The state of the British camp, it was said, was improving, and the condition of the French army was excellent.

The London Times says:

"By our last advices from the East, it appears that a large body of Russian troops, advancing towards Sebastopol, had perished on the road, from the extreme severity of the weather and the hardships of the march. Under what particular circumstances this catastrophe occurred—whether the column was surprised by a tempest, engulfed in snow, or simply overpowered by the cold—we are not yet informed; but the numbers swept away are described as 'some thousands,' so that the loss sustained by the enemy is equivalent in its results to that of a sanguinary defeat in the field."

The following is the report referred to, but it would seem hardly probable:

A letter received from Malta, dated Feb. 21st, contains the following: "The Arabia, one of the Cunard line, has performed the trip from Constantinople to Malta in the incredibly short space of 63 hours. This vessel brought a report that 45,000 Russians had marched for Sebastopol, under the command of the Grand Duke Michael; but they had lost 20,000 by the ice thawing, and consequently detaining them long on the road. The remainder had reached Sebastopol, but in a pitiable condition."

Another despatch says, "some thousand Russians, who accompanied the Grand Duke Michael to Crimea had been frozen to death."

A man from the 88th regiment, who had been taken prisoner in a sortie, had succeeded in effecting his escape from Sebastopol. The description he gave of the condition of the garrison, a correspondent says, would be encouraging, if it could be altogether relied upon. The poor fellow said he had been very badly fed lately, and had had only a piece of black sour bread and a glass of weak wine for some time past; the dead were lying in the streets, and fearful sickness was raging among the Russian soldiery.

The Russian version of the action at Eupatoria is, that a portion of the troops encamped in the neighborhood of that place, made a reconnaissance against the town. They succeeded in dismounting a portion of the enemy's guns, and blowing up five caissons of ammunition. Having assured himself that Eupatoria was defended by 40,000 men and 100 guns, General Chrusch, who commanded the

detachment, gave orders to retire out of range, which was done in perfect order.

The railway is making very respectable progress. It has wound its way up the greater part of the main street of Balaclava, and the engine has been astonishing the Turks by great puffs of steam from its iron lungs, and by sundry shrieks and screams, as it has been put in play by the engineers outside the post-office yard, in order to see if its health and constitution has suffered by the sea voyage.

Constantinople, Feb. 19th.—Advices, dated Balaclava, Feb. 17th, state that the Russians have disappeared from Baidar. They energetically defend the north side. 14,000 French have marched to Inkermann.

FRANCE.—The Emperor had reviewed the troops at St. Omer, and on the 2d was at Boulogne. Nothing positive was known as to his visit to the Crimea. A letter from Paris states that M. Galy, a steward of the Tuileries, especially attached to the service of the Empress, has left for Constantinople, in order to prepare suitable apartments for her Imperial Majesty.

RUSSIA.—Immense preparations were being made at the last advices by mail, to defend the Baltic coast of Russia. Vast magazines have been organized, in all parts of the empire that can possibly be involved in the war, where large quantities of grain, salt meat, spirits, &c., have been accumulated. The greatest activity is now shown in provisioning every fortified place on both sides of the gulf. Abo, Sweaborg, Helsingfors, and the other towns that may have to stand a siege, either by sea or land, are being victualled for 18 months, and the contractors are expressly bound to deliver their supplies by the 10th of March. A letter says:

"The Grand Duke Constantine has made several rounds of inspection to the various naval arsenals throughout the month of February. Orders have been issued for the rendezvous, at places appointed, of all the marine battalions organized last year for the coast defence of the gulfs. They were to be inspected by the Grand Duke on the 1st of March, and then to be distributed among the gun boats, for service to which they were specially destined."

If the above statement is correct, the Grand Duke Constantine could not have been in the Crimea at the time of his father's death.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

<i>Memoir of William Miller</i>	Price, \$1.00.	Postage, .19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints,</i>		
or <i>World to Come</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " (2d ")	"	"
" <i>Seven Churches</i>	"	.22.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dead</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " " " (2d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:

<i>Morning of Joy</i>	.40.	.08.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.
<i>Advent Tracts, bound.</i> Vol. 1	.25.	.05.
" " " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The Protestant's Hope of the</i>		
<i>World's Conversion fallacious</i>	.10.	.02.
<i>The last two, bound in one vol.</i>	.25.	.06.
<i>The Advent Harp</i>	.60.	.09.
<i>Hymns of the Harp</i>	.38.	.06.
<i>Corning on the Infidelity of</i>		
<i>the Times, as connected with</i>		
<i>the Rappings, &c.</i>	.38.	.06.
<i>Preble's 200 Stories for</i>		
<i>Children</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Exposition of the</i>		
<i>Apocalypse</i>	2.00.	.33.
<i>Lord's Laws of Figures</i>	1.00.	.16.
<i>Winthrop on Prophetic</i>		
<i>Symbols</i>	1.00.	.11.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Messiah's Throne and Millennial Glory—By</i>		
<i>Josiah Litch.</i>	1.00.	
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.

TRACTS FOR THE TIMES—VIZ:

1. *The Hope of the Church* \$1.50 per 100.
2. *The Kingdom of God* " "
3. *The Glory of God filling the Earth* " "
4. *The Return of the Jews* 2.00 "
5. *The World's Conversion* 1.50 "

THE KELSO TRACTS—VIZ:

1. *Do you go to the Prayer Meeting* .25 per 100.
2. *Grace and Gory* .75 "
3. *Night, Day-break, &c.* .50 "
4. *The City of Refuge* .25 "
5. *Sin our Enemy, &c.* .25 "
6. *The Last Time* .50 "

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. *Glorification.* By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cts. single.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, Elder J. P. Farrar will preach in Albany, N. Y., Lord's-day, March 25th; Troy, Tuesday eve, March 27th, or East or West Troy, as brethren may arrange; Waterford, Wednesday eve, the 28th; Fort Ann, Thursday eve, the 29th; Low Hampton, Lord's-day, April 1st; Mt. Holly, Vt., Tuesday eve, April 3d.

Nothing in Providence preventing, I will preach in Portland, Me., on the 1st Sunday in April THOMAS SMITH.

My P. O. address is changed to Bristol, Vt. D. BOSWORTH.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

P. V. West, on account \$4—J. A. Albert was credited \$2.25 on the book. The paper is sent each week, to A. W., of North Sutton, C. E.

C. P. Dow—Everything all right. We received both letters. D. Campbell—Have sent your letter respecting the A. S. A. M. Society to Elder John Pearson, the Secretary, who will communicate to you the desired information.

W. P. Woodworth—It was received and credited, in the Herald of Jan. 20th, to No. 808.

J. Bullock—You were credited some time since to No. 688, and the Herald, and your book account was balanced, for \$2, lost—leaving due a few cents short of \$1 on the first of this year.

C. A. Thorp—Elder J. W. Bonham paid, and we have put to your credit, five dollars, in addition to the former five sent, and since the balancing of your account. Five dollars therefore stands to your credit on our books.

DELINQUENTS.

The P. M. of Snow Shoe, Centre county, Pa., notifies us that the paper sent to James Taylor is not called for, he owing \$7.25.

The P. M. at Moline, Ill., writes us that Wm. Maxwell refuses his paper. He owes \$1.44.

The P. M. of Lockport, N. Y., writes that the paper sent to W. Whiting, is not taken from the office. He owes \$6.50.

BOARDING SCHOOL

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses C. and C. C. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30. per term,

Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.

Middleborough, Mass., January 29th, 1855. Feb. 10—2m. p.d.

A NEW WORK.

"THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer: Or, A history of the doctrine of the reign of Christ on earth." By D. T. TAYLOR.

In the above volume, Hermas, Clement, Ignatius, Polycarp, Papias, Justin Martyr, Irenaeus, Methodius, Nepos, Coraenon, Origen, Dyonisius, Lactantius, Tertullian, Cyril, Chrysostom, Jerome, Augustine, Andreas, Joachim Albas, the Paulkians, Waldenses, Wickliffe, Tyndal, Luther, Zwingle, Melancthon, Latimer, Ridley, Knox, Bale, Fox, Mede, the Early Baptists, Vincent, Bunyan, Rutherford, Jurein, Henry, Burnett, Cressener, Baxter, Fleming, Whitby, the Newtons, Daubuz, the Mathers, Gill, Bengel, Doddridge, the Wesleys, Milton, Watts, Whitefield, Fletcher, Toplady, Cowper, Coke, Clark, Scott, Spalding, Lowth, Rudd, Prince, Heber, and a host of others all speak for themselves on the doctrine of the advent, personal reign, first resurrection, millennium, new earth, &c., &c., furnishing an excellent *ad-ecum* for millenarians. An article on The Antichrist is alone worth the price of the book. It also contains the creeds of all churches on the advent and judgment.

One or two hundred subscriptions are obtained, and a thousand are solicited.

To agents ordering five, ten, or twenty copies, a discount of twenty-five or thirty-three per cent. will be made. Price, single copy, \$1. The work will be issued in April. Who will help get it out? Who?

Direct immediately, to HORACE L. HASTINGS, Peacelale, R. I.—or DANIEL T. TAYLOR Worcester, Mass. Feb. 3. 1m

Homoeopathy Medicines.

It will be seen by an advertisement in another column, that Dr. J. T. P. SMITH, of Brooklyn, N. Y., supplies these medicines and books, cases, &c. He has sent us some books and cases, for sale at this office, at the following prices:

76 phials in Pulte case	\$7.00
72 " " " "	6.00
52 " " " "	5.00
24 " " " "	5.00
27 " packet	3.00
18 " " tinctures	3.80
12 " " "	2.25
14 " " small	1.50
Books.	
Hull's Laurie	1.50
Guernsey's Dom.	1.50
Freeligh	1.50
Pulte	1.50
Hempel	.50
Malon's Guide	.25

Those wishing to purchase will do well to call.

BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Diatons and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office

Agents.

ALBANY, N. Y.	W. Nicholls, 185 Lydian-street.
BASCOB, Hancock county, Ill.	Wm. S. Moore.
BUFFALO, N. Y.	John Powell.
CADOT, (Lower Branch,) Vt.	D. M. P. Wallace.
CINCINNATI, O.	Joseph Wilson.
DANVILLE, C. E.	G. Bangs.
DUNHAM, C. E.	D. W. Sornberger.
DURHAM, C. E.	J. M. Orrick.
DERBY LINE, Vt.	S. Foster.
DETROIT, Mich.	Lucy Armstrong.
EDDINGTON, Me.	Thomas Smith.
HALLOWELL, Me.	I. C. Wellcome.
HARTFORD, Ct.	Aaron Clapp.
HOMER, N. Y.	J. L. Clapp.
LOCKPORT, N. Y.	R. W. Beck.
LOWELL, Mass.	J. C. Downing.
LOW HAMPTON, N. Y.	D. Bosworth.
MOLINE, Island county, Ill.	Elder John Cummings, jr.
NEWBURYP, Mass.	Dea. J. Pearson, sr., Water-street.
NEW YORK CITY.	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, N.E. cor. of Cherry and 11th streets.
PORTLAND, Me.	Alex. Edmunds.
PROVIDENCE, R. I.	A. Pierce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALER, Mass.	Lemuel Osler.
SHABONAS GROVE, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONAU, De Kalb county, Ill.	Wells A. Fay.
SHEBOYGAN FALLS, Wis.	William Trowbridge.
TORONTO, C. W.	D. Campbell.
WATERLOO, Shefford, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.
EAST CHAZY, N. Y.	C. P. Dow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.



J. V. HIMES, Proprietor.

WHOLE NO. 724.

BOSTON, SATURDAY, MARCH 31, 1855.

OFFICE, No. 46 1-2 Kneeland-street

VOLUME XV. NO. 13.

THE MEETING-PLACE.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joys upon their heads."—Isa. 35:10.

Where the faded flowers shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave or hill;
Where the morn shall wake in gladness,
And the moon the joy prolong,
Where the daylight dies in fragrance,
'Mid the burst of holy song,
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed—
Partings, claspings, sob, and moan,
Midnight walking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild,
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life re-blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where love that here we lavish
On the withering leaves of time,
Shall have fideless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving,
As we never loved before—
Loving on unchilled, unhindered,
Loving once and evermore,
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous scepter,
Claim and wear the holy crown,
Brother, we shall meet and rest,
'Mid the holy and the blest!

Destruction of Nineveh.

NINEVEH was the capital of the Assyrian empire. Tacitus looked on it as "the most ancient of Assyria." Moses, Gen. 10:11, says: "Asshur went forth and builded Nineveh." The marginal reading, without doubt, ought to be preferred here: "Nimrod went out into Assyria, and built Nineveh." This is fully established by the declaration of Micah 5:6: "And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrance thereof." Micah prophesied before the birth of Christ 746 years, and 140 years before the capture and ruin of Nineveh.

The name signifies, "the habitation of Nin." Lucian, Xenophon, Diodorus, and Herodotus called it "the city of Ninus." History informs us that Nimrod had the city so called, in order to immortalize the memory of his son Ninus.

The manhood greatness of Nineveh fully appeared 1230 years before Christ. Jonah, who wrote 800 years before the birth of the world's Saviour, speaking of it, says: "Now Nineveh was an exceeding great city of three days' journey."—Jonah 3:3. In reference to its inhabitants he speaks thus: "Wherein are more than six score thousand persons that cannot discern between their right hand and their left hand."—ch. 4:11. Reckoning, according to Bochart, the persons to have been infants of two years old and under, and that these were a fifth part of

the whole, the aggregate of the population amounted to six hundred thousand souls.

The overthrow of Nineveh was threatened through Jonah within the limits of forty days; but God, who amid deserving wrath ever looketh to mercy, suspended the approaching blow, because the voice of repentance was heard in her streets from "the least to the greatest." About two hundred years after this, however, the long-suspended blow was given. The inhabitants had become desperately wicked, and consequently were fearfully punished.

The Medes and Babylonians were the instruments selected for this purpose. They besieged the city, and after a contest of three years, took it. The king Sardanapalus, made a mighty effort to preserve his throne, being encouraged by an old prophecy, that Nineveh should never be taken by assault, until the river should turn out to be its enemy.

Diodorus Siculus, Edit. Wessel, p. 140, lib. 2, s. 27, thus speaks of this matter: "There was a prophecy received from their fathers, that Nineveh should not be taken till the river first became an enemy to the city. It happened in the third year of the siege, that the Euphrates (Tigris) being swollen with continued rains, overflowed part of the city, and threw down twenty stadia of the wall. The king then imagining that the oracle was accomplished, and that the river was now manifestly become an enemy to the city, casting aside all hope of safety, and lest he should fall into the hands of the enemy, built a large funeral pyre in the palace, and, having collected all his gold and silver and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the pyre; burnt them, himself, and the palace together. When the death of the king was announced by certain deserters, the enemy entered in by the breach which the waters had made, and took the city."

From this we see that the river did become an enemy, and open the way for a victorious army. This took place about 606 years before Christ.

We shall now direct attention to the words of prophecy respecting this most remarkable event. Nahum, who wrote 709 years before Christ, and 103 years before the destruction of Nineveh, said: "But with an overrunning flood he will make an utter end of the place thereof."—ch. 1:8. Again, 2:6, he said: "The gates of the rivers shall be opened, and the palaces shall be dissolved." And again, ch. 1:10, he said: "For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Here we observe, that the king of Assyria, considering himself perfectly secure, bountifully supplied his soldiers with wine, and freely partook of it himself—not knowing that he was literally fulfilling this prophecy. Nahum, ch. 2:9, speaking of the spoils, said: "Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture."

History informs us that many of the talents of gold and silver, which were preserved from the fire, were carried to Ecbatana. This is also in accordance with Nahum, ch. 3:15: "There shall the fire devour thee; the sword shall cut thee off." The testimony of Diodorus is to the same purpose, that the city was destroyed by water and fire.

The prophet Zephaniah, who wrote 626 years before the birth of Christ, and 20 years before the taking of Nineveh, said: "And he will stretch out his hand against the North, and destroy Assyria, and make Nineveh a desolation, and dry like a wilderness. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in, every one that passeth by her shall hiss, and wag his hand."—Zeph. 2:13-15.

Who, after meditating on such destruction minutely specified many years in advance, in one instance 103 years, and in another 20 years,

can call in question the inspiration of the Bible? Common honesty asks, who? Undeniable facts ask, who?

Bishop Newton makes the following pertinent remarks on the destruction of Nineveh: "What probability was there that the capital city of a great kingdom, a city which was sixty miles in compass, a city which contained so many thousand inhabitants, a city which had walls a hundred feet high, and so thick that three chariots could go abreast on them, and which had one thousand five hundred towers, of two hundred feet in height; what probability was there that such a city should ever be totally destroyed? Let us suppose that a person should come in the name of a prophet, preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. 'With an overflowing flood will God make an utter end of the place thereof: he will make an utter end: its place may be sought, but it shall never be found.' I presume we should look on such a prophet as a madman, and show no farther attention to his message than to deride and despise it. And such an event would not be more strange and incredible than the destruction and devastation of Nineveh; for Nineveh was much the larger, stronger, and older city of the two. Let us, then, since this event would not be more improbable and extraordinary than the other, suppose again that things should succeed according to the prediction; the floods should arise, and the enemies should come; the city should be overthrown and broken down, be taken and pillaged, and destroyed so totally that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not, by such an illustrious instance, be thoroughly convinced of the providence of God, and of the truth of his prophet; and be ready to acknowledge: 'Verily, this is the word which the Lord hath spoken; verily, there is a God who judgeth the earth?'"

Lorenzo Dow.

A CORRESPONDENT of the *Christian Guardian*, of a recent date, furnishes that paper with some reminiscences of an acquaintance made with Mr. Dow, in the vicinity of Brighton, near Canada, during a camp meeting held there, in the year 1829.

The hair upon his head and face had been left to grow till it was some six or eight inches, while the former was surmounted with a coarse chip hat. He had on a snuff-colored cloth vest, striped cotton pants, coarse cowhide shoes, and a long white-flannel surplice over all, without pockets or buttons. It was fastened around him with strings, while his pocket handkerchief was tied by one corner to a hole in the breast of it, while it was mainly thrust down one of the sleeves of his outer garment for lack of a pocket. He would not tell the presiding elder when he would preach, but said he would do so whenever it suited himself. His first address was an exhortation after Rev. Robert Corson, who had preached on the parable of the Prodigal Son. His dialect was the broadest "old Virginia" that could be thought of. He said that his brother had remarked that the citizen of the far country was "the devil," who sent him into fields to feed swine. "Now," said he, "the devil has got a great many swine-feeders now-a-days. There is one character that may be denominated the devil's swine-feeder. He frequents balls, and routs, and assemblies, and screams on an insignificant piece of wood called a fiddle, while the people jump up and down, and turn their backs and faces, and cut up their didos."

When he came to where the "elder brother" "was angry and would not go in," Dow exclaimed, with all the *sang froid* imaginable, "O, I guess he must have been a Close-commu-

nion Baptist!" He was very catholic himself, and was very hard on those who were not so.

Late in the afternoon of Saturday, it was quite evident that he had a mind to preach that evening. He sent some young men into the woods to procure a large, long pole, with which they constructed a rude "altar," for penitents, in front of the stand, and sang one of his favorite odes, with a sepulchral sort of voice, which made it plaintive enough. Only one verse is remembered:

"One night all pensive as I lay,
Alone upon the ground,
I cried to God, began to pray—
A light shone all around."

Having thus attracted a large crowd around him, he rose and sounded the horn employed in convoking the assembly, which he held in his hand. So soon as the people saw that it was Dow, who was going to preach, they came scampering from all directions to the preaching-place. The introductory part of the service was very solemn. He gave out the hymn, commencing with the lines,

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal."

When he kneeled down to pray, the first petition he offered was for two young men who he said "stood there talking." He prayed that God would "convert them, that they might go home and serve him." His text was Rev. 22:2—"And in the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." He made some very excellent remarks in the commencement, on the Revelation as a whole. Then he came to the New Jerusalem itself, the admeasurement of which he explained, and compared it with several of the largest cities in the world—such as London, Paris, Canton, etc.—with the size and population of which he seems to have had accurate acquaintance. Indeed, he seemed to have a remarkable memory for matters of that kind. The tree, from the feminine pronoun "her" being applied to it, he decided to mean the church. The "twelve manner of fruits" he decided to mean just so many particular graces, which he named, counting them on his fingers, and illustrated in a very able, though, it must be confessed, in a very *unusual* manner. I need not say that he had fixed attention; but a spirit of conviction also seemed to run through the assembly; and when he gave an invitation for penitents to come forward, which he did at the close of his sermon, there was an instantaneous rush for the "altar"—a perfect jam. The writer never saw the like before or since. The preachers poured out of the stand into the prayer meeting. Dow went down himself, passing from one mourner to another. The battle was truly "set in array," and lasted the most of the night. And "signs and wonders were wrought in the name of the holy child Jesus."

His next sermon was on Sunday night. He began without singing. As he rose from prayer he thundered out the following words of holy Scripture, "Behold ye despisers, and wonder and perish; for I work a work in your day, a work which ye shall in no wise believe though a man declare it unto you." He then made a full stop, and looked around upon the congregation: "But," says one, "where's your text?" "Go home and brush the dust off your Bible; and between the two lids you'll find it. For there are some people, when they go home from meeting, if they were to be damned for it, couldn't tell where the text was." The sermon was of a piece with this rough exordium. In the course of it, he vindicated camp meetings, and told a number of remarkable experiences of of his own, connected with such meetings and revivals in general.

The fame of his eccentricities brought out vast multitudes to hear. Among these were bar-room loafers, gamblers, and horse-racers, Universalists, and other infidels, with all of whom he

knew how to deal, and for whom he had ammunition prepared.

Instances of this we had on two or three occasions. In the forenoon of Sunday there was an immense congregation, and the presiding minister found it impossible to get some of them to seat themselves and submit to the order of the meeting, observing which, Dow arose and settled them in the following adroit, though odd manner. Said he, "I have travelled a great deal in my lifetime, in England, and Ireland, as well as America; and I have remarked that every assembly is made up of three descriptions of characters. The first is the gentleman; he behaves well for his honor's sake. The second is the Christian; he behaves well for Christ's sake. The third class, I might denominate 'Tag, Rag, and Bobtail;' these will neither behave well for God nor the devil's sake. Now, if you want to advertise yourselves as belonging to this class, begin with your didos." This was enough; no one seemed disposed to give occasion for his being put down as belonging to that class, and the best of order ensued. During the course of the meeting, one Mr. Evans preached on the judgment, from Rev. 20:12—"And I saw the dead, small and great," etc. At the close of the sermon, Dow rose up and gave an address, and remarked, that while his brother was speaking on the judgment, a thought struck his mind on the subject of *witnesses*, and said it appeared to him that God was to be *witness*, as well as *judge*. He then quoted Mal. 3:5—"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." From this text he took occasion to dwell upon each description of character here denounced, in a manner as able and searching as it was original. I remember his telling us, when describing the manner in which "the stranger is turned aside from his right," of an instance that happened to himself; said he, "I rode up to a tavern door one day and called for a gallon of oats to feed my horse. The landlord calls out to the boy, 'Take this horse to the stable, and *mind* and give him some oats.' Now, I didn't like the way he laid the emphasis on the word '*mind*.' So after a while I went to the stable, and found that my horse had no oats. I, therefore, went to the landlord, and ordered another gallon; and went and saw him fed. I then went and put myself where I could see him, and he couldn't see me; and after a little I saw the tavern-keeper come and take away the oats again. I then called for my bill, and took my horse, and started."

He visited several places, intermediate between the camp-ground and Kingston. The Carrying-place was the last place at which we heard him preach. "Quench not the Spirit," was his text. I think there was more laughter than conviction produced by this sermon. The school-house was crowded with people, who all remained after the sermon, in hopes of having a word with so strange a preacher, or at least the privilege of feasting their eyes with his odd appearance. But after waiting for some time in vain, casting their eyes down the road, they saw him some half a mile distant, bundle in hand, making off as fast as he could walk. While they had stood watching the door, he had slipped out of the back window. He hired a canoe, and made his way to Belleville that night.

Evening Shades and Morning Light.

THE World's day weareth to its eventide;
With solemn sweep
The silent shadows, down the mountain's side,
Fall long and deep;
In boding clouds sinks down the cheerless light;
But morning cometh hand in hand with night.
Long hath the noon of Pride and Wrong blaz'd
high;
And Satan reigned;
And Man blasphemed; and Sin sent up its cry;
And Earth complained:
But none were looking for the day of doom—
None prayed the year of the redeemed might
come.
And still, 'mid portents of fast coming woe,
They make mad mirth:
Pomp lights the festal chamber; and they grow
Wanton on earth.
They plant, they build—choose Sodom's smiling
lot,
And, in derision, cry, "Why comes he not?"
O, dweller of the Earth! fear comes on thee—
The pit—the snare—
Blackness in heaven—and trouble on the sea—
O'er all, despair.
Dimness of anguish on the world shall fall,
And death, and doom, and darkness cover all.
But lo! a gleaming from the Watchtower seen,

A star of dawn!
Long, wild and weary hath the darkness been,
'Twill soon be gone.
The treasured ray, that burn'd through all the
night,
At last seems kindling into morning light.
Yes! to the Church no day has dawned as yet
To chase her fears;
Her path to glory hath been dark, and wet
With blood and tears;
Her eyes have failed with looking for the day,
It seemed so fair, and yet so far away.
The Times grow darker, but she sings, "Tis
well,
He cometh now!"
The winds that smite the cedar, only swell
Her fig-tree bough:
Still, as the World's sky threatens, hers grows
bright.
Their cloud of darkness is her pillared light.
Sing songs, thou Watcher at the door of Hope,
Thy last by night!
Dark is the threshold, but the portals open—
Lo! all is bright.
The Bridegroom cometh! Hark! he calls thee
home;
Ere thou "believe for joy," he shall be come.
Waymarks in the Wilderness.

Extracts

From the Speech of Hon. Erastus Brooks, in the Senate, March 9th, on the Church Property Bill.

SECRET OATH OF THE SANFEDISTI.—A society established by the Papal Government in 1821, to discover those citizens who professed liberal or heretical opinions, called the *Santa Fedisti*—from Holy Faith—and with secret ramifications in all parts of Italy, and in foreign countries. The members have the image of the Virgin Mary suspended from their necks, and apostolical warrants in their pockets. They wear a medal with the head of the Pope stamped upon it, and bear letters of authority from the holy congregation to sanctify their violent deeds. They take an oath on the gospel, which is stamped upon their certificate, and reads as follows:
"I, Son of the Holy Faith, No, —, promise and swear to sustain the altar and the Papal throne, to exterminate heretics, liberals, and all enemies of the church, *without pity for the cries of children, or of men and women.* So help me God."

OATH OF THE IRISH RIBBON MEN.

"I, Patrick McKenna, swear by Saints Peter and Paul, and by the blessed Virgin Mary, to be always faithful to the Society (of Ribbon men,) to keep and conceal all its secrets and its words of order, to be always ready to execute the commands of my superior officers, and as far as it shall lay in my power, to *extirpate all heretics and all the Protestants, and to walk in their blood to the knee!* May the Virgin Mary and all the saints help me! To-day, the 2d day of July, 1852.

"PAT McKENNA, from Tydavenet."

* * * * * Compare this Papal city (Rome) with any in this Protestant land. Compare any of the Catholic cities of Europe and South America, with the Protestant cities of Europe or this Continent. Behold the city of Naples and the city of Brotherly Love! The city of Mexico and the city of Boston! The city of Rome, with its seven hills, and all its glorious classic history, and little Manhattan Island, which makes up our own imperial city! Contrast the Empire of Rome, with the little Island of Britain. Picture the time when the mightiest of the Caesars led the Roman army against the Barbarian Britons.—What is Rome now, and what is Britain now? And what has wrought these stupendous changes? I will tell you. England is Protestant, and therein lies her gigantic strength. America is Protestant, and therein is the chief source of her power. Italy is Priest-ridden, and that is the canker-worm that has eaten out her very vitals. We owe our government, our liberties, our prosperity, mainly to our Protestant religion. If evidence was yet needed of Papal domination in matters of civil government, look at Switzerland. Her crags, her peaks, and "cloud-capped towers," are all symbols of liberty, but there, only nine years ago, the Holy See became the instrument of civil war, and Colleges and Convents, even the Convents of Nuns, were filled with arms which were used to deluge the land of William Tell with fraternal blood. The little Republic of San Marino has been haunted by the same fatal power, and was only saved from Roman cupidity a few months since, by the merciful interposition of the French. Stand upon the Rialto of Venice, and recall the days when Julius II., Paul the V., and Clement the V., let loose the dogs of war upon that beautiful city of the sea.

* * * * * I will not reproduce the great past in the history of Rome and of Italy.

There are memorials there, which, though faded and dwarfed, can never die.

"'Twere long to tell, and sad to trail
Each step from splendor to disgrace."

I see Italy, beautiful even in her misfortunes, with the same soft blue and golden skies as in the days of Virgil, Petrarch, Horace and Dante—still the land of the pencil and of song, as fruitful, too, in her history as in her luxuriant gardens. First in arts and first in arms, she is now indeed, but "the Niobe of nations" and "the dead mother of lone empires." But Rome may rise again, when, and only when, an intelligent people shall rule in the palace of the Caesars, as the Pontiff rules in the Church. She must cast off that moral malaria which is more infectious to the mind and heart of the State than the pestilent atmosphere of a thousand Pontine marshes.

From Italy and from the old world let our land and continent learn wisdom. History, even in its errors, like a light house on the rocks, or the North Star over a stormy ocean, is the compass, which, true as the needle to the Poles, points to a haven of safety. Behold what this Protestant land has already done for the emigrants and exiles of the old world! Let those who come from the desolated homes of their childhood, poor in purse, crushed in spirit, condemned to exile, it may be for indulging in an aspiration for civil and religious freedom, ask themselves what sort of alchemy it is which has made America a more prosperous nation within the single life time of some one citizen, born upon the soil, than any European nation has become through long centuries of time. More than to anything else, in my judgment, we owe this pre-eminent success to our Protestant Religion. "We, the people of the State of New York," in the language of our own Constitution, "are grateful to Almighty God for our freedom, for the free exercise and enjoyment of religious profession and worship," and for all that perfect independence, liberty, and equality of right, which can exist in no government not founded on a true Protestant faith.

Proverbs in "Night Thoughts."

THE "Night Thoughts," by Edward Young, contain many an apt line that has "passed into a proverb." Here is a budget, gathered in the *North American Review*.

"We take no note of time
But from its loss;"

That is a proverb; so is the pointed declaration,—

"All, all on earth is shadow, all beyond
Is substance;"

and still more unquestionably the following, for it has long since passed into the common parlance of the world, in use among many people who know not the name of its author:

"All men think all men mortal but themselves."
What fitter apologue to the conscience than this imaginative line?

"The spirit walks of every day deceased."

An aspiration is hardly proverbial, or we would instance the appeal to Lorenzo:

"O for yesterdays to come."

Of the following there is no question: it is declarative, and fulfils every condition of a proverb:

"Love, and love only, is the loan for love,"

Similar to this is the expression:

"Hearts are proprietors of all applause."

So, too, the oft-remarked creative efforts of the imagination in enhancing the terrors of death.

"Man makes a death which nature never made."

It is to Young, and not to Goldsmith, that we should assign the sentence—they both have it, but the latter borrowed it—

"Man wants but little; nor that little long."

A proverb should be in one line; but the privilege may be extended to so fine a saying as the celebrated

"Earth's highest station ends in 'Here he lies,'
And 'dust to dust' concludes her noblest song."

It would be well if some of those loudest in their praises of Young, would bear in mind the following:

"'Tis impious in a good man to be sad."

The concluding line of the Fourth Night is memorable:

"Men may live fools, but fools they cannot die."

What a world of trouble the following might save critics and fault-finders! It quite puts out the lantern of Diogenes:

"'Tis vain to seek in men more than man."

Solomon has been before Young with this:

"The man of wisdom is the man of years."

How often has the experience of the world pointed the following:

"Death loves a shining mark, a signal blow."

There is a nobleness which cannot be too familiar to us in this:

"Our hearts ne'er bow but to superior worth,"

with its accompanying gloss:

"Pigmies are pigmies still, though perched on Alps."

A great hero, who acquired a reputation some years since by jumping off precipices into rivers, immortalized himself by an advance beyond the proposition—

"And all may do what has by man been done."

The alliteration does justice to a noble sentiment in the following:

"'Tis moral grandeur makes the mighty man."

There is also much virtue in the line—

"The man that blushes is not quite a brute."
"Procrastination is the thief of time,"

you may hear anywhere, on change, in counting houses, in the streets.

These examples might be multiplied at will. The most cursory perusal of the poem will suggest others, which, if not exactly proverbs, bear a strong family relationship to those tenacious dwellers in our memories.

An Appeal of Rev. Geo. Trask

To Schools, School Committees, &c., on the Anti-Tobacco Reform in Schools.

FRIENDS:—A bright spot is appearing among the young; reform in this quarter is practicable, and pregnant with promise. Toil and sacrifice on the part of the friends of God and man will achieve much; it will rescue rising millions from a habit as vile as venereal itself, and in process of time, take from the neck of the nation, a millstone, that is bowing its head in filth and dust.

It is of vast importance that our sons be kept from forming this habit. In nine cases to ten, the habit is contracted in boyish days. Men, who deserve the name of men, do not form it, except it be in rare cases, by the dictation of a quack, or some sleepy Esculapian, who is a devotee to the weed. Striplings, boys, urchins about your feet, form the habit, and it grows with their growth, till they pollute themselves, and earth, and air with smoke and saliva.

Common sense, then, bids us begin with the young, where the disease begins. We must place a kind hand on these little fellows, in families, schools, and all the walks of life, and pledge them to complete abstinence from this popular abomination. If this be done, society will assume another aspect in thirty years; the present race of painted, poisoned, paralyzed Tobacco Worms, will have left the stage; a fairer race will fill their places, and though generations may pass away, before the *hereditary poison* shall be completely purged from the posterity, still the coming race will be comparatively free; free from all but the taint received from their tobacco-using fathers.

The habit, once established, is unspeakably despotic. Its victims, I well know, smile about the matter, but in so doing they trifle with their chains, and glory in their shame; they know the habit has eaten into them like indelible ink, and is like the spot of the leopard, or the blackness of the Ethiopian; therefore, if our sons are free, let us keep them so, and not permit them to leap into such bonds of iniquity.

In my labors with the young, I have often seen a very pleasing parental manifestation. We are assured that fathers know how to give good gifts unto their children; I have often seen this verified in relation to this narcotic. I never saw a father, drunk or sober, addicted or not addicted to "the weed," that would approve of its use by his child. On the other hand, I have seen all sorts of fathers express their abhorrence of it in relation to the young. I have seen fathers, to whom Tobacco seemed to be the staff of life, and well nigh life itself, burn with the fury of an oven, at the idea of a son's using it, and carry the matter so far as to threaten to *disinherit* for such an offence! Poor human nature! Alas! alas! what a bundle of inconsistencies!

Our schools may be rendered centres of light and reform all over the nation.

1. Let it be established as a law that the vile weed, in no form or degree, can be used in the school room, or on the premises. As commonly used, it is filthy and dangerous, and we have a right to protect public property against filth and fire.

2. Let Teachers be selected, who shall set a gentlemanly example of purity, and, other things being equal, let those have the preference, whose persons are not soiled by this narcotic. What parent wishes a brandy-drinker or an opium-eater to teach his child? How much better is Tobacco than opium or alcohol?

3. Let those who compile school books, place

their eye on this important matter, and now and then insert a racy chapter, that shall pour ridicule on a ridiculous habit, and make the ears of young offenders tingle.

4. Let school committees acquaint themselves with this evil among the young. As they address schools on morals and manners, rebuke a whisper at one time, and a mote of dirt at another, let them remember that many of the lads before them use a miserable drug that vitiates manners, soils their bodies, maddens their nerves, and renders them unhappy and ungovernable, and they will cease to strain at a gnat, and allow half their scholars to swallow Tobacco!

5. Let store keepers be expressly charged not to sell this to youngsters in any form, under any consideration, unless by an order as express and definite as we use when we send for alcohol, opium, arsenic, or any other deadly drug. The chemist ranks Tobacco with these virulent poisons—what have we to do with exceptions?

6. Let Christian Ministers condescend to aid in this self-denying work, take a *manly* view of this great evil, and of its *alarming* affinities, and admonish the lambs of their flocks of the vortex in which thousands are destroyed around them.

7. Let those to whom God has given property, and who are of a noble spirit, contribute of their abundance to aid self-denying men in diffusing light, and opening the eyes of church and state to an evil that is coming in like a flood; an evil which, unless intercepted, will be undermining health, patriotism, and piety, till we sink in character, sink in oblivion, and are undone.

Who, I ask, are held responsible to meet an evil like this? Who are especially responsible? Who, unless those good men and true, upon whom God has bestowed property, and something far better than property, a heart to use it in his service, and for the good of a suffering race?

Fitchburg, October, 1854.

The Emperor Nicholas.

THE following is related by a correspondent of the Providence Journal:

The tenth of May, 1852, has been called the Day of the Three Emperors. On that day, Louis Napoleon passed in review the flower of his army on the Champ de Mars at Paris, and fifty thousand chosen troops of Austria paraded on the Glacis of Vienna, in the presence of Nicholas of Russia and their own Emperor, Joseph. The old Austrian capital has seldom seen a more brilliant display than that which this festal day presented. But the gay uniform and the rapid evolutions of the polyglott army, the varied costumes of strangers from every continent, the long line of generals, covered with scars and decorations which told of Austerlitz and Marengo, and yet bloodier battles with the Hungarians, the Archduchess Sophia, and the ladies of the imperial household were all forgotten, as the two Emperors passed along. The contrast between two men could scarcely be more marked.

Francis Joseph, then twenty-two years of age, looked like a boy. He is tall, but of slender frame. He has the protruding, haughty under lip, which has for centuries been a prominent feature of every member of the House of Hapsburg. He bowed but seldom, and then with great coldness. While crossing the Glacis, a few days before, he had passed a student, who was so buried in thought, that he did not see the Emperor, and therefore did not take off his hat. He was arrested by special order of Francis Joseph, and whipped, in spite of his explanations. This deed was fresh in the memory of the people, and few and faint were the cries of "Es lebe der Kaiser von Oesterreich," "long live the Emperor of Austria."

Nicholas was then fifty-six years old. The Austrian uniform, which he wore, displayed to the best advantage his stately and commanding form. He was very large, but finely proportioned. He was muscular, but not corpulent. The lower part of his face was closely shaven. The whiskers extended down to a line with the upper lip, and joined the mustache. He combined the strength and activity of middle age with the dignity and majesty of advancing years. He seemed a Jupiter rather than a man. He saluted the people continually and heartily. Every hat was raised high in the air, and shouts rose loud and long from the thousands on the Glacis and the city walls, "Long live the Emperor of Russia." He realized in his person one's conception of imperial greatness. One could not look upon him without feeling that he was made to rule.

His immense stature has been often spoken of by letter-writers. I chanced to learn in a curious manner how much he weighed. I had a letter to the manager of the imperial stables at Vienna, and I called on him a few days before the arrival of Nicholas. He politely showed me through the stables, and pointed out to me the

horses which the Russian Emperor was to ride. He said that he had been training them for some time by obliging them to carry bags or sand of two hundred and sixty pounds weight, for several hours a day. He had received commands to do so, as that was the weight of the Emperor. They were fearful lest the spirited horses should prove ungovernable, if they were not trained to bear a burden so unusual.

On leaving Vienna, Nicholas gave eighteen thousand dollars in presents to the servants, by whom he was attended during his stay. Some years previous, when he came to Vienna, an elegant royal carriage was placed at his service. But he declined it. He hired a cab, and in comparative secrecy visited all the places of interest. He recompensed the cabman so liberally, that he immediately retired from business with a fortune. Those who are familiar with the life of the Emperor, relate many incidents of a similar nature.

George D. Prentice on Dueling.

In a recent tour through several of the Southern States, Mr. Prentice visited Little Rock, in Arkansas. He there fell in with a book written by a Mr. Hewson, which he took the liberty of criticising with some severity, in a communication to one of the Little Rock papers. Mr. Hewson chose to consider it an attack upon him personally, and wrote a letter demanding a retraction. To this Mr. Prentice replied, that he disclaimed all intention to be personal; Mr. Hewson was a stranger to him, and he had no thought of assailing his private character and conduct. This did not satisfy Mr. Hewson, and he forwarded another note, demanding an unqualified denial. To this note, Mr. Prentice returned the subjoined noble and manly communication, which was finally decided by mutual friends to be amply sufficient and satisfactory:

LITTLE ROCK, Nov. 24, 1854.

SIR:—Your note, dated yesterday, was handed to me this morning. I have no other reply to make to it, than that which I made to you at first. I cannot properly say to you that I retract the personalities of my article in the *True Democrat*, for I do not think it contains any. I have distinctly disclaimed any such construction of the language of that article as would imply an imputation upon your personal character or conduct, and I do not recognize any right or reason on your part, to ask or expect more of me. This I deem quite as much due to myself as to you.

Presuming that your notes are written to me with a view to a duel, I may as well say here, that I have not the least thought of accepting a challenge from you. I consider my strictures upon your writings entirely legitimate, and, at any rate, the disclaimer that I have made ought to satisfy you. I came here from a distant State, because many believed I could do something to promote a great and important enterprise, and as I have no reason to think that my labors are not altogether in vain, I do not intend to let myself be diverted from them. There are some persons, and perhaps many, to whom my life is valuable, and, however little or much value I may attach to it on my own account, I do not see fit at present to put it up voluntarily against yours.

I am no believer in the dueling code. I would not call a man to the field, unless he had done me such a deadly wrong that I desired to kill him, and I would not obey his call to the field, unless I had done him so mortal an injury as to entitle him, in my opinion, to demand an opportunity of taking my life.

I have not the least desire to kill you, or to harm a hair on your head, and I am not conscious of having done anything to entitle you to kill me. I do not want your blood upon my hands, and I do not want my own upon anybody's. I might yield much to the demands of a strong public sentiment, but there is no public sentiment, nor even any disinterested individual sentiment, that either requires me to meet you, or would justify me in doing so.

I look upon the miserable code that is said to require two men to go out and shoot at each other, for what one of them may consider a violation of etiquette punctilio in the use of language, with a scorn equal to that which is getting to be felt for it by the whole civilized world of mankind. I am not afraid to express such views in the enlightened capital of Arkansas, or anywhere else. I am not so cowardly as to stand in dread of any imputation on my courage. I have always had courage enough to defend my honor and myself, and I presume I always shall have.

Your very obedient servant,

GEORGE D. PRENTICE.

M. BUTT HEWSON, Esq.

Quoting Scripture.

THE N. Y. *Courier and Enquirer* calls the *Commercial Advertiser* to account for quoting

"In the midst of life we are in death" as a beautiful passage in *Scripture*. The *Commercial* replies that it was an obituary advertisement on its third page, and goes on to say:

Now the phrase in question, which some one unknown to us quoted in an obituary notice, is to be found in every man's mouth, and in all moral and theological writings. It is the common property, the familiar expression of Saxons wherever they are found, and it occurs in that truly sublime service for the burial of the dead, written in the Book of Common Prayer, being a sentence of that solemn collection of fitting sentiments which, when the mourners "come to the grave, while the corpse is being made ready to be laid into the earth, shall be sung or said," and to which, whose heart has not thrilled with inexpressible emotion, when on the still air, on the grave's margin, amid the heavy, but stifled sobs of the widow and the fatherless, it has been feelingly pronounced by the minister of God?

We have heard of a company of well disposed and intelligent young men, spending an evening in expatiating upon the beauties of the Bible, and bestowing special commendation upon the text, "God tempers the wind to the shorn lamb;" and it is almost impossible to attend a religious meeting, where any number of persons engage in the services, without hearing misquotations of Scripture, either in language or in sentiment, divine threats severed from their rightful connection and quoted as gracious promises, and *vice versa*, with other incongruities. At the first blush one's reverence for the inspired records, to say nothing of correct taste, takes umbrage, and suspects the misquoters and perverters of a but very slight superficial acquaintance with the book, which they misrepresent. And, unquestionably the habit is a bad one, degrading to the Bible, and not creditable to the speaker. Nevertheless it is perhaps not altogether unavoidable, and may spring from that very familiarity with the Bible, and books deriving their substance from it, which it seems to ignore. We should be glad to assist the *Courier* in promoting a better habit, were it only because it has supplied us with a text for a few practical suggestions.

Peter and Paul.

From St. Paul's expression, "before all," (Galatians 2:14,) it is evident that his rebuke of Peter took place on some public occasion.

The scene, though slightly mentioned, is one of the most remarkable in sacred history; and the mind naturally labors to picture to itself the appearance of the two men. It is, therefore, at least allowable to mention here that general notion of the forms and features of the two apostles, which has been handed down in tradition, and was represented by the early artists. St. Paul is set before us having the strongly marked and prominent features of a Jew, yet not without some of the fine lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expressions of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were a transparent complexion, which visibly betrayed the quick changes of his feelings; a bright grey eye, under thickly-overhanging, united eyebrows; a cheerful and winning expression of countenance, which invited the approach, and inspired the confidence of strangers. It would be natural to infer, from his continual journeys and manual labor, that he was possessed of great strength of constitution. But men of delicate health have often gone through the greatest exertions; and his own words, on more than one occasion, showed that he suffered much from bodily infirmity.

St. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was full and sallow; and the short hair, which is described as entirely gray at the time of his death, curled black and thick round his temples and his chin, when the two apostles stood together at Antioch, twenty years before their martyrdom. Believing as we do, that these traditional pictures have probably some foundation in truth, we gladly take them as helps to the imagination. And they certainly must assist us in realizing a remarkable scene, where Judaism and Christianity, in the persons of two apostles, are for a moment brought before us in strong antagonism.—*Life and Epistles of St. Paul*, by W. J. Conybeare and J. S. Howson.

The Evils of Tobacco.

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of \$1,000: or more than 100,000

missionaries. The students in one college pay more than \$6,000 for segars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land every year.

"CAN'T I USE TOBACCO, SIR, IF I PLEASE?"

O yes, my friend, you can be a chewing, smoking, snuffing, disgusting mortal, if you please. So can your little son. "Stand aside, my little boy, I want to pass." "Don't call me little boy, sir, I have smoked and chewed these two years."

A SMOKY WORLD, THIS!

Bishops, doctors, deacons, lawyers smoke! Boys smoke! Little ragged, dingy, thieving, swearing boys smoke. "Father," said an urchin, "ain't you opposed to monopolies?" "Yes." "Then get me a box of Havanas and a shawl."

REMEDY.

1. Never use it yourself. 2. Banish it from your families and premises. 3. Purify the church. 4. Rebuke the manufacture and sale of it. 5. Look after schools, and save the young. 6. Sign and circulate this pledge: I hereby pledge myself to abstain from the use of tobacco, in all forms, totally and forever.

The Ignorance of Learned Scholars.

A correspondent of the *Transcript* furnishes to that paper the following curious samples of geographical inaccuracy, which occurred in the "Encyclopedia of Geography," a ponderous 8vo. of 1600 pages, published in Edinburgh, and edited by Hugh Murry, F. R. S. E., assisted by Professors Wallace and Jameson, of the University of Edinburgh, and Professor Hooker of the University of Glasgow, and Mr. Swainson, F. R. S., and F. L. S. He says that the work contains many other statements which are equally ridiculous:

"The United States territory is separated from Canada by the St. Lawrence River. (p. 1327.)

New England, now the most flourishing of the States, &c. (p. 1337.)

The President continues in office four years, and may be re-elected. But this has not taken place with any, except Washington. (1338.)

The general aspect of the Eastern States is that of unbounded forest. (p. 1340)

The rivers running across the Eastern States have been united at different points, and it is expected that a continued interior line from North to South will be ultimately formed. (The writer is speaking of canals. (p. 1452.)

Dr. Franklin once, on a journey, judged it wise to bear upon his person a label, expressing his name, his business, whence he came and whither he was going. (p. 1343.)

There are twenty-five colleges and seventy-four academies, under the patronage of the general legislature, and a national university has been planned. (p. 1344.)

Boston, the capital of Massachusetts, of the State of New England, and, until lately, of the whole Union, is built on a peninsula. East Boston, where all the business is carried on, consists of a number of narrow streets and alleys, &c. (p. 1346.)

New Hampshire, stretching south from Massachusetts, occupies a very great part of the surface of New England—and in this State, nothing is more common than to see a grandmother at forty, and the mother and daughter are often suckling children at the same time!!! (p. 2347.)

Scriptural Meditations.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth." Ps. 121:1, 2.

The hills here are the heights of Zion, where Jehovah was sought by his people; and we make the spirit of the words our own when, by the means of grace, we seek God through the atonement and merits of Jesus.

Whence do we look? Out of the depths of sinful weakness; because we look for strength, of which we have none.

Where do we look? To God, on the throne of grace; because only he, the Creator of all, is the source of strength; and he gives his Holy Spirit only for the sake of Christ, the crucified, who sits beside him.

How do we look? With desire; for the promise is only to those who hunger and thirst after righteousness. With faith, else how should we dare to lift up our eyes to the place where his honor dwelleth, with expectation? God has engaged to give help to them that ask it; and, therefore, because we ask it through Christ, who asks it for us, "our help cometh;" it will come, it is coming; so we must, after we have prayed,

wait hopefully till it comes; and we shall not have to wait long.

Lord, spare not to teach me my weakness, lest I think I need thee not!

Lord, hide not from me the glory of thy grace in Christ, lest I dare not draw nigh to thee!

Lord, fill my heart with the spirit of thy Son; so shall I desire thy love, and know that thou givest it me!

Oh, what an eye faith has, that can look from the depth of my sin, and see God's smile!—*Chr. Intelligencer.*



The Advent Herald.

BOSTON, MARCH 31, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER LX.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—v. 1.

This apostrophe is to the pious of Israel, and announces the epoch of the first advent of the Messiah. Instead of longer sitting in the dust, they are commanded to "arise," which is put by substitution for their assuming a position appropriate to their relation to the "light" which is come to them. And to "shine," (margin, "be illuminated,") is put by the same figure, for their imparting to others the blessings of the gospel, or exhibiting themselves as the subjects of its grace.

By an elliptical metaphor, the gospel is denominated, "Thy light;" which, by a metaphor, is said to come, or as in the margin, "cometh," to illustrate its proclamation to the lost sheep of the house of Israel. In John 1:4, 9-14, Christ as its dispenser is also called the Light, "In Him was Life; and the Life was the Light of men . . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"The glory of the Lord is risen upon thee," is in reference to the visible splendor of the *shechinah* between the cherubim, where Jehovah manifested himself to his people, and is put by substitution for the manifestation of the excellency of Christ's character and perfections, and the inculcation of his Divine precepts. Mal. 4:2—"Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

For, behold, the darkness shall cover the earth, and gross darkness the people: But the Lord shall rise upon thee, and his glory shall be seen upon thee.—v. 2.

The envelopment of the world in darkness, is put by substitution for the gross ignorance and moral degradation which abounded at the epoch of the first advent. John 1:5—"The light shined in darkness, and the darkness comprehended it not."

There is a metaphor in the use of the word "rise," to illustrate that the Lord, like the rising of the sun which dissipates surrounding darkness, would be manifested to and appreciated by those "who received him,"—to whom he gave "power to become the sons of God." And his glory being seen upon them, as when the *shechinah* illuminated the camp of Israel, expresses by a substitution, the evidence which should manifest that Jesus was the Messiah, 2 Cor. 4:6—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Matt. 4:16—"The people which sat in darkness, saw great light; and to them that sat in the region and shadow of death, light is sprung up."

And the Gentiles shall come to thy light, And kings to the brightness of thy rising.—v. 3.

The coming of Gentiles and kings to this light, is

put by substitution for their reception of the gospel. 46:6—"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Lift up thine eyes round about, and see: All they gather themselves together; they come to thee: Thy sons shall come from far, and thy daughter shall be nursed at thy side.—v. 4.

These expressions, by substitution, illustrate the diffusion of the gospel among the Gentiles, and its reception among them, which should be so wonderful an event that they are called particularly to contemplate it. Their gathering together, &c., expresses their union with God's visible church; and their sons and daughters being "nursed," or, as a better rendering of the Hebrew is, borne "on their side, shows the deep solicitude of the church for the education, welfare, and growth, in grace of their young converts.

Then thou shalt see, and flow together, And thine heart shall fear, and be enlarged; Because the abundance of the sea shall be converted unto thee, The forces of the Gentiles shall come unto thee.—v. 5.

To see, is a substitution for having knowledge of the spread of the gospel among other nations; and their flowing together, as the waters of different streams commingle when uniting in a common channel, expresses by a metaphor, the common sympathy with which they should rejoice with the converts of every name and clime—overleaping the bounds of Jewish bigotry, and realizing that under the gospel, (Gal. 3:28, 29,) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

By a metonymy the "heart" is put for the mind. The act of "fear" which is ascribed to them, is doubtless the fear of the Lord, which exhibitions of his goodness beget in those who venerate his authority. Jer. 33:9—"And it shall be to me a name of joy, a praise, and an honor, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

The enlargement of the heart is put by substitution for the increase of joy and the enlarged charity, which should result to the church from the multiplication of its converts.

The "abundance of the sea, &c., is in the margin, the "noise of the sea." Bishop Lowth renders it, "the riches of the sea;" and the Chaldee is, "There shall be transferred to thee the wealth of the west." The "sea" is the great, or Mediterranean Sea, which is evidently put by metonymy for the trade, or traffic, carried on by the navigation of its waters, with the countries bordering its shores; and its abundance would be the wealth, or riches, acquired by commerce. This idea is in harmony with the specification of the different kinds of wealth which follow. Says Mr. Barnes:

"It will be remembered that nearly all the wealth that was imported by Solomon and others to Judea, came from beyond the sea, and that it was natural to speak of such places as abounding in riches."

"Shall be converted to thee," is in the margin, "shall be turned toward thee," i. e., should be consecrated to the service of religion. The "forces" of the Gentiles is in the margin their "wealth," which, by a metaphor it is said, "shall come" to thee,—to illustrate that it will be made subservient to religious uses. At the time of this prediction, the wealth of all the countries bordering on the Mediterranean Sea, and of other countries of the Gentiles, was subservient to the extension of paganism, and the perpetuation of heathen abominations. About a thousand years later, the gospel had been received throughout all the countries of the south of Europe and north of Africa; and in time, no small part of the wealth of the Roman Empire was consecrated to the service of the church. Owing to the sacred associations which clustered around Judea, Jerusalem continued to be visited for centuries by pilgrims from all parts of Christendom, who there profusely lavished their wealth.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; And they from Sheba shall come; they shall bring gold and incense; And they shall show forth the praises of the Lord.—v. 6.

The "camel" is a well known beast of burden in Arabia, and is sometimes denominated, "The ship of the Desert." The "dromedary" is a species of camel,—differing from the Bactrian

* "Sir John Chardin says, that it is the general custom in the East, to carry the children astride upon the hip, with the arms around the body."—Barnes.

camel in the bunch, of or protuberance on its back, of which it has but one, while the former has two.

"Midian" (Gen. 25:4,) was the fourth son of Abraham and Keturah. He settled in the neighborhood of the eastern branch of the Red Sea. "Ephah" was the eldest son of Midian, and settled in Arabia Petra. The Midianites possessed many camels, as we learn from Judges 6:5, 6. When they came up against Israel, "They came with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number. . . . And Israel was greatly impoverished because of the Midianites." Also, (Judges 7:2,) "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands lest Israel vaunt themselves against me, saying, Mine own hath saved me."

"Sheba," according to the common opinion, was south of Egypt, in Ethiopia—now called Abyssinia. It was famous for the visit of its queen to Solomon. 1 Kings 10:2—"She came to Jerusalem with a very great train, with camels that bare spices, and very much precious stones." Mr. Barnes says:

"The intercourse between Sheba and Jerusalem was not difficult, and probably a constant traffic was maintained between the two countries. In the time of the Mamelukes, before the conquest of Egypt and Arabia by Selim, a caravan constantly set out from Abyssinia for Jerusalem." From the presents brought by the queen of Sheba to Solomon, it is evident that "gold" and "incense" abounded in that country. We also read, Psa. 70:14—"To him shall be given the gold of Sheba." Jer. 6:20—"To what purpose cometh there to me incense from Sheba." Christianity was early introduced into all those countries.

There is a hyperbole in the use of the word "cover," to illustrate the multitude of camels in the caravans which should visit there.

THE LITTLE HORN

(of Daniel 8th Chapter.)

UNDER this head in another column, is an article from a correspondent, who says, in a private note, "Will you point out my error, if any?" In compliance with this request, we give our view of the little horn more fully, than in the answer to which our correspondent refers, who thinks there is a discrepancy between it, and our exposition of the two-horned beast in Rev. 13:11-14.

In reply to this we would state, that in that exposition, we have reference only to the existence of the Eastern Empire, as distinct from that of the Western. Previous to that epoch, the Roman power, connected with the empire at Rome, held dominion in the East. That the he-goat symbolized Grecia, and its four horns the four kingdoms of Alexander's successors, there is no dispute among commentators. The point at issue between them, has respect to the significance of the little horn that came out of one of the four, and waxed exceeding great. Our correspondent asks if, in symbolic prophecy, horns may arise outside of the territory of the beast, to which as horns they belong,—his difficulty being, that Rome is outside of the Grecian empire. In answer to this we say, that this horn does not symbolize the Roman power as it existed outside of the former Grecian kingdom, but merely that portion of its power that attained a foothold within, exercised the supremacy there, and in time became a separate empire, and independent of the Roman. The horn represents, not Rome as a whole, but as an actor within the Grecian kingdom.

The question here arises, why, if Persia and Grecia are represented by *beasts*, should Rome be indicated simply by the horn of a beast? why is it not here represented by a beast, as in the vision of the 7th chapter? Also, how did Rome come out of one of the fragments of Alexander's empire?

These difficulties are removed, when it is remembered, that each of the four beasts of Dan. 7th had its own geographical limits. For (7:12), when the rest of the beasts had their dominion taken away by the conquest of each by the other, "their lives were prolonged for a season and a time." Also the goat, (8:7,) when it cast down the ram, broke its horns, stamped upon it, and the ram was entirely at the goat's mercy, it is not destroyed, but subjected. Persia still continued to be represented by the ram, and Grecia by the goat; and the relation which the former sustained to the latter, was that of a country. And therefore Sir Isaac Newton says of the beasts of the 7th chapter:

"All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side of Greece, are still the fourth. Seeing therefore the body of the

third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations this side of Greece; we are to look for all the four heads of the third beast, among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire at Constantinople among the horns of the fourth beast, because it belonged to the body of the third."—Quoted by Bishop Newton, *Dis. Proph.* p. 215.

The above principle we believe to be incontrovertible. Now, if in the 8th chapter, it had been designed to Rome as a *whole*, instead of being symbolized by a horn proceeding from one of the previous horns of the goat, we should have expected to find it represented by a separate beast, as in the 7th chapter. But if it was designed to represent Rome merely as an actor on the territory belonging to the goat, it would be manifestly improper to represent it by a beast: and a horn becoming exceeding great would be its most appropriate emblem. Thus, Bishop Newton writes:

"In this vision the Roman Empire is not designed at large, but only the Roman Empire as a horn of a goat. When the Romans first got footing in Greece, then they became a horn of the goat. But of this horn they came, and were at first a little horn, but in process of time, overtopped the other horns. From Greece they extended their arms, and overran the other parts of the goat's dominions; and their actions within the dominions of the goat, and not their affairs in the Western Empire, are the principal subject of this prophecy."—*Dis. on Proph.* p. 249.

The Romans "first subdued the kingdom of Macedon and Greece, and then inherited by the will of Attalus, the kingdom of Pergamus, which was the remains of the kingdom of Lysimachus, and afterwards made a province of the kingdom of Syria, and lastly of the kingdom of Egypt."—*Id.* p. 250.

"This horn, though little at first, yet 'waxed exceeding great towards the south, and towards the east, and towards the pleasant land.' This horn, therefore, as Sir Isaac Newton justly observes, was to rise up in the north-west parts of those nations, which composed the body of the goat: and from thence was to extend his dominion towards Egypt, Syria, and Judea. Observe the particulars. He 'waxed exceeding great:' and so did the Roman Empire, even within the territories of the goat. . . . 'Toward the south' . . . Egypt. . . . The Romans made it a province of their empire, and kept possession of it for several centuries. . . . 'Toward the east:' the Romans did grow very powerful toward the east; they conquered and made a province of Syria, which was the eastern kingdom of the goat. . . . 'And towards the pleasant land,' that is, Judea; for so it is called in the Psalms, (106:24,) 'the pleasant land;' and in Jeremiah, (3:19,) 'a pleasant land, a goodly heritage;' and so twice again afterwards in Daniel, (11:16, 41.) . . . The Romans effectually conquered and subdued them, first made a province of their country, and then destroyed their city and temple, and dispersed the people, so that after so fatal a fall, they have never from that time to this been able to rise again. Another remarkable property, that eminently distinguished the little horn from all others, was, that 'his power should be mighty, but not by his own power;' which commentators are much at a loss to explain. . . . But this part of the prophecy, as well as the rest, can nowhere be so justly and properly applied, as to the Romans. With them it quadrates exactly, and with none of the other horns, or kingdoms of the goat. The strength of the other kingdoms consists in themselves, and had its foundation in some part of the goat; but the Roman Empire, as a horn or kingdom of the goat, was not mighty by its own power, was not strong by virtue of the goat, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree, though the branches extended over Greece, Asia, Syria, and Egypt. The remainder of the prophecy relates mostly to the persecution and oppression of the people of God."—*Id.* pp. 252-254.

Dr. Jarvis says of this horn:

"Sir Isaac Newton, 'with that sagacity which was peculiar him,' (to use the words of a later commentator), was the first who showed clearly that this little horn was the Roman power, which by the conquest of the Macedonian horn, in the year B. C. 158, became for the first time a horn of the goat, or Grecian Empire. Observe that it was not as the fourth great monarchy, denoted by the fourth beast, but simply as a horn of the goat, that the words of this vision can apply to Rome: and consequently, that none of Europe west or north of Macedonia, Thrace, Epirus and Greece, had anything to do with it."—*Jar. Ser.* p. 43.

Again, he says:

"We may justly consider the year B. C. 305 as that in which the 'four notable horns came up toward the four winds of heaven;' namely, Cassander in the West, Lysimachus in the North, Seleucus in the East, and Ptolemy in the South. The horn or kingdom out of which came forth the little horn was the kingdom of Cassander, or Macedonia, the fundamental kingdom of Alexander's Empire. From the moment in which the Romans conquered Macedonia, this horn of the goat began to 'wax exceeding great:' 'not by his own power;' to use the remarkable and expressive language of the 24th verse, 'but by the power' of the Romans. Between the years B. C. 168 and 30, a period of 138 years, it obtained by gift or conquest the whole of the other three horns. From the year B. C. 64, it

cast down the Jewish nation and stamped upon it; afterwards it magnified itself against the prince of the host by putting the Messiah to death; and finally, in the year 70 of the Christian era, it took away the daily sacrifice, and cast down the place of the sanctuary. Jerusalem was destroyed, and the Jewish nation carried captive."—*ib.* pp. 44, 45.

This eastern portion of the Roman empire, in time became dissevered from the western,—which was symbolized by the fourth beast of Daniel, and by the dragon, blasphemous, and scarlet beasts of John,—and was thenceforth a distinct kingdom. The way for this was prepared by Constantine's removing the seat of government from Rome to Constantinople,—within the territory of the goat, in A. D. 324. On the death of Theodosius A. D. 389, his two sons, Arcadius and Honorius, "were selected by the unanimous consent of mankind, as the lawful Emperors of the East, and of the West"—the European boundary being "not very different from that which separates the Germans from the Turks." (*Gibbon*, v. 2, p. 199.) Gibbon calls this "the final and permanent division of the Roman Empire." After this time, the fifth horn of the goat was no longer connected with the "fourth beast," and was the representative of an independent empire within the territory of Daniel's third beast.

Respecting the 2300 days, we dissent from our correspondent, in confining them merely to the existence of the horn part of the vision. Our reason is, that the language of the prophecy expressly connects them with the whole vision. It is the length of the vision, and not of a part of it, respecting which the enquiry is made; and consequently the answer given has respect to the duration of the whole vision.

MY JOURNAL.

TUESDAY, FEB. 6.—This is a very beautiful day. I have just finished the reading of Dr. Cumming's "Scripture Readings on Genesis." I was not aware of the value of these "Readings" till now, not having time to read them before leaving home. They consist of a brief commentary on each chapter, in order. Difficult texts are explained, and much practical instruction on almost all questions of faith and duty, is interspersed. Several valuable essays on important subjects are also added. "Jehovah-jireh," "The Promised Reward," "The blessed of the Lord," are subjects of these essays, and are rich productions. The doctor concludes this volume in the following words:—"We have now closed the book of Genesis; and what an intensely interesting book it is! Expunge it from the Bible, and what a blank would be behind! We learn here the great truths of the existence and the providential government of God. We see here the promises of a Saviour—retribution, mercies, forgiveness, love, man, the soul, God, sin, and holiness. And from this book almost all ancient philosophers, astronomers, and chronologists, have borrowed the confirmation of their theories and their facts. And it is remarkable, that, as science makes progress, it casts clearer and brighter light upon this book. It is worthy of notice, that the objections, once urged against it by the most learned men, are now found to be so frivolous, that he would be pronounced a very illiterate character indeed, who would for one moment dare to state them. The lapse of years casts light upon Genesis. The deepest discoveries in the earth below, and the highest disclosures in the firmament above,—the telescope of the astronomer, and the hammer of the geologist,—have equally combined to show that this book, where it touches the confines of science, does it truly; and, more and more, that it has God for its author, truth for its matter, and an everlasting rest for its bright and blessed hope.

"Blessed Lord, who didst inspire the writer of this book by the Holy Spirit, and hast given it for our learning, grant that we may so read, and study, and remember its precious truths, that they may serve to guide, comfort, and build us up in our holy faith. Give us teachable hearts; write all thy promises upon our hearts; take the veil from the heart of the Jew, and his ignorance from the Gentile; and give us thy Holy Spirit, for Jesus' sake. And now to Father, Son, and Holy Ghost, one God, be equal and everlasting glory, as it was in the beginning, is now, and ever shall be, world without end. Amen."

At two o'clock this A. M., the lady of the Rev. Mr. Shepard presented him with a son. All doing well. It seems to be a pleasant thing among the passengers, who propose to christen it Tehuantepec, as it was born on the waters of this gulf. The captain noted the event, with the latitude and longitude, and warned his brother sailors, who should come into this latitude, to "Look out for squalls!" We are thankful that we have no funerals to record.

For the last five days, we have passed over the

bodies of thousands who have, on the pathway of these ships to San Francisco, been launched into the

—"deep, deep sea,"

as their resting-place, till the "sea shall give up its dead." But thus far we voyage in health. All praise to God.

At Panama, an Italian Catholic priest, by the name of Monaldee, late as I learn a Professor in St. John's College, Fordham, New York, came on board. We soon became acquainted, and conversed freely on various questions. Among others, the subject of "Millerism," as he called it, came up. He said he wished to know the views of the Adventists, not for controversy, but because whenever any question, affecting a considerable number of our fellow beings, was introduced to the community, it was the duty of public men to acquaint themselves with the reasons that affected them. This was all right. And I was most happy to give such a one the "reasons of our hope."

1st. I gave him the views we hold of literal interpretation. To this he agreed.

2d. Presented to him the ten principles laid down by the General Conference of Adventists, Albany, as fair conclusions, in our estimation, from our principles of literal interpretation; and then added, that the Christian fathers, up to the Council of Nice, A. D. 325, held substantially these views.

To this he objected, and took the ground that the fathers were unanimous in support of the Roman Catholic view, and went on to argue the question of the triumph of the Roman Church, as the only Church established by Christ and the apostles, and sustained by the unanimous voice of the fathers; and also to show, that there could be no church, without a present daily sacrifice of the mass, and that my religion was false!

I replied, that what I said about the testimony of the fathers was true; but that I did not rely upon them for the truth of our views. The fact, however, that up to the fourth century, the fathers held to the personal return and literal reign of our Saviour in the "new heavens and new earth," was to me good evidence that the apostles taught this doctrine. But my reliance for the truth of the doctrine, after all, rested solely on the word of God. I denied that the fathers were unanimous in their views, or teachings, on all points of even essential truth. They differed among themselves, and were not to be relied upon as infallible teachers.

To this he replied, that if I would show him, that there were such differences among the fathers, on essential principles, he would give up his faith, and become a Protestant. I told him I would do it. And being "booked up" on this point, I did do it; whereupon he declined further conversation on the subject! Those who wish to see how triumphantly this point can be sustained, may consult Dr. Cumming's work on Romanism, article entitled the "Fathers."

I was not willing to let his other dogma go, without a Scripture argument against it. He contended for a daily, present sacrifice in the church. But I replied, that St. Paul, in the epistle to the Hebrews, had settled that question. He assures us (Heb. 10:14,) that Christ offered himself without spot to God, not that the priest offered a daily wafer! He "offered himself once for all," in the holy place not made with hands. This work of sacrifice being done, the universal Church is invited to come to the throne of grace, with the assurance of help, through the sacrifice of Christ, in every time of need. The mass, I contended, was a priestly invention, and, comparatively, of recent origin. He declined further conversation on this subject.

Wednesday, Feb. 7th.—Early this morning, having passed the gulf of Tehuantepec, we discovered the Mexican shore, and sailed about fifty miles, until we came to the harbor of Acapulco. The coast being bold, and the sea calm, we sailed very near the shore. The scenery was beautiful, but not as much so as in the wet season, when the mountains and vales are dressed in living verdure. We saw no signs of cultivation. All was wild, from the sea shore to the mountain-top.

For the first time, this morning, I had the privilege of seeing a school of whales. They were very playful, and quite happy in the great sea, which God has prepared for them, as their home. But they are pursued by man in every sea. They have no rest or safety.

At 2 o'clock we arrived in the harbor of Acapulco. This harbor has a narrow entrance from the ocean, between islands and highlands. A narrow bay makes up about two miles, which is well sheltered from the open ocean. The water is deep enough for the largest ships. The East India ships of Spanish merchants of olden time used this for a harbor, and landed their cargoes here;

which were taken across by mules to the gulf of Mexico, and thence by ship to Spain. Here the Pacific Mail steamers stop on their passage to and from California, for coal, water, and fresh provisions, and usually tarry about twelve hours. This gives the passengers a chance to visit this ancient town. Many of our company availed themselves of this privilege. The town is built on the slope of a hill, beginning at the beach. The houses are built mostly in the old Spanish style, and the streets are quite irregular. Everything looks poverty-stricken, except nature, which is, as in all this region, beautiful and lovely. The inhabitants are only half-clad and filthy. Their moral habits, I learn, are of the lowest description. Indeed, with few exceptions, it would seem as though this was the remnant of a nobler race.

There are two Catholic cathedrals here, both of which have been shaken, and badly broken, by earthquakes. There is also a large Fort commanding the entrance of the harbor. There are about 3000 inhabitants. At this moment Gen. Alvarez is at war with the central government at Mexico, having declared this State, (Guerrero) of which he was governor, independent of Santa Anna. The inhabitants of this State are great tobacco growers. The central government requires the people to sell to its agents, at a nominal price, while they sell at high prices, to raise a revenue for the government. Gen. Alvarez takes ground against this injustice, and claims for the tobacco growers the right to sell in the market at the highest prices. Hence the hatred to Santa Anna, and the popularity of Alvarez. Six hundred troops of the Mexican Government have just abandoned Santa Anna, and joined Alvarez, which gives general joy to the inhabitants. Eight of the officers of the above companies, who continued loyal to Santa Anna, were taken prisoners, and put on board of our ship for San Francisco, being released on a "parole of honor." They are fine looking men, for Mexicans; very pleasant, sociable, and interesting fellows.

Gen. Alvarez, it is reported, took up his line of march for the city of Mexico yesterday, in the hope of revolutionizing the Central Government. Unhappy country! Miserable people! With a country as rich as California, perhaps the richest and most beautiful in the world, the people are subject to heavy taxation, almost continual civil or foreign wars, with all their fruits of poverty and crime. With the early advantage of all the gifts and learning of the Catholic priests and Jesuits, we see both the Spanish and native population sinking, in morals and religion; while the Puritans, who landed on the shores of New England, with the open Bible in their hands, with Protestant faith and principles, have raised a nation unequalled in the annals of the world. Anti-christ carries death and desolation in his sway, while the Bible, in the hands of the antagonists of mystic Babylon, diffuses the blessings of civilization, and a religion that elevates fallen man, and saves him from degradation, superstition, and sin.

We saw, while on shore, a specimen of their troops, who were marched out into the public square, and went through some manoeuvres. It appeared to me like a burlesque on the militia. It was a sad picture.

While in the harbor, the hulk of a ship was pointed out to me, as the vessel that sailed from San Francisco in 1850, which started with 350 passengers, but, on her arrival here, had buried 300. The remnant abandoned the ship, and here she is laid up a monument!

We returned to our ship in the evening, well pleased with the privilege of a brief visit to the land, and the novel views of this ancient town.

Coal Pit Explosion.

A despatch from Richmond gives the full details of an explosion, at the Midlothian coal pits, in Chesterfield. Thirty four persons were instantly killed—twenty-eight negroes and six white men. Twelve negroes and five white persons were so badly burned, that not more than three or four of them can recover. The pits were considered perfectly safe, but in making a blast, an old shaft sinking from foul air, a volume of gas poured forth and ignited. The explosion caused the earth for miles around to wave and rock like a twig in the wind. Over one hundred white miners, fortunately, were out of the pit at the time. Every effort was made to rescue those who were alive. Dead men were found, with the flesh charred to the bones, holding shovels, picks and drills in their hands. The flesh on those still alive is burned to the bone as if it had been wasted.

The Richmond Despatch says:

"As soon as the explosion was heard, all the workmen above ground, from the Midlothian and

English pits, hastened to the scene, and prepared to descend the Western shaft, to rescue those who might still be alive. Mr. Job Atkins, the agent for the English Pits, in company with a number of noble-hearted volunteers, descended the Eastern shaft as soon as they could do so, and the two parties immediately set about in search of such of the miners as they might find alive. They succeeded in rescuing sixteen persons, more or less burned, four whites and twelve blacks, and took them to their houses and hospitals, where they were immediately placed under medical treatment. They then discovered about thirty dead men, some of whom they removed, and others they were preparing to remove, when we left the pits, at half past three o'clock, yesterday afternoon. Mr. Atkins describes the scene as heart-rending in the extreme. Some of the dead men, the flesh charred on their bones, held their shovels in their hands, others were holding to their picks and drills; and Samuel Hunt, a small boy, who had been deprived of reason for the time by the concussion, was calling loudly to the mule he had been driving to go along. Those who were not dead, as soon as they heard the voices of their friends, begged earnestly not to be left, and then prayed loudly for a few drops of cold water to quench their burning thirst.

"In one of the avenues, several tons of stone and dirt had been thrown down, beneath which, were two of Mr. Wooldridge's servants, dead.

"Out of fifty persons in the pits, at the time of the accident, but three escaped serious injury, and these were colored persons, though there can be very little doubt that many of them were suffocated by the 'after damp,' rather than killed by the explosion. Five valuable mules employed in the pits, which are 770 feet deep, were killed by the explosion."

New Publication.

THE HISTORY OF THE HEN FEVER.—A Humorous Record. By G. P. Burnham. Boston: James French & Co.

This book is a funny thing, and smartly written, but it is full of repetitions, and does not advance sound morality. It shows how the hen fever was got up, how it raged, who got it up, and how Burnham made money out of it, some \$30,000, as he boasts in his book. He confesses that the hen trade was always a humbug, and that he knew it all the while he was engaged in it. He gives a copy of a picture of a pair of Shanghies that he kept at the head of his advertisements, and on the strength of which he sold hundreds of eggs and chickens—that identical pair, however, never laying an egg. He shows how the orders for the eggs of any variety of hens were filled—it being only necessary to go to Quincy market, and buy, for 12 cents a dozen, the finest eggs that came handy, and then send them off, for those of the imported breeds, at 12 dollars a dozen. They sometimes boiled the eggs, so that the purchaser should not find out the imposition, but would send on for more of the same sort! We didn't have the hen fever—we didn't—never bought a live chicken nor an egg, except for cooking; but if we had bought of Burnham, now that he has told how the thing was managed, we should be after him with a sharp stick. Those who did buy of him, must feel finely. Such had better buy the book.

Ministers' Conference.

Of the four different places voluntarily offered for the convening of this Conference, it has been thought advisable to decide in favor of Salem, Mass. That Church earnestly requested that the Ministers' Association should assemble there at the time of the dedication of their new Chapel, and certainly the interesting occasion is a valid reason for such an appointment. It will therefore be held at Salem, in the new Advent Chapel, on Endicott street, near the Eastern Depot, at half past ten A. M., on the 18th, prox.

HENRY PLUMMER, Pres't. JOHN PEARSON, Sec.

[We are requested by brother Osler to say that the dedication of the chapel will take place at 2 P. M.]

The Youth's Guide.

The Youth's Guide for March has been issued. The following are its contents.

"He said he would."

Will the flowers come back? (Poetry.)

A Thrilling Sea Story.

Benjamin Franklin's Manhood.

Columbus.

North American Indians.

The Devil.

The Little Boy and the Rumseller.

My Mother Taught Me.

A Child's Comment.

Learning to Spell.

The Bible Bound.

Varieties.

Editorial—The Saviour's Second Advent.

Enigmas, &c.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

NOTES BY THE WAY.
No. IV.

My intention was to leave Milesburg, Feb. 7th, and reach Caledonia, via Snow Shoe, Cooper's Settlement, and Clearfield, on the evening of the 10th, to assist brother Boyer in a protracted effort, but a heavy snow storm set in, and my expectation was not realized. On the morning of the 9th, however, Mr. Shirk (a member of the Baptist Society,) kindly furnished me with a horse, sleigh, and driver, and we left for

Snow Shoe.—After a few hours' ride, we commenced ascending the principal range of the Alleghany mountains. Our course was a zig-zag one, sometimes heading one point of the compass, and then another, now the snow-clad mountains seemed towering to the clouds before us, and anon a yawning abyss of some one or two hundred feet presented itself; alternately we found ourselves in a snow squall and out of it, and perhaps the sun's rays would nearly peep through the clouds, to flit athwart the snow-clad forest, as we reached our place of destination, a little over the summit. In this place, are a number of "coal banks," or mines, so abundantly found in this state, one of which the writer visited for the first time. We are informed that "about 1812, Mr. George Shoemaker, of Wilkesboro," got out a quantity of coal, and took nine loads of it to Philadelphia. The greater part of it he was obliged to give away, in order to induce people to make a trial of it. The result was unsuccessful. Those who tried the coal pronounced it *worthless*, and Shoemaker an *impostor*! What a change in forty years! Now the mining and transportation of that same (anthracite) coal is one of the leading branches of industry in our country." This circumstance furnishes a very striking illustration of the manner truths are received, when they are at first developed to any age, as also the treatment manifested toward their advocates; but the result of perseverance, as above exhibited, should encourage all to remain true to their calling, however crossing, who are engaged in the good work of God, especially as we have a source of help at the throne of grace.

A notice was soon given of a meeting, and quite a good audience (among whom was the Baptist minister,) assembled in the evening, who listened to a discourse on the *proximate work of God*. There are a few here who are interested in the blessed hope of Christ's coming, and are ready to assist worthy ministers. May God increase the number. Saturday we left for

Cooper's Settlement, Clearfield county.—The travelling, to use a trite phrase, was "good, bad and indifferent," and we were six or eight hours in advancing eighteen or twenty miles. We however reached the vicinity of our place of worship toward evening, but as no appointment had been circulated, the visit was unexpected. A notice was given out, and I gave them three discourses, on Saturday evening, and Lord's Day, the 11th. The settlement had been destitute of preaching for one year and a half, which, as a consequence, rendered God's people somewhat anxious for the word. Our attendance, and, I think, interest, through the blessing of God, increased until the close. On Monday, we travelled about sixteen miles to

Clearfield.—Here I took leave of my faithful attendant, before referred to. Brother Frank immediately began to circulate a notice, and prepare the "Hall" for preaching, the result of which, a goodly number were assembled in the evening, who listened with attention to a discourse on the two Advents of Christ, together with their objects. I am informed that the prospect was never better, if as good, for the prosperity of the cause in this place. The brethren in this county, seem desirous of a good, sound preacher. Clearfield is situated on the west branch of the Susquehanna river—is the county seat of Clearfield county, and a place of considerable importance in this region. The next day an opportunity presented itself, by the kindness of Mr. Bar, of crossing the "Barrens," into the Sinnamahoning county, which I embraced, and we were soon on our way to

Wilson's Neighborhood.—On this route we have

thirteen or fourteen miles without a house, and one who has travelled either of the three routes, terminating respectively at "Wycoughffs," "Caledonia," and "Wilson's," will not wonder that an individual, on one occasion, after travelling a long distance, inquired "how far it was out to the world again." This settlement is located about ten miles above Caledonia, on the Bennett's branch of the Sinnamahoning river, near the head waters of rafting navigation. I am informed that brother Boyer has occasionally visited this place, and that a few are looking for the "blessed hope." After arriving, a notice was circulated of preaching, and a number assembled for worship. May the truth presented make a deep and lasting impression. On the 15th, Mr. Bar extended his kindness in assisting me on my way to

Caledonia, Elk county.—On arriving, I was informed that the protracted meeting had closed the evening previous, and that brother B. had left for his residence. The meeting was attended with good results in the conversion of four souls—the uniting of five with the church, and a revival of the members. A notice was soon circulated for preaching, and notwithstanding the unpleasantness of the weather, quite a large congregation was assembled for worship. Three years ago I preached a sermon in this place, at which time there was not a member of the Advent Church; now I am informed that those living in Caledonia, number over seventy-five. Well may we exclaim, "What hath not God wrought!" The next two days I was kindly conveyed by brother Luce and friends to

Pine Street.—This settlement is located on the Drift Wood branch of the Sinnamahoning waters, about eight miles above its junction with the Bennett. We made slow progress, as our course a portion of the way lay across another mountain, through the wilderness, with snow about two feet deep, and no road broke for about four miles at that. Neither of us were acquainted with the way, and we have reason to believe that the truthfulness of the declaration of the Psalmist (Psa. 25:9) has been often manifested in the history of individuals, that "the meek will he guide in judgment," in the selection of correct roads, amidst a multiplicity of paths, while travelling in the unknown wilderness, on errands of mercy. God be praised for his goodness. In this place I met with brother Boyer, and joined with him in a protracted meeting. Three years ago last December, we held a meeting here, which resulted in the conversion of a number of souls, the spread of truth, and the establishing of a little church among these Pennsylvanian lumbermen. Since then they have enjoyed a number of revival seasons, and the church now numbers nearly thirty. The result of our present effort appears principally in the strengthening of believers. Two aged individuals, however, who have formerly been connected with the M. E. Church, but having informed themselves respecting the precious truths we advocate, and feeling in sympathy with us, presented themselves for membership, and were received by the right hand of fellowship. We have "cast our bread upon the waters," expecting to "find it after many days."—Eccl. During this meeting I accompanied brother Boyer to his "mountain home," located on a new, yet romantic spot, a little elevated from the Sinnamahoning waters, adjacent to the confluence of the two branches before mentioned, on the sunny side of the mountain. The interview with his mother-in-law, companion and child, was very pleasant. J. P. F.

THE PRINCIPLES OF THINGS REMAIN,
Or, amid all the changes of time, there is nothing new under the sun.

Concluded.

THERE is deep foundation, clear decree, and thrilling harmony, in the secret, silent, sufficient principles of nature. The willow which upheld Judah's tuneless harp, is still verdant. What though its then present form has changed, has passed, yet by its indestructible principle it survives the fall of the "daughter of Babylon." 'Tis here

—"the time past, serves to day,
And fresher life its leaves shall draw, from its decay."

But while nature proceeds upon a permanent principle, its properties remain the same. Its nature knows no "law of progress." And there is nothing new under the sun.

Men talk of, but it is yet to be proved that there are any new moons, planets, or comets. We think not, *under the sun*; that is in the solar system.

Steam, electricity, galvanism, &c., are the same that they have been, from the origin of light and life. The inventions and discoveries of men have changed no principle of nature, or made additions to the works of God.

By the entire successive generations of the hu-

man race there is a unity of delightful interest enjoyed in the fact that they have all been enlivened and cheered by the same sun, have dwelt in the same planet, have all been sustained and refreshed by the same delicious breath of life. All eyes have beheld the same transcendent beauties of heaven and earth. All ears have been charmed with the same sweet sounds.

And when the gloomy palls of death,
Are o'er our memories flung,
By other youth in equal health,
These notes shall still be sung.
Music will live when life is gone,
The deathless principle of song.

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." Orion always had bands, it has them now. None could heretofore loose the bands of Orion, none can do so now. The constellation of Pleiades have a higher antiquity than Job, in whose time they were a charming cluster of small twinkling stars, and such are they still. No one was then found with power sufficient to bind the sweet influence of Pleiades, and exalted above all possibility of removal is their sweetness yet.

In the deep recesses of God's own heaven, the sparkling diadem of the night cheers up the nightly traveller, and with its steady northern neighbor, smiles at the wrath of man.

If, proceeding with modern improvement, man could pluck the polar star, or Pleiades, as so many new-minted dollars from the skies, and pocketing their present utility, could metamorphose them into golden eaglets; then, indeed, there would be something new under the sun. And the bold magician could with eclat present his glittering coin to his wondering admirers, and say, "My stars!"

But the primary elements of language, of light, of music, in a word, of nature, are as far removed from the possibility of human improvement as the principal agents and engines of universal gravitation are from man's grasp and control.

There are but some ten elementary sounds in all languages. These, entering into an infinitude of combination, give euphony and elegance to pronunciation, and veracity and clearness to elocution. If it is not yet perfect, who will complete it by the addition or discovery of another principle? The man is not yet born, neither will one arise, to improve this department of nature. Shall it be said, because Isaac Pittman discovered the phonetic science, and invented the phonetic art, that he altered, or amended, or added any elementary sound to the human language? Not, under the sun.

There are but seven primary colors in nature; these are generally known by the names red, orange, yellow, green, blue, indigo, and violet. But because all shades and complexions were resolved by Sir Isaac Newton into these philosophic elements, did he by any means add to their number, or improve their nature? Certainly not by imparting another to the bow in the cloud. Newton made nothing there, under the sun.

There are but seven musical principles. These, like colors and sounds, (in other respects,) enter into an infinity of melody and harmony, by being differently arranged and combined among themselves. But these principles of music were the same as now, even when Tubal-cain tuned his harp and organ before the flood.

A true definition of music would be somewhat in this order.

The passions of the heart, in the principle of elocution, chained in rhythmical poetry, by a mathematical calculation of tones, chords and harmonies; or, figurately, music is time harnessed to its own ear, poised on its own wings, whose measured fluttering is heard in poetical sound, at intervals gauged with mathematical precision, and in perfect accord among themselves; each chord being harmonious in its succession; and thus it has ever been. Far back when time began, when God created heaven and earth, angels their hallelujahs sang,

And morning decked the world in mirth,
The morning stars and sons of God,
Expressed their joy in one accord.

Music then filled the spheres,
Still marshalled in the sky,
With notes that charm the list'ning ear,
And please the wondering eye.
Power, goodness, wisdom, is the song,
In which their orbs still roll along.

Music is nature's voice,
The shout of joy and praise;
And he beloved as nature's choice,
With gladness imitates her lays.
He sweetly swells the cheerful note,
And concord's on the air adloat.

When, tremulous at his touch,
The elastic air rebounds,
Its charming power is such

As grace no other sounds.
Music is like a fairy's flight,
Beyond a touch, beyond a sight.

But touch that tremulous string,
What music fills the place!
It stirs the place within,
It brightens up the face,
It cheers the sad, it warms the cold,
It makes the timid warrior bold.

Strike! strike! that martial note,
And hear! the warrior's tread;
It makes them feel secure,
When marching o'er the dead;
Nor all delusive are its charms,
It often gives success to arms.

But neither flute or clarinet,
Fife, trumpet, hollow drum,
Up to the charming sweetness
Of the human voice can come.
Come, yield the palm without a strife,
And let us hear the breath of life.

Coeval with this breath, is song,
Nor time corrodes a chord so strong;
There's nothing new in the music store,
"See, it has been of old before;"
With time, its principle has run,
"There's nothing new beneath the sun."

The principles are the same now, as when Miriam played her timbrel, the sweet singer of Israel his harp, Solomon's band rent the air, or Orpheus made the trees dance, as he is fabled to have done.

Finally, Fulton applied steam to the purposes of navigation, and Franklin drew lightning from the clouds. But these exploits made nothing new. Though steam, as yet, had not propelled machinery, it had been in motion as a natural agent. And the Almighty had long before these modern times, "shot out his lightning, and made way for their thunder." The flame and fuel of the universe came not into existence in the middle of the nineteenth century, to cause modern telegraph wires. When God said, let the waters be gathered together unto one place, and let the dry land appear, it was there. When God commanded the earth, air and sea, to bring forth vegetable, beast, bird and fish—it was there. When God said, let there be a firmament, it was there. When God said, let there be light, it was there. When, in the beginning, the heaven and the earth was without form and void, latent lay this subtle agent in the mighty chaotic deep. When justice destroyed the cities of the plain, it was there. And that there may be nothing new under the sun, by it shall the earth and all therein be burned up. F. GUNNER.

LETTER FROM O. ROCKWELL.

We are yet in the land of the dead and dying. The Lord is remembering us in mercy; and now and then one is brought into the fold of Christ. The *Herald* is still to us a welcome messenger; we should not know how to do without it. Next to the Bible, it is a light shining in a dark place. I hope it will continue until day dawn. I was glad to see brother Cole's proposal; am sorry there were no more to comply with it. The *Herald* is the best paper, at least in this part of the world; and still I think it might be improved, if the brethren would do their duty. I think it has improved of late. Some are writing good practical doctrine. We need more practical writing, and more practical preaching. O how little we realize our obligations to God. I would like to pen a few thoughts for the consideration of parents

Dear reader, are you one? has God entrusted you with children? Do you realize that they with you are going to judgment? Have you discharged your duty faithfully? Are you prepared to say, here am I, and the children thou hast given me? The Lord said of Abraham, (the father of the faithful,) "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—Gen. 18:19. Are you known of him as such? Do you teach them diligently the word of God, as is commanded. (Deut. 6:6, 7; Psa. 78:1-8.) Dost thou call thy household together morning and night, and read the word of God to them, and pray with and for them? Do you talk with them about the things that pertain to their everlasting good, when you lie down, and when you rise up? or are you so overcharged with the cares of this life, that you cannot get time? O, do not, for the sake of heaping up a few more treasures for the last days, lose your own souls, and the souls of your children. If you have, keep up; if not, erect a family altar; not like a certain tradesman when he began business for himself, who was determined, through grace, to be particularly conscientious with respect to family prayer. He persevered for many years in the delightful practice of domestic worship, morning and evening; every individual of his family was present, nor would he allow one of his appren-

tices to be absent. In a few years, the advantages of these engagements began to appear; the blessings of the upper and nether springs followed him; health and happiness attended his family, and prosperity his business. At length, such was the rapid increase of his trade, and the importance of devoting every possible moment to his customers, that he began to think whether family prayer did not occupy too much of his time in the morning. Pious scruples arose respecting his intentions of relinquishing this part of his duty; but at length, worldly interests prevailed so far as to induce him to excuse the attendance of his apprentices. Not long after, it was deemed advisable, for the more eager prosecution of business, to make the prayer with the wife, when he arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that he found an easy excuse for this fatal evil, especially as he did not omit prayer altogether. His conscience was now almost seared with a hot iron, when it pleased the Lord to awaken him by a singular providence. One day he received a letter from a man who had formerly been his apprentice, previous to his neglect of family prayer. Not doubting but he still continued domestic worship, his letter was chiefly on this subject. It was couched in the most affectionate and respectful terms; but judge of his surprise and confusion, when he read these words, "O my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner. It was there I first knew the way of salvation, and there that I first experienced the preciousness of Christ in me the hope of glory! O sir, permit me to say, never, never neglect those precious engagements; you have yet a family, and more apprentices; may your house be the birth-place of their souls!" He could read no further; every line flashed condemnation in his face. He trembled, he shuddered, he was alarmed, lest the blood of his children and apprentices should be demanded at his soul-murdering hands. Filled with confusion, and bathed with tears, he fled for refuge in secret, and spread the letter before God. He agonized, and we can better conceive his feelings than describe them. Suffice it to say, that light broke in upon his disconsolate soul, and a sense of blood-bought pardon was obtained. He immediately flew to his family, presented them before the Lord, and, from that day, performed his duty. Whenever his business became so large as to interrupt family prayer, he would give up the superfluous part of his business, and retain his devotions. Better to lose a few shillings, than become the deliberate murderer of your family, and the instruments of ruin to your own souls.

O. ROCKWELL.

Fairfield, Feb. 7th, 1855.

THE LITTLE HORN (Of Daniel 8th chapter.)

DEAR BROTHER:—I received your answer in the *Herald* of March 10th, to my inquiry, and was not a little surprised. I understood you to say the little horn of the 8th chapter of Daniel symbolizes the "Eastern Roman Empire, which finally absorbed the four divisions of Alexander's Empire."

By your Commentary on the *Apoc.* p. 180, you commence the rise of the Eastern Empire, A.D. 324, and in 395 it was an independent kingdom, according to Gibbon, Rotteck, and others.

Now this is the mystery, how the little horn (Dan. 8:9,) could symbolize the Eastern Empire, when we know the four divisions of Alexander's empire were subjected to the conquests of the ancient Romans, at least 30 years B.C., and about 400 years before the organization of the Eastern. It is written, "And out of one of them came forth a little horn," (that is, one of the four divisions) and if so, how could Rome, Eastern or Western, in any sense, be said to have come out of one of the four divisions of the Greek Empire, when it was a foreign monarchy, long before the division of the Macedonian Empire, and possessed of great power before the fall of Greece and Macedonia B.C., 145-8.

I think I can understand Daniel's meaning of the little horn that came up among the ten. The beast that had the ten horns, bore and carried the little horn, and is a symbol of the fourth kingdom of his vision, and was Pagan Rome, and is not, and yet is, Papal Rome. Thus the fourth beast, by its horns, represents both governments, yet virtually, one beast and kingdom. The lion

that came up from the sea, was a symbol of Chaldea; the bear, (Medo-Persia) came up from the sea, or outside of Chaldea, and conquered it; the leopard came up from the sea outside of Persia, — was Greece, and subdued Persia; and the fourth beast, analogy would say, arose up outwardly, and subdued Grecia. Thus Rome hath done. Rome had a monarchy, long before its conquest in Greece.

The he-goat, Grecia, after subduing the ram, Persia, became great, and its "horn was broken, and for it came up four notable ones," that is, Alexander's was divided in four parts. History, speaking of the division, sets down Macedonia, Thrace, Syria, and Egypt, as the four kingdoms. Now, out of one of the four, saith the prophet, came forth the little horn that wrought wonders. Apply the same rules of analogy to the horn and beast symbolizing Grecia, as is applied to the horns and beast symbolizing Rome, and there would be a kingdom predicted to rise out of the four divisions, as plain as the Papacy was to rise out of the ten divisions of Rome, and would hold the same relation to the he-goat, Grecia, as the little horn of the fourth beast does to Rome. Finally, is there any rule of prophecy in relation to horns symbolizing kings and kingdoms, arising outside of the territory of the beast that carried them?—*Bliss's Apoc.* p. 11, rule 23. p. 169-171.

OF THE CHARACTER OF THE LITTLE HORN.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, perhaps Egypt, and toward the East, Persia, and the pleasant land, Canaan. And it, the little horn, waxed great, even to, or against the host of heaven, church; and it, the horn, cast down some of the host, and some of the stars, ministers, to the ground, and stamped upon them. Yea, he, the horn, magnified himself, even to, against the prince, one of authority, of the host, and by, from him, the daily sacrifice was taken away, and the place of his, the prince's sanctuary, was cast down. And host, see margin, fig. 1, was given him, the horn, against the daily sacrifice, continued rites, worship, by reason of transgression, and it, the horn, cast down the horn to the ground; and it, the horn, practised, and prospered. Dan. 8:9, 12.

DURATION OF THE HORN.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression, to give both the sanctuary—a sanctified place—and the host, to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—Dan. 8:13, 14.

Much has been written in years past, in relation to this little horn, and the beginning of the 2300 days. Some have attempted to connect them with the seventy weeks, and begin them with the 7 or 20 of King Artaxerxes the Persian; others have undertaken to make them 2400 days—years—and begin them with the founding of the Medo-Persian kingdom, or the height of its power, &c. . . Now I would ask for any evidence in the word of God, which authorizes the beginning of the 2300 with the seventy weeks, or any of the periods above mentioned. Human assumption will produce no proof in the case. Now I take the ground that there is a marked time, divinely fixed, for the beginning and terminus of the 2300 days.

First, The prophet, after defining the rise and whereabouts of the little horn, beyond all controversy, saith, it cast down some of the host—church—and of the stars—ministers—to the ground, . . . And from him—the prince—the daily sacrifice was taken away, and—the prince's—sanctuary was cast down. Dan. 8:10, 11.

Second, Then there was a saint inspired to inquire of a certain saint, *How long shall be the vision of the daily sacrifice, and the transgression of desolation,—or the horn's—"making desolate."* Margin, "to give both the sanctuary and the host to be trodden under foot."—v. 13.

Third, And he answered, "Unto 2300 days shall the sanctuary shall be cleansed."—v. 14.

The conclusion may be briefly stated; there was to be a king who would make a desolation by taking away the daily, to cast down the truth, and the holy people, and a certain sanctified place, and to tread them under foot. The question was, how long shall this king or kingdom protract such a treading down, or desolation. Answer, at the end of 2300 days the sanctified place should be cleansed—and all restored. The little horn, and the 2300 days, are forever inseparable. This is not written to date the 2300 days definitely in any age, but to carry out their inseparable connection with the horn.

L. INGALLS.

Albion.

Letter from Timothy Draper.

(Aged 76 years.)

BRETHREN BELOVED, scattered over the field, striv-

ing against sin and the corruptions of our nature, hearken to a brother that loves you with the love of life—having in myself life, love, and the liberty of the gospel of peace, which is given unto us by the King of kings and Lord of lords: who only hath immortality, dwelling in the light unto which no man can approach, or hath seen or can see, to whom be honor and power everlasting, Amen. Now, in spite of the powerful language of the servant of the Lord Jesus Christ, Paul, (1 Tim. 6:15, 16,) there are some among us holding forth the idea, that man possesses something that is immortal, when Paul says, that Christ only hath it. You see it is giving a false hope instead of a true one: the resurrection, unto which the ancients looked, for the promised reward, immortality, eternal life. My dear brethren, if you are on the sure foundation, Christ, I want you to be free from hay, wood, stubble, or any error that will hinder your speed towards perfect love, that is, to love God with our whole heart and your neighbor as yourself; yes, and to love your enemy too. This is fulfilling the royal law. We can then wait our discharge from this state of trial, or the instantaneous change, which shall come over us at the appearing of our glorious Redeemer. We may possess that sure and certain hope, in which Paul triumphs, saying, "I have fought a good fight, I have finished my course, I have kept the faith." His work was done: while he remained he was ready to be offered a willing sacrifice. I have nearly done with external performances. I stand by faith in the Son of God, even by Jesus. I have hope in his appearing. My spirit is led of love by the light of truth. I am able to feed on strong food. I stand waiting for his appearing; for soon he must and will come; for his word cannot fail. I speak not these things boasting, but in sober reverence and godly fear, for your consideration and emulation. Come, my brethren, come up to the privilege of the children of God. Amen.

TIMOTHY DRAPER.

A Hint to Tobacco Worshippers.

MR. EDITOR:—When my husband read a letter in the *Herald* of Feb. 3d, signed C. Lawton, and had read the last sentence, he remarked that that man would not go to the prayer meeting any more. I told him if that man was a Christian, he would lay aside his tobacco, go to the prayer meeting, and confess his sin. But if that letter caused him to stay away, it proved that he loved tobacco better than Jesus, and he was an idolator. What I wish to ascertain, is the fact, whether he is an idolator, or a Christian. If he is an idolator in this Christian land, and age of reforms, *no hope* is written upon every lineament of his features. If he is a Christian, we congratulate him upon the happy results of the kind hints given him by C. Lawton. The letter above alluded to closes thus:

"A dear good brother comes to our house to a prayer meeting, and his mouth is made so offensive with tobacco, that when he speaks his breath so poisons the air, that we can hardly stay in the room. What a pity! he is very talented, and capable of being useful, were he not such a slave to tobacco. I hope the truth will yet make him free."

I should like to know through the *Herald*, whether this brother has thrown away the ugly idol.

Perhaps we are not aware of the sacrifice it costs those who are slaves to this habit; but one thing is certain, if the sacrifice is great, the reward is still greater. To be no longer a slave to such an appetite, to be free from a foul mouth, that will not offend every one with whom we come in contact; to not be disagreeable to ourselves and family; to have the happiness of kissing our little children, without their covering their mouths and holding their noses, because pa's or ma's breath smells so strong, of the pipe, or the quid; to see our friends use the tumbler we last drank from without the polluting smell of the nauseous weed; surely this is a reward worth all the gold in California. And the Christian who has gained this victory, certainly must exult in the thought of being rid of so great an evil. After wishing all success to all true and good reformers, I subscribe myself a friend of total abstinence from the use of tobacco in every form.

CHRISTIANA B. ANDREWS.

An Inquiry.

I WISH some one to answer the following question. Has the harlot in Rev. 17th, been made desolate? Mr. Whiting says no translation has yet been made, which did not add something to the stock of scriptural knowledge, or which did not arouse some man to attend to that word which is a lamp to our feet and a light to our path. I believe she is hated, but has she been made desolate by the ten horns and the wild beast?

ROSANNAH COX.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation, however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspeestreet, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jly. 29. t.]



AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULIUS HAUDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the flatulency, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853."

"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a sure remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853."

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,

Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVE,

Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854."

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since of a severe and dangerous cough, by your CATHARTIC PILLS, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country afford, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it."

Yours respectfully,

LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854."

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which I have been suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills."

Yours with great respect,

LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.

Contents of this No.

MISCELLANEOUS.	CORRESPONDENCE.
Destruction of Nineveh, 97	Notes by the way, 102
Lorenzo Dow, 97, 98	The Principles of Things Re-
Extract from Hon. E. Brooks' Speech, 98	main, 102
Proverbs in Night Thoughts, 98	Letter from O. Rockwell, 102, 103.
An Appeal of Rev. Geo. Trask, 98, 99	The Little Horn, 103
The Emperor Nicholas, 99	Letter from T. Draper, 103
Geo. D. Prentice on Dueling, 99	A Hint to Tobacco Worship-
Quoting Scripture, 99	pers, 103
Peter and Paul, 99	An Inquiry, 103
The Evil of Tobacco, 99	EDITORIAL.
The Ignorance of Learned Scholars, 99	The Prophecy of Isaiah, 100
Scriptural Meditations, 99, 100	The Little Horn, 100, 101
PORTAL.	My Journal, 101
The Meeting-Place, 97	Coal Pit Explosion, 101
Evening Shades and Morning Light, 98	New Publication, 101
	Ministers' Conference, 101
	Youth's Guide, 101
	Foreign News, 104
	Personal Appearance of Our Saviour, 104

ADVENT HERALD.

BOSTON, MARCH 31, 1855.

PROPOSITION OF ELDER J. COLE.

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith		50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

PROPOSITION OF INDIVIDUALS.

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A Subscriber	5.00	"
A Subscriber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Stillman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholte	5.00	"
Lenos Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	8.00	"
James Alexander	5.00	"
A Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A Friend	5.00	"
A Friend	3.00	"
Elizabeth Farnsworth	5.00	"
"A Friend," at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"
A Friend, in Erie Co., N. Y.	5.00	"
D. Whitney	5.00	"
C. P., of Hartford, Ct.	5.00	"

FOREIGN NEWS.

STEAMSHIP *Atlantic*, Captain West, has arrived, with her regular dates.

The Emperor Alexander 2d has succeeded peacefully to the Russian throne. He has issued a manifesto, stating that he will adhere to the policy of his father Nicholas.

Constantine and other brothers and officers have taken oaths of allegiance. Alexander has confirmed diplomatist Gortschakoff with the previous instructions to negotiate.

The first preliminary conference has been held at Vienna.

Nicholas had recalled Menschikoff, and appointed Gortschakoff to the chief command, Osten Sacken to be second in command, and General Luders to the command in Bessarabia.

Alexander had appointed General Rudizer Minister of War.

The allies have ordered their Generals to press forward the war.

There had been more fighting in the Crimea.

The French stormed a redoubt skillfully erected by the Russians, during the night, and several hundred were killed.

A strong rumor prevailed that the Grand Duke Michael had been wounded, and died at Sebastopol.

A large force of Russians threatened Balaklava.

The blockade of the Danube had been raised.

Broussa has been destroyed by an earthquake, with most of its inhabitants.

A small disagreement had arisen between Napoleon and England.

The former said the two armies should not act together, if Roebuck's committee proceeded. Clarendon went by express to Boulogne, and made matters straight.

There are serious difficulties in Ticeno and Switzerland.

Meantime the committee proceeds, but it is thought that Parliament will be dissolved.

The Belgian crisis continues.

The King of Denmark is sick.

The Personal Appearance of Our Saviour.
Jesus Christ is described by Lentulus, a contemporary, as a tall, well-proportioned man, straight in stature, of nearly six feet in height; his hair was of the color of new wine from the roots to the ears, and from thence to the shoulders it curled, and fell down to the lowest part of them; upon

the crown of his head it parted in two, after the manner of the Nazarenes; his forehead was flat and fair; his eyes were grey, large and extremely lively; his nose and mouth were well proportioned; his face was neither round nor sharp, resembled his mother's, and was adorned with a very graceful vermilion; his beard was thick and forked, and of the color of his hair, which he wore long, the scissors having never been used upon his head, nor had the hand of any one touched him, except that of his mother, when a child; his neck was not stiff, neither was his carriage proud; he stooped a little with his head; his hands were large and spreading, and his arms were very beautiful; there was an air of serenity in his countenance, which attracted at once the love and reverence of all beholders; in his reproofs he was terrible, but in his exhortations amiable and courteous: he was never seen to laugh, but often observed to weep; gravity, prudence, meekness, and clemency, were strongly depicted in his countenance, and he was considered the handsomest man in existence.—*Boston Transcript*.

A correspondent furnishes us the following description of the person of the Saviour, transposed from the above extract.

When fierce Tiberius Rome's vast empire swayed, And East and West unwilling homage paid, From Judea Lentulus wrote to the Senate and the people thus.

Not long ago, a most surprising man, One Jesus Christ, to show himself began. He heals by touch incurable diseases, And, by his powerful voice, dead bodies raises. His stature somewhat tall, a winning grace, Striking with vigor on his awful face. His auburn ringlets on his shoulders fall, In symmetry, exact proportioned all. So have I seen devoted Nazarites wear In just partition their divided hair. His eyes were blue, but very quick and clear, Striking at once two passions, love and fear. His beard is glossy, in the midst doth part, Shows somewhat nature more than art. His frame is cast in nature's finest mould, His hands and feet most beauteous to behold. That e'er he laughed is testified by none, But many saw him weep and heard him groan. Sure he must be, his texture is so fine, A God incarnate, or a man divine.

Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

BRO. HINES:—I notice on your delinquent bill, that the Post-master of Centre Harbor writes you, that Joshua W. Smith's *Herald* is not taken from the office. He should have informed you that J. W. Smith is dead, and has left means to pay his debts. He has been sick about two years, and has neglected to send you money for the paper, when it became due. He spoke to me about it, just before he died, and said it must be paid. I send you enclosed five dollars. Please balance J. W. Smith's account of \$4.40, and give me credit for the balance.

Your brother in hope,

DANIEL WIGGIN.

Meredith Village, March 16th, 1855.

We insert the above, to correct the injustice done our deceased brother. It will be remembered that we never put names on the delinquent list, whenever we are informed of their inability to pay. Had the reason been given, when notice was sent us to stop the paper referred to, it would have been done, and the bill sent to the proper persons.

The *Catholic Mirror* says, that the phrase respecting the making of graven images was omitted in the decalogue, in the Catholic catechism, "in or not to fatigue or overburden the memory of children!"

Four members of the North Congregational Church, in Springfield, Mass., Rev. Mr. Seeley's, including one of the deacons have been excommunicated for having embraced the heresies of Spiritualism, or necromancy, condemned in the 18th of Deut.

Elder I. C. Wellcome has in press a work of about 140 pages, giving his views of the 24th and 25th chapters of Matthew, which will be published in about two weeks. Price not yet determined on.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints,</i>		
" Or World to Come	1.00	.16.
" " " " <i>gilt</i>	1.37.	"

Fassett's Discourses on the Jews and Millennium .33. .05.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" of the Day	"	.15.
" of the Dead	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:

<i>Morning of Joy</i>	.40.	.08.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS.

<i>Advent Tracts</i> , bound. Vol. 1	.25.	.05.
" " " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The Protestant's Hope of the World's Conversion fallacious</i>	.10.	.02.
<i>The last two, bound in one vol.</i>	.25.	.06.
<i>The Advent Harp</i>	.60.	.09.
<i>Hymns of the Harp</i>	.38.	.06.
<i>Coming on the Infidelity of the Times</i> , as connected with the Rappings, &c.	.38.	.06.
<i>Preble's 200 Stories for Children</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Exposition of the Apocalypse</i>	2.00.	.33.
<i>Lord's Laws of Figures</i>	1.00.	.16.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Messiah's Throne and Millennial Glory</i> —By Josiah Litch.	1.00.	
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.

TRACTS FOR THE TIMES—VIZ:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	" "
3. <i>The Glory of God filling the Earth</i>	" "
4. <i>The Return of the Jews</i>	2.00 "
5. <i>The World's Conversion</i>	1.50 "

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cts. single.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near to gether. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Appointments, &c.

Providence permitting, Elder J. P. Farrar will preach in Low Hampton, N. Y., Lord's-day, April 1st; Mt. Holly, Vt., Tuesday eve, April 3d.

Nothing in Providence preventing, I will preach in Portland, Me., on the 1st Sunday in April THOMAS SMITH.

Providence permitting, I will preach, the third and fourth Sabbaths in April, at Truro, Mass.; the fifth at Portland, Me. N. BILLINGS.

The Lord willing, I will preach at Auburn, N. H., Tuesday, April 3d; at West Stratford, Vt., Wednesday, April 4th. L. D. THOMPSON.

My post-office address is Fairfield, Vt. ELIAS H. SHERMAN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. W. Thompson—We have none later than those you name. J. Bullock—You were credited some time since to No. 688, and the *Herald*, and your book account was balanced, for \$2.10, leaving due a few cents short of \$1 on the first of this year.

BOARDING SCHOOL

At Middleborough, Massachusetts.

THE sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses C. and C. C. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.

Middleborough, Mass., January 29th, 1855.

Feb. 10—2m pd.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office

LAND WARRANTS! WESTERN LANDS!

THE subscriber having been engaged during the last three years in the Land Business at West, offers his services to claimants under the new Bounty Law, both in procuring and locating their warrants. He also offers for sale some of the finest locations in northern Illinois. Address, till 10th of May, Boston, box 789; after that, at Dixon, Lee county, Ill. HENRY S. STEELE.

Refer to editor of this paper.

Agents.

ALBANY, N. Y.	W. Nicholls, 185 Lydus-street.
BASCOE, Hancock county, Ill.	Wm. S. Moore.
BUFFALO, N. Y.	John Powell.
CABOT, (Lower Branch,) Vt.	D. M. P. Wallace.
CINCINNATI, O.	Joseph Wilson.
DANVILLE, C. E.	G. Bangs.
DUNHAM, C. E.	D. W. Sornberger.
DURHAM, C. E.	J. M. Orrock.
DEBBY LANE, Vt.	S. Foster.
DETROIT, Mich.	Luzerne Armstrong.
EDDINGTON, Me.	Thomas Smith.
HALLOWELL, Me.	I. C. Wellcome.
HARTFORD, Ct.	Aaron Clapp.
HOMER, N. Y.	J. L. Clapp.
LOCKPORT, N. Y.	R. W. Beck.
LOWELL, Mass.	J. C. Downing.
LOW HAMPTON, N. Y.	D. Bosworth.
MOLINE, Island county, Ill.	Elder John Cummings, Jr.
NEWBURYPORT, Mass.	Dea. J. Pearson, sr., Water-street.
NEW YORK CITY.	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, N.E. cor. of Cherry and 11th streets.
PORTLAND, Me.	Alex. Edmunds.
PROVIDENCE, R. I.	A. Pierce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALEM, Mass.	Lemuel Osler.
SHABONAS GROVE, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONACK, De Kalb county, Ill.	Wells A. Fay.
SHERBOGAN FALLS, Wis.	William Crowbridge.
TORONTO, C. W.	D. Campbell.
WATERLOO, Shefford, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.
EAST CHAZY, N. Y.	C. P. Dow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 6 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the *American* postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year for any part of Massachusetts, and 26 cents for any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.